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Photo by] ST. MARY'S CATHEDRAL, KILKENNY. *[Roche*

THE

History and Antiquities of the Diocese of Ossory.

BY

THE REV. WILLIAM CARRIGAN, C.C.,

MEMBER OF THE ROYAL IRISH ACADEMY.

WITH

A PREFACE

BY

THE MOST REV. DR. BROWNRIGG,

LORD BISHOP OF OSSORY.

VOL. III.

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The Middle Deanery,
Including the Cathedral City, of the Diocese of Ossory.

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THE MIDDLE DEANERY, INCLUDING THE CATHEDRAL CITY, OF THE DIOCESE OF OSSORY

CHAPTER I.

THE CITY OF KILKENNY.—ITS ORIGIN.—BISHOP ROTHE'S ACCOUNT OF KILKENNY, TRANSLATED FROM A MS. FRAGMENT OF HIS *DE OSSORIENSI DIOECESI*, PRESERVED IN THE BRITISH MUSEUM; AND FROM ANOTHER FRAGMENT OF SAME, INSERTED BY ARCHDEACON LYNCH IN HIS *DE PRÆSULIBUS HIBERNIÆ*.

THE Irish form of Kilkenny is Cill Cainnig, or Ceall Cainnig, which Irish speakers everywhere pronounce *Kill-Chinnia*. The name signifies the Church of St. Canice.

According to Bishop Rothe, Kilkenny, as a town, had its origin in the years immediately succeeding the Anglo-Norman Invasion. It can, however, claim a somewhat higher antiquity. From the *Song of Dermot and the Earl*, believed, with good reason, to have been composed as early as 1225, it appears that, in the year 1170, ere yet the Normans had effected any settlement in this part of the country, Maurice de Prendergast and his 200 followers were lodged in hostels at Kilkenny, on the night preceding their intended departure, by way of Waterford, for England :

> "The English *at Kilkenny*
> Remained that night,
> With great joy and in great commotion.'

but, during the night, an alarm being raised, they assembled together for consultation; after which,

> "To their *hostels* they returned
> Where they were before *lodged*.[1]"

If Kilkenny had *hostels* sufficient for the accommodation of 200 men, in 1170, it is plain that it must have been, at that time, a town of some consequence, and, therefore, of long standing. Hence there can be little doubt that the town of Kilkenny had its origin in pre-Norman times, and that it is to it, and not to any ecclesiastical building here, that the following entries in our Annals must be referred:

A.D. 1085. "Ceall-Cainnigh was for the most part burned." [2]

1114. "Fore of [St.] Fechin . . . .Cill-Cainnigh and Ard-Patrick were all burned this year." [3]

1146. "Gillapatrick, grandson of Donnogh, lord of Ossory, was killed by the O'Brenans, by treachery, in the middle of Cill-Cainnigh." [4]

Bishop Rothe traces the beginnings of the town to a twofold source, viz. (*a*) to a colony planted by Bishop Felix O'Dulany, to the north, on the part of the Diocesan See-lands surrounding St. Canice's Cathedral, and since known as Irish Town; and (*b*) to the castle built on the opposite or south side, by Earl Marshall, who subsequently founded the High, or English Town, that is, the portion of Kilkenny lying between his castle and the Irish Town.

It is true, no doubt, that the town, or rather city, had its origin in a twofold source, one to the north, the other to the south. The former was not, however, Bishop O'Dulany's foundation, but the old town or *baile* of Kilkenny, which grew up around some former church of St. Canice, and on which De Prendergast billeted his soldiers years before ever Felix O'Dulany became Bishop; and the latter was not Earl Marshall's castle (now Kilkenny castle), but the ancient town or *baile* which grew up around St. Patrick's church of Donoughmore. In the beginning of the 13th century, Earl William Marshall, senior, joined the two old towns together by founding what we now call High Street and Parliament Street; and, thus, all the western part of the city became one continuous whole. As the part of the city east of the Nore, is built almost entirely on the site of the ancient Priory of St. John the Evangelist and on lands belonging to that House, it is plain that it cannot be of earlier date than the Suppression of the Monasteries in the year 1540.

But though the western part of the city formed one unbroken succession of buildings, it did not, therefore, constitute one undivided municipality. It

[1] *Song of Dermot and the Earl*, lines 1311-13 and 1338-9.
[2] *Four Masters.*
[3] *Ibid.*
[4] *Ibid.*

constituted two townships, as distinct from each other as if they were miles apart. One was the Irish Town, which lay entirely north of the Braegach river, at Water Gate; had its own charters from the Bishops of Ossory; elected its own municipal authorities; was governed by its own Portreeve; and, from 1661 to 1801, had the privilege of sending two representatives to the Irish Parliament. The other was the High Town, or English Town, which lay entirely south of the Braegach river; had its charters from the Earls Marshall; was governed by a civic magistrate under the title of Sovereign; returned two Members to the Irish Parliament from the 14th century to the beginning of the 19th; and was raised to the dignity of a city in 1609, by a royal charter, which further constituted its chief magistrate a Mayor.

A Fragment of Bishop Rothe's Treatise on the History of Kilkenny.

As Bishop Rothe's views on the origin, history and antiquities of his native city cannot but be of the greatest interest, we here present our readers with a translation of the chapters or paragraphs of his fragmentary autograph Latin MS. *De Ossoriensi Dioecesi*,[1] which treat of Kilkenny:

"10. This city is commonly called Kilkenny, that is, the Church or Cell of Canice (as Miraeus rightly has it); but being now greatly extended and graced with many royal privileges, it may well be called, in composite diction, Canicopolis. It is situated on the river Nore, which here courses between two marble bridges, separated from each other by about two stadia. Its greatest length is from north to south. On the north side, the spacious and splendid Cathedral of St. Canice, Abbot, stands out prominently. On the south, somewhat to the east, rises up the Castle, or, rather, fortress, consisting of several castles and towers. From those two, that is, from the Church and the castle, sprang the commencement and increase of the entire city, both the religious and civil polities contributing equally to its foundation and expansion. In point of antiquity its origin is coeval with the beginning of the Anglo-Norman Conquest in Ireland. The situation of the place is very agreeable, being an open plain extending in every direction for many miles; the fields bear corn of every description; and beside it are waters both stagnant and flowing, the former serving for fishing purposes, the latter for purposes of traffic, except where the dams and weirs supplying the numerous mills on each of the river's banks, here and there impede the course of boats. The abundance of marble to be had in the quarries, as well as of timber and beams to be cut down in the woods, which, especially to the north, abound in great oak trees, readily induce people to build. For it has two stone quarries, one to the east, most remarkable for the variety, hardness, and abundance of its marble, which, cerulean, black, white, or blended with a variety of colours, is either exported to a distance, or is utilised at home for building purposes.

"11. The other quarry, which is situate more to the north, also produces marble, but of a rougher kind and less apt to receive a polish, though it is taken out in large quantities and dressed for the erection of buildings. There is this difference between the marbles of each quarry, that those of the east one weep in wet weather or on the approach of rain, and this, it would appear, is owing to the adhesion of the moist-laden air, for the polished surface is so extremely hard that, like the surface of a mirror, the air cannot penetrate it, and so becoming condensed on the outside, appears in the shape of natural moisture; when the same atmospheric influences are brought to bear on the rougher and less polished stone, the moist air is received within the pores, and hence it is not strange that it is

[1] This MS., now in the British Museum (MSS., Sloane, 4796), consists of 22 closely written pages; it is one of the two surviving fragments of the *Hierographia*, the greatest of all Bishop Rothe's literary productions. See Vol. I., pp. 95–6.

neither condensed nor flows away in drops, as plainly happens in the case of stones taken from the other quarry; and these latter weep the more the deeper they are quarried and the nearer the bed of the quarry is to the river flowing by. And whether this be the cause of the difference between both marbles, or some occult property, or unknown combination of properties, or antiperistasis, or something similar arising from repulsion in one [of the marbles] and attraction in the other, may be more fully examined in another place.

"12. Since, therefore, building material, of stone as well as of wood, is here in abundance, it is little wonder that the inhabitants of this city are remarkable, above most others of this Kingdom, for the erection of noble edifices of the larger and more splendid class. The east side of the city is washed by the river; the west is fortified by walls and towers, which a citizen named Talbot is said to have commenced; and on both sides it is pleasantly laid out with gardens and orchards. Now in establishing and enlarging the inhabitation of the city itself, I find that three different peoples, who finally became merged in one, gave their co-operation.

"13. And as to the north portion [of the city], the Episcopal See of Ossory Diocese, which was ruled over by Felix O'Dullany at the beginning of the Conquest, in the reign of Henry the Second, was removed thither from the Ford or Field of the Oxen, now commonly called Aghboo, in Upper Ossory. For that venerable Prelate, seeing strifes and animosities abounding everywhere, and his Diocese on fire with war and tumults, with a view to greater security and peace, betook himself to this place, with his husbandmen and tenants, and laid the foundation of both the future [cathedral] church and town, to serve the inhabitants both for the worship of God and for civil inhabitation,[1] and as a defence against the attacks of robbers. And the municipality thus established was called in former times, as it is to-day, the Irish Town; and it enjoys its own special privileges, viz., a market twice in every week, also a civil magistrate called the Portreeve, (who, on his election every year by the votes of the Burgesses, is presented for confirmation to the Bishop, as it is by him he, *i.e.* his office, is created), and an [officer of] the Cross, called a Seneschal, who is usually a gentleman of distinction, either a knight or an esquire. This municipality is thickly inhabited, according to the custom of the country, is surrounded by its own walls, and is separated from the adjacent city by the Bregach river almost in the same way as the city of Nobiliacum (as it was formerly called), in Artois, is separated from the town of Arras.

"14. The High Town is known to have been commenced by William Marshall, son-in-law of Richard Strongbow, called Earl of Strigul, who became possessed of Leinster in right of his wife, King Mac Murrogh's daughter, by whom he had an only daughter and heir, Isabella, the wife of the said William Marshall, Earl of Pembroke. Being straitened for space, he [Earl Marshall] obtained from the Bishop, for a yearly rent, the tract of land extending eastwards, from the gate of the Irish Town, on the Bregach river, to St. Kieran's well in the centre of the town, as appears from an ancient instrument a copy of which will be given later on. A considerable amount of building space being thus secured the town, (after William had erected the castle, which is distant about three stadia from the Irish Town on the north, and which, in course of time, passed by purchase from the hereditary owners to the Butler family, raised to the dignity of Earls by Edward II.), and the habitable area being thus extended, William brought thither his own countrymen, and, when the number of inhabitants increased, he granted them privileges and immunities needed for the equipment and progress of the new town. And Kilkenny city, even to this day, enjoys the privileges granted by him, and since greatly extended by the Kings of England.

"15. Those two peoples, viz. the Irish and English, having effected a settlement in the place, there came as it were a third colony, consisting, as it appears, of Flemish tradesmen and mechanics, especially fullers, bakers and brewers, and those employed in the linen and woollen manufactures. Invited hither by the earlier citizens and inhabitants, they erected for themselves, on their arrival, a strongly fortified place of residence, in the neighbourhood of the castle, in order to be free from the attacks of plunderers and robbers; and this locality, which they occupied, was from them called Flemings' Town or Flemish Town, as appears from many ancient charters and instruments.

"16. From these three peoples merged into one by the infusion and mixture of blood, by intermarriage, and the begetting of children between parents of different nationalities (which are the pledge and bond of lasting union), have sprung the inhabitants of the present day. The villa or street, however, which is named from its Flemish occupants, now bears an empty title, having become quite deserted. And when, within our own memory, the inhabitants had been transferred thence (having been removed to the interior of the rampart and enclosing walls of the castle, or elsewhere, for

[1] In margin:—"Felix designed rather than founded the Church of St. Canice; for in the *Catalogue of Bishops*, of which below, Hugh Mapelton, who flourished A.D. 1245, is called the first founder of the Church."

ROCQUE'S SURVEY OF THE

JAMES GRITH
Black Mill
Black Abbey
Dean
The New Gaol
Castle
Castle Yard
Castle Street
Castle Lane
Castle Gate
Castle Gate Street
Castle Gate Lane
Castle Gate Quay
Castle Gate Bridge
Castle Gate Bridge Street
Castle Gate Bridge Lane
Castle Gate Bridge Quay
Castle Gate Bridge Yard
Castle Gate Bridge Garden
Castle Gate Bridge Orchard
Castle Gate Bridge Meadow
Castle Gate Bridge Field
Castle Gate Bridge Wood
Castle Gate Bridge Water
Castle Gate Bridge Mill
Castle Gate Bridge Mill Race
Castle Gate Bridge Mill Pond
Castle Gate Bridge Mill Dam
Castle Gate Bridge Mill House
Castle Gate Bridge Mill Yard
Castle Gate Bridge Mill Garden
Castle Gate Bridge Mill Orchard
Castle Gate Bridge Mill Meadow
Castle Gate Bridge Mill Field
Castle Gate Bridge Mill Wood
Castle Gate Bridge Mill Water

instance, to Danesfort, three miles from Kilkenny, to serve as tillers of the soil), the marble gate of the town, leading to that highway, on the rising ground opposite the three water mills, which belong to the lord of the castle, was taken down, and the material used in the erection of another gate still remaining, on the bank or edge of the river [Nore], almost midway between Green's Bridge and St. John's Bridge. As to the stone cross supported on a square graduated base, near the western entrance to St. Francis' Abbey, from the inside of the city, it was not removed from the forum of the Flemings' Town, though some have thought so, but from the suburban forum of St. Patrick's street, situated on the highway to the place called Loughboy (*Stagnum Gilvum*), which is so named from the yellowish colour apparent in the soil of the surrounding land. From the stone pavements and other indications there, we may gather how extensive those suburbs were, though now split up and intersected with dykes and ditches as a protection for the corn and vegetable crops. And though I have said that the Flemings abandoned their place of abode in the city and devoted themselves to agricultural pursuits, I do not intend thereby to belittle the people or family now called Fleming, for there are many nobles and illustrious men in Ireland distinguished by this name, chief of whom is the Baron of Slane, whose Flemish descent is expressly mentioned by Vernulaius, in his address of congratulation to Thomas Fleming, Archbishop of Dublin, on the occasion of his consecration 'apud Grudios,' in 1624. But to return to the point whence our reference to the Flemings' Town caused us to digress.

"17. We have said that this city sprang gradually from a two-fold site, one to the north containing the [cathedral] church and the episcopal See, and is called in ancient documents the Bishop's Town; the other to the south, in which, as already stated, the fortress was built. With the increase of the number of its inhabitants, it was afterwards extended by the addition of many streets. Towards the south it is divided by four diverging streets, and in the centre where they meet has been set up a marble cross, called Croker's Cross, the base, consisting of several square steps, having one side looking towards St. Patrick's Street, another to Castle Street, a third to St. John's, and the fourth to the High Town. In the centre of the market place of the last, stands another cross of similar material, but of more splendid and magnificent design, from whose graduated base rises an arch resting on marble pillars and surmounted by a cross of polished stone. Above, at the point where the gablets diverged, there were formerly placed sculptured statues of the saints to whose guardianship and patronage the city was of old committed (*viz.* SS. Canice, Kieran, Patrick and Bridget the Virgin), and by whose aid and protection the citizens gratefully acknowledge themselves to have been delivered from many difficulties and sustained in many trials; and that their [*i.e.* the citizens'] oppressors go not unpunished is proved by many documents as well of the present as of former times.

"18. And it is recorded, in the documents preserved in the public archives, that, at the time of the erection of the cross, many of the citizens publicly bound themselves by vows, with a view to the safety, success and preservation of the new municipality, and that some of them even burned the sign of the cross into their flesh with red hot iron, as a pledge that they would perform a pilgrimage to the Holy Land to secure God's blessing for the welfare and prosperity of the new community and town. And this propensity for pilgrimages, especially to the Holy Land, was by no means rare among the inhabitants of our island at this period. That the same may be said of those who lived in early ages, appears from the Registry of St. Gregory the Great [Note 9, Epist. 6, Indict. 4); and as to those who lived in a later age, we have, in this very city, the representation of a pious pilgrim bearing a palm branch, symbolic of his journey, depicted on the stained glass window of St. Peter's chapel in St. Mary's church, in proof of his having made this pilgrimage. So that it is not incredible that such vows could be conceived and fully carried out. Of this strong propensity of our forefathers for pilgrimages we shall treat at greater length elsewhere.

"19. Notice must be taken of the great care with which our forefathers had inscribed in their archives the year of William the Earl's charter of incorporation of Kilkenny, viz., 1223; also the year in which the cross was erected in the middle of the market place, viz. 1335. A memorable instrument has come into my hands by which that yearly rent, which I have mentioned above as due to the Bishop of Ossory by Earl Marshall and his heirs, is acknowledged, and I here insert this acknowledgment with the annexed inquisition juridically held thereon, word for word, as they are copied from the ancient record:

"20. Charter of William Marshall, Earl of Pembroke, to Hugh, Bishop of Ossory, granting one ounce of gold:

"William Marshall, Earl of Pembroke, to the Sheriff of Kilkenny and all his other bailiffs there, greeting. Know you all that I, and my heirs after me, owe Hugh, Bishop of Ossory, and his successors, an ounce of gold payable yearly, at Easter, out of my provostship of Kilkenny. Wherefore I give you strict orders to pay it accordingly to him and his successors, without favour or delay. For greater security in this matter I have put my seal to these presents."

"21. Inquisition taken at Kilkenny on the vigil of the Circumcision of our Lord in the 4th year

of the reign of King Edward III., by Richard Palmer, Simon Kenach, Alexander de Salisbury, Simon Ryke, Philip Kisk, Jordan Actesul, Richard the Tailor, Richard Kerdiff, Geoffry of Axebridge, Master Robert the Miller, Henry White and Walter Colte, who being sworn say that Hugh, formerly Bishop of Ossory, and his successors, were wont yearly to receive an ounce of gold, sometimes from the provostship of Kilkenny by the hands of the provosts there, and sometimes from the exchequer of the castle of Kilkenny by the hands of the treasurer and bailiffs, for a portion of land extending from 'Kenerock's well' to the Bregach river running under Cotterell's Bridge. The said Bishop Hugh had granted this land to William, Earl Marshall (and his heirs), to enlarge his vill, in consideration of the said ounce of gold to be paid yearly out of the provostship of the said vill. The Bishops of Ossory were wont to receive this gold yearly, until the land of Leinster was partitioned between the co-heirs of Earl Walter and Anselm Marshall. A charter of the said William Marshall was hereupon exhibited proving these facts, and a transcript thereof is annexed to these presents. They further say that the said Earl and his predecessors were wont to receive a toll out of the vill of the said Bishop from 9 o'c. on Friday to 9 o'c. on Saturday. They believe that the said Bishop has a right to the said toll, but they know nothing thereof unless by the said William Marshall's charter, from which they presume that the same William held a market in Kilkenny, of the grant of the said Bishop Hugh, for 10 years, and that, at the end of the 10 years, the market should have been surrendered and restored to the same Bishop. All this more fully appears from the charter itself, a copy of which is likewise annexed to these presents. They also say that the said toll is worth 5s. a year.

"22. The granting of the charter of incorporation and the erection of the cross, were followed by the paving of the streets, which, begun in 1334, and being long interrupted, or little attended to, was again undertaken by the honourable Luke Shee, while Mayor of the city in [1613].

"23. The city gates, with their guards and the pay or yearly salary of the said guards, in the year 1384 (8, Rich. II.), are mentioned in our archives in the following order: (1) Walkinsbarr, (2) St. Patrick's, (3) Irishtowne, (4) St. John's, (5) St. James's. In 1427 (6, Hen. VI.), there are mentioned, in addition to these, the gate of the Friars Preachers, the Castlebarr and the Portebridge.

"24. In this light, cursory sketch there is no reason why I should not call attention to a fact plain to every unprejudiced reader, viz. the flourishing condition of the Faith at this period, seeing that the first planters and founders of both polities, the ecclesiastical and civil, have left open profession of it as well in the very foundation of their church as in the mortar of their city. And when we behold this in the still surviving monuments of our forefathers, and in the ruins and roofless walls of sanctuaries that have been overthrown by the violence [of the followers] of the new-fangled doctrines, we cannot but be encouraged and strengthened to profess, practise, and preserve a Faith which grew, increased, and was confirmed during so many ages by so many testimonies and proofs of true piety and sanctity. But on this subject there shall be a fuller dissertation elsewhere.

"25. And to give a closer view of the very representation of that munificent sanctity, which had its origin in ancient times, let me describe, at least cursorily, the Cathedral Church with its appurtenances and various parts, so that the faithful of our day may understand and revere the piety of their forefathers.

"26. The very situation of a place contributes a good deal to the extent and magnificence of a building; for a structure, enjoying a higher site and freer air, is usually the more agreeable and shows to better purpose. Now the Church of St. Canice favourably impresses those who behold it at close range, as well by its situation on a considerable eminence, (whence, as from a watch-tower it commands a full prospect of the city lying beneath, and of a wide extent of the surrounding country), as by rising from its foundations a structure of the most solid description, built of cut and polished stone. The first planning out and commencement of the work are attributed to Felix O'Dullany, Bishop of the Diocese, who translated the See thither, and of whose holiness of life—for he is stated to have been remarkable for miracles after death—mention will be made in the *Catalogue of the Bishops of Ossory*; he is buried in the Abbey of Jeriponte. The completion of the building is attributed to Hugh Mapilton, whom some call the first founder of the Church, and who was Felix's fourth successor in the Episcopal office. Geoffry St. Leger, too, is stated to have made additions to the work and to have roofed in the whole; Richard de Ledred furnished the windows with stained glass; and David Hackett arched over, with stone groining, the bell-tower rising from the roof. The Bishops of this church, in their order of succession, may be found in the *Catalogue* which we shall give below.

"26 (*sic*). To the north of the choir, and close to the external face of the wall of the church, there was formerly an anchoret's cell, from which the enclosed anchoret could behold the celebration of the Divine Mysteries, through a small aperture framed with stone, in the wall, to the right or Gospel side of the high altar. In several of the principal churches of this Kingdom there existed the same pious custom of preserving and practising this anchoretical observance, as we have said in treating of the cell of St. Imar in the Church of Armagh; of the cell of St. Carthage, in the Church of Lismore

we shall treat elsewhere.[1] As to the succession of anchorets at Fore, which is still kept up, the proper place for treating thereof will be when we come to deal with the Diocese of Meath; and, in connection with it, we shall insert the rules of the anchoretic life, as well those drawn up in remote times, as those in use in the anchoretical observances of the present time.

" 27. The choir of St. Canice's Church is fairly large and beautifully decorated, having a wonderfully large eastern window, than which I know of none in this Kingdom of greater size or more replete with ornament. It is divided by two cut-stone mullions, and admits the light through stained glass, on which is most skilfully portrayed the History of the entire Life, the Passion, Resurrection, and Ascension of Our Lord. Such is the elegance and splendour of this work of art, so ornamental is it too, and so much in keeping with the sacred edifice itself, that, when the new iconoclasts under Edward VI., and again under his sister Elizabeth, made war on the holy images, and when the shameless debauchee, John Bale, broke and mutilated all the saints' statues and pictures he could find, [neither they nor] he, nor the other intruded Bishops who came after him, laid violent hands on this window.

" 28. To the left, as one enters the choir, and close to the altar, the Bishop had his throne which is supported on a graduated base of cut stone. The other dignitaries of the Cathedral have their stalls, according to their rank, not far from this, the Dean occupying the first stall, the Precentor the second, the Chancellor the third and the Treasurer the fourth. In addition to these there is the Archdeacon, for he, too, in virtue, at least, of the prebend attached to his office, enters the Choir, and has a stall with the other dignitaries. But the Chapter of Ossory does not consist of these dignitaries only; it also includes ten Canons or Prebendaries who have a vote and suffrage on all Chapter questions. The church or churches allotted to each of the members will be mentioned later on.

" 29. The choir is served, moreover, in the absence of the Canons and others of the principal dignitaries, by eight Vicars Choral, whose college, situated within the precincts of the cemetery, was most richly endowed of old, but almost all its revenues have been wasted and let to farm, or have been unwarrantably alienated. The members of this body in later times, especially such of them as have professed the Reformed doctrines, have proved themselves quite unworthy of those who preceded them.

" 30. Hugh Mapilton, the first founder of the church is recorded to have founded two canonries for two Canons, and those appear to have been the first Prebendaries appointed to minister here. Geoffry St. Leger, his immediate successor all but one, established and endowed the College of Vicars and bound them to celebrate an anniversary Mass, for ever, for himself and his predecessors and successors; he, moreover, planted many burgesses in the Cross of Ossory, according to the ancient Catalogue of the Bishops of the Diocese. John Tonory, who was Bishop in the recollection of our fathers, in Queen Mary's reign, established a choir consisting of four male choristers, with a view to the greater solemnity and splendour of Divine worship.

" 31. In this College [of the Vicars] there was formerly maintained such a high standard of sound training and education, that it served as a nursery of virtue for the whole Diocese, and as a high class school of excellent character, for noble and distinguished youths. And later on, when the pupils became of a maturer age and needed to be grounded in a more advanced course of polite literature, they had at hand a public lecture room or phrastisterium, most conveniently established on the opposite side [of the Cathedral cemetery] by Peter Butler, Earl of Ormond, and his most noble consort, Margaret Fitzgerald, for the training and education of youth in the higher branches of learning. There still survive persons who saw youths in great numbers flocking from all parts of the Kingdom to this place, as to the Attic Muses.

" 32. The church itself is of considerable size, and comprises a Chapter House, and a Lady Chapel, which latter serves as the parish church. The body of the church, no less than the choir, contains sepulchral monuments of distinguished persons of both orders, Bishops as well as nobles. Of these the most remarkable and magnificent is an elegantly wrought black marble monument to Thomas Butler, Earl of Ormond, with his effigy, in relief, in a reclining position, [carved] on the marble covering slab; it is in the choir or sanctuary, at the right hand side of the high altar, and is inscribed as follows :—" [Here the MS. ends].

[1] In margin :—" There was also an anchoret's cell at Aghure [Freshford], in the Diocese of Ossory.

ANOTHER FRAGMENT OF BISHOP ROTHE'S TREATISE ON THE HISTORY OF KILKENNY INSERTED BY ARCHDEACON LYNCH IN HIS MS. WORK ENTITLED *De Praesulibus Hiberniae.*

Although some passages in the preceding fragment are repeated in Lynch's extract, still we think it advisable to insert here a translation of the latter in its entirety :

" And whereas the Episcopal See of Ossory, having been located at different places, at length became fixed in Kilkenny, it will be of use to give an account taken, for the most part, from David [Bishop] of Ossory's aforementioned fragment, of some matters of more than ordinary interest relative to that Diocese. And, in the first place, there are in the entire Diocese eight Deaneries, exclusive of the district immediately surrounding the Cathedral Church. The city itself, commonly called Kilkenny, that is, the church or cell of Canice, (which, therefore, we may call Canicopolis), is situated on the river Nore, which is spanned by two marble bridges, one to the north, the other to the south-east. The city's greatest length is from north to south. On the north, the spacious and splendid Cathedral of St. Canice, a structure of the most solid description built of cut-stone, stands out prominently.

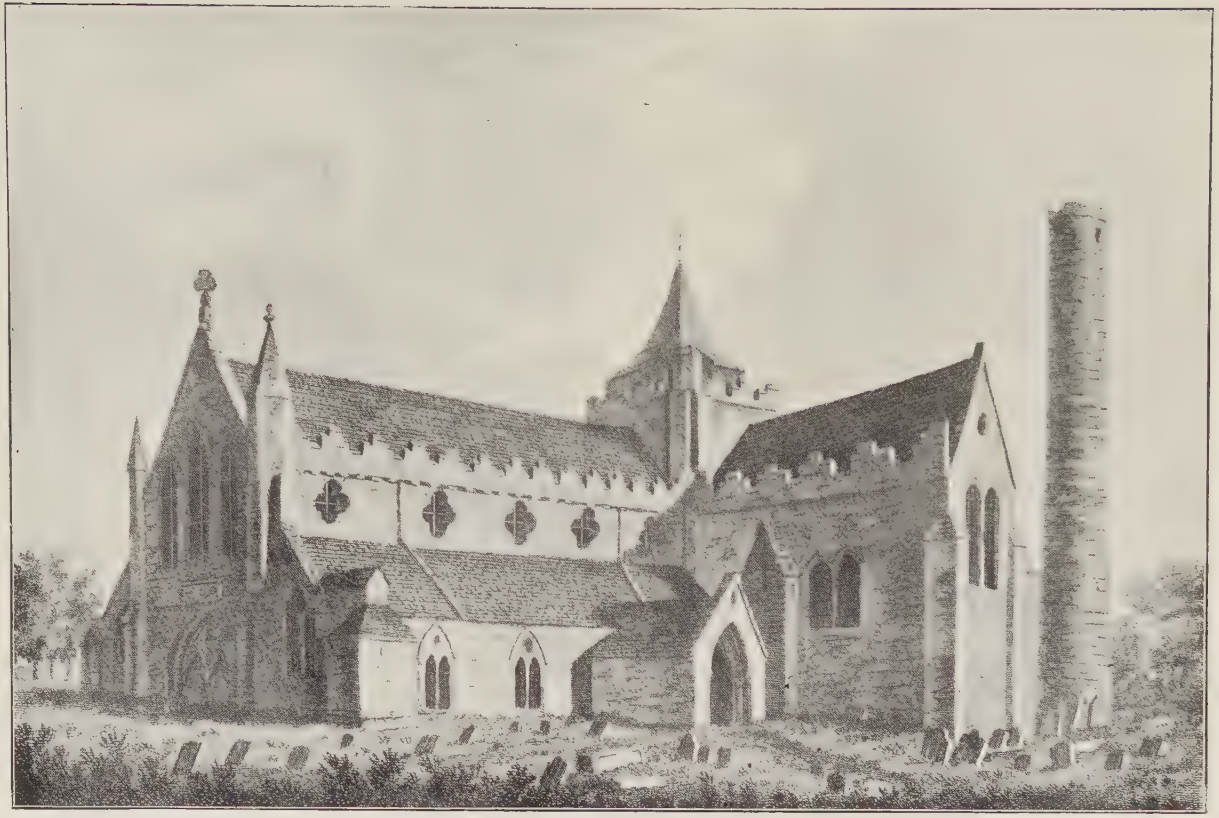
" To the north of the choir, and close to the external face of the wall of the church, there was formerly an anchoret's cell, from which the enclosed anchoret could behold the celebration of the Sacred Mysteries, through a small aperture framed with stone, in the wall, to the right or Gospel side of the high altar. In several of the principal churches of this Kingdom, there existed the pious custom of preserving and practising the anchoretical observance. In this Diocese there is still preserved the memory of another similar cell, which was situated at St. Lactin's church of Freshford, five miles from Kilkenny.

" The choir of St. Canice's church is fairly large and beautifully decorated. To the left as one enters the choir, and close to the altar, the Bishop had his throne, which is supported on a graduated base of cut-stone. The other dignitaries of the Cathedral have their stalls, according to their rank, not far from this, within the circuit of the choir, the Dean occupying the first stall, the Precentor the second, the Chancellor the third, and the Treasurer the fourth. In addition to these there is the Archdeacon, for he, too, in virtue, at least, of the prebend attached to his office, enters the choir and has a stall with the other dignitaries.

" But the Chapter of Ossory does not consist of these dignitaries only ; it also includes ten Canons or Prebendaries, who have a vote and suffrage on all Chapter questions. The choir is served, moreover, in the absence of the Canons and others of the principal dignitaries by eight Vicars Choral, whose college, situated within the precinct of the cemetery, was most richly endowed of old, but almost all its revenues have been wasted and let to farm (to use the common expression), or have been unwarrantably alienated. Mention must be made of the ceremony, by which the members of this College manifested their abhorrence of all incontinence. Should any one within the College be found guilty of immodesty, that deceitful and shameless man, who feared not to bring disgrace on his order, and to pollute that shrine of modesty and chastity, was cast out as accursed. And to [impress on the rest of the community the enormity of his crime, and thus] prevent any one, in future, from daring to profane that house or corrupt its inmates by his most pernicious example, as soon as the delinquent was expelled, the chaste members of the body of Vicars Choral destroyed his obscene chamber by fire and uprooted and carried away the very soil on which it stood, thus thoroughly effacing every trace of the spot on which his crime had been committed. The Dean's Vicar presided over this College. The Vicars had a yearly election for an oeconomus, whose duty it was to look after and manage the revenues of the College, and to keep the house accounts.

" The church itself is of considerable size, and comprises a Chapter House and a Lady Chapel, which latter serves as the parish church. The body of the church contains sepulchral monuments of distinguished persons of both orders, as well Bishops as nobles. Of these, the most remarkable and magnificent is the beautifully carved black marble monument of Thomas Butler, Earl of Ormond, with his effigy, in a recumbent position, [carved] on the marble covering slab ; it is in the choir, at the right hand side of the high altar.

" The area containing the church is enclosed by a quadrangular wall three cubits high, at one corner of which is the Palace of the Bishop, and at the opposite corner the residence of the Dean ; and, besides, there are along the enclosure, one after the other, the houses of the Precentor, Treasurer, and Archdeacon ; so that those Dignitaries are thus always at hand to discharge the sacred functions of Divine worship and of the church. The Chancellor's house is situated in the adjoining street.



ST. CANICE'S CATHEDRAL.

(From Grose's *Antiquities of Ireland*, 1791).

To face page 8, Vol. III. (Text).

"In the centre of the graveyard, three or four paces south of the church, there is a round tower, lofty and slender, with a moderately sized door in the east [*recte* south] side, about five ells from the ground, to enter by which a ladder is needed. Similar towers are found up and down through this kingdom, built for the most part beside churches, but whether for ornament or defence I know not, for our antiquaries are divided as to their object and founders. Some hold that they are trophies of some monarch who reduced the whole island to his sway, and erected these monuments in several places in each province, to serve as memorials of his victory; but in this Diocese, within a few miles of each other, there are four of these towers, and it cannot but seem strange to have so many of these triumphal emblems in one small area, seeing that, elsewhere through the kindgom, there are extensive districts in which few may be witnessed.

"Others give them a different origin. They refer them to the time of St. Patrick, and claim that they were used as bell-towers, whence, either by the sound of the bell or by a beacon light, the people were summoned to Divine worship; for, in those early times, when most places were densely clothed with woods and forests, towers loftier than the highest woods were needed in order that the beacon light could be seen, or the sound of the bell heard, at a distance. But others again think it incredible that they could have remained standing for such a length of time, without any one to look after them, although it must be admitted that they are most solidly built; and in many places they are now tottering to their fall, and some have collapsed even to the ground, as that in the city of Ferns. The Danes, too, are said to have first built these circular, slender towers, to serve as watch-towers whence the view could be extended over a great range, and when this, their original use, became obsolete, they were provided with bells and became bell-towers, although not springing from arches in the centre of the church, as is the present custom, but rising to the required height in the graveyard. The original meaning of their name shows that they were used for this purpose, for they are called Clogtheach, in Irish, which word is synonymous with Bell-House, the word *clog* signifying a *bell*, and *teach* a *house*. At present one of these towers is hardly ever seen except in the cemeteries attached to Cathedral Churches or to the more important Monasteries.

"Near the Bishop's Palace, as persons leave [the church] by the western [*recte* northern] door, there is a little house which the people not long since were accustomed to call the Paradise. Hither Peter Butler, Earl of Ormond, used to retire, every year, for three or four days before Easter, in order that, shut off from all intercourse with men and from all wordly distractions, he might devote himself without reserve, to works of penance, in fasting, prayer, retirement and almsgiving. Having devoutly refreshed his soul with Penance and the Holy Eucharist, and returned to his mansion on Holy Saturday, he celebrated Easter Sunday with festivity, splendour and rejoicing.

"In the portion of Kilkenny away from the Cathedral Church, there are three parishes. St. Mary's, the first of these, is near the market-place, It was at first merely a chapel, in which Mass was celebrated for such of the citizens as found it inconvenient to have to go as far as the Cathedral on the many occasions on which they wished to visit a place of worship. The church was afterwards richly endowed. It is dependent for the most part on the Dean and Chapter. The bell-tower was erected in the year 1340. There were several chapellanies attached, viz. St. Peter's, St. James's and St. Nicholas's, the chaplains belonging to which had each his fixed and allotted residence within the circuit of the cemetery, in order that they might serve the church with greater care. To the south is the hospital founded for the poor by an illustrious citizen, Sir Richard Shee, Knight, of happy memory.

"Another of these churches, now called St. Patrick's, was formerly called the Church of the Blessed Mary of Domhnaghmor, a name, which, it seems, is derived from this quarter of the city, and by which also several rural churches in the Diocese, *viz.* in the Deaneries of Achure and Achabho, are called. When the parish church of St. Mary's was erected near the market place, in the centre of the city, and when the city itself grew larger, extended its streets, and became enclosed by a wall, Domnachmor disappeared from the local nomenclature, and was sunk in the new municipality; and in the same way as the lesser is absorbed by the greater, and as the stars of lesser brightness disappear before the glory of the sun, so the less important church of Domhnachmor gave up its name to the church of greater consequence in the market place; and while it preserves, in the Lady Chapel there, a memorial of the ancient name, it laid this name aside, on being rebuilt and enlarged, and took in its place the name of St. Patrick's. The original name of the church is now found only in ancient records.

"The third parish, *viz.* St. John's, had its church situated in the Priory of the Canons Regular of St. Augustine, which was founded by Earl Marshall, and, of which, we shall, please God, treat elsewhere."

CHAPTER II.

CIVIL ANNALS OF KILKENNY—A.D. 1085-1349.

A.D. 1085. "Ceall-Chainnigh was for the most part burned." [1]

1114. "Fore of [St.] Feichin . . . . Cill-Chainnigh and Ard-Patrick were all burned this year." [2]

1146. "Gillapatrick, grandson of Donnogh, lord of Ossory, was killed by the O'Brenans, by treachery, in the middle of Cill-Chainnigh." [3]

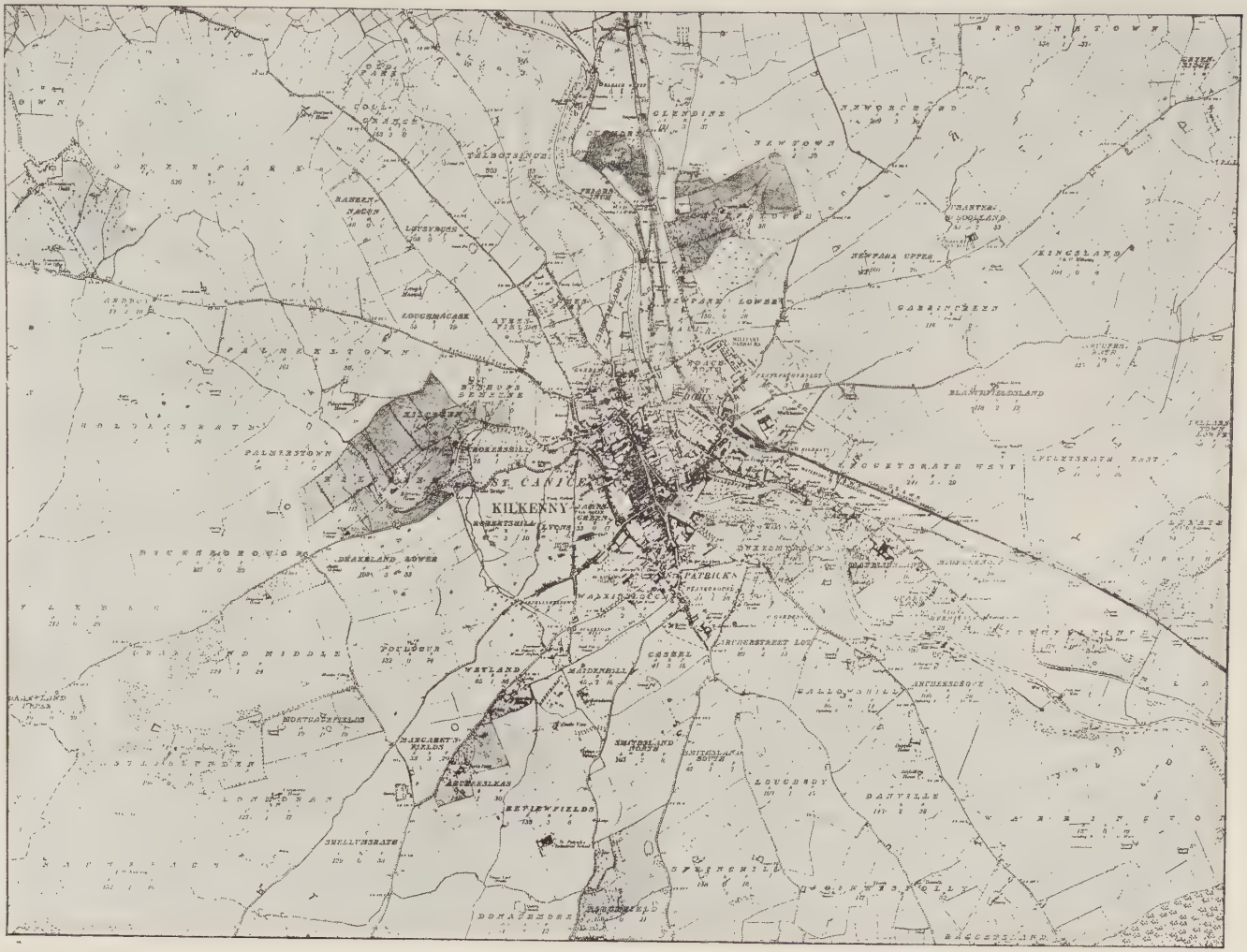
1170. Maurice de Prendergast, and his Anglo-Norman followers, 200 in number, were lodged in hostels at Kilkenny, on the night before their departure, by Waterford, for England.[4]

1174. The English garrison evacuated the castle of Kilkenny, on the approach of King Donald O'Brien, who demolished the town and wasted the surrounding country.[5]

1192. A new castle was erected at Kilkenny, presumably on the site of that just mentioned, by William Marshall, the elder, Earl of Pembroke.[6] Previous to his death, which occurred in 1202, Felix O'Dulany, Bishop of Ossory, granted the tithes of all the provisions consumed in this castle (omnes decimas cambariorum Castelli de Kilkennia), to Brother Osbert, Prior of the Hospital of St. John, Kilkenny.

1204. About this year Earl Marshall founded the High or English Town of Kilkenny, consisting originally of the two streets now known as High Street and Parliament Street. The latter street is situated on part of the Diocesan See-lands

[1] *Four Masters.*
[2] *Ibid.*
[3] *Ibid.*
[4] See p. 1, *supra.*
[5] *Collectanea de Rebus Hib.*, Vol. II., p. 354.
[6] Ware's *Annals.*



KILKENNY CITY AND SUBURBS. ORDNANCE SURVEY MAP.

To face page 10, Vol. III. (Text).

granted by Hugh, Bishop of Ossory (1202-18), to Earl Marshall, "ad ampliandam villam," at the yearly rent of an ounce of gold.

1219. Death of William Marshall, senr., Earl of Pembroke.

1223 (April 6th). The town of Kilkenny, already incorporated by the elder William Marshall, at this date received a new charter from his son, William Marshall, junr., Earl of Pembroke.

1231. Death of Earl William Marshall, junr.

1234. Richard Marshall, Earl of Pembroke, brother of the preceding, died from wounds received at a battle fought on the Curragh of Kildare.

1241. Death of Earl Gilbert Marshall, brother of the preceding.

1245. Deaths of Earls Walter and Anselm Marshall, brothers of the preceding.

The five brothers dying without issue, the Lordship of Leinster, which they inherited from their mother, Isabella, daughter of Dermod MacMurrough, was divided among their five sisters. In this partition the Lady Isabel, the third of the sisters, widow of Gilbert de Clare, 5th Earl of Hertford, and 1st Earl of Gloucester, was assigned as her portion the castle, town, and county of Kilkenny (except the manors of Odoch and Comer, and part of Callan), and Upper Ossory (except Aghaboe and apparently, the manor of Aghamacart), in the Queen's Co., all which remained in the possession of her descendants, the succeeding Earls of Gloucester and the Le Despencers, till the year 1391.

1266. The King (Henry III) ratifies and accepts the murage granted for three years, at the instance of Gilbert de Clare, Earl of Gloucester and Hertford, by Edward, the King's eldest son, by his letters patent, to the men of Kilkenny to fortify their town.[1]

1269 (Dec. 31). Inquisition at Kilkenny finds that Hugh de Rous, formerly Bishop of Ossory, and his successors, were wont yearly to receive an ounce of gold, sometimes from the provostship of Kilkenny, and sometimes from the exchequer of the castle of Kilkenny, for a portion of land extending from Keverocke's Well to the water called Bregathe, running under Coterel bridge; and that the said Bishop Hugh granted this land in fee for the aforesaid ounce of gold, to William, Earl Marshall, to enlarge his town.[2]

1315. "A general Parliament of the magnates of Ireland [was held] at Kilkenny, in the beginning of June, to give aid and [take] counsel against the Scots."[3]

1324. "Alice Kyteler, found guilty of witchcraft and heresy by Richard, Bishop of Ossory, received sentence on the 2nd of July; and on the 3rd November

[1] *Calendar of Documents*, Ireland.
[2] *Ibid.*; also pp. 5-6 *supra*.
[3] *Clyn*.

following. Petronilla de Meath, convicted of the same crimes, was publicly burned at the stake, in Kilkenny." [1]

1325. (Jan.) "William Outlaw, son of Alice Kyteler and her partner in her evil courses, publicly abjured his heresy in the church of St. Mary's in Kilkenny, and made a new profession of faith, which he signed with his own hand." [2]

1334. "The paving of Kilkenny town was begun by the burgesses." [3]

1335. "On Thursday, the morrow of the Invention of the Holy Cross, Sir Remund le Ercedekne, with his two sons, Patrick and Sylvester, Sir William le Ercedekne, and eleven of that name, were slain by Ley[s]ath O'Morthe, his sons and servants, at a conference at Clargoly, as were Thomas de Bathe, Gerald Bagot,

From photo by] [*W. Lawrence, Dublin.*

GENERAL VIEW OF CITY OF KILKENNY.

and others, to the number of fifty. The said Remund with his two elder sons, and his uncle, Sir William, and three more of the name, were carried at the same time, for interment in the Convent of the Friars Minors, on seven biers, one after the other, through the town of Kilkenny, with the wailing of many.

"In the same year, on Thursday, the morrow of St. Lucia the Virgin, the great cross was put up in the centre of the market-place in Kilkenny, at which

[1] *Clyn*
[2] *Ibid.*
[3] *Ibid.*

time many persons flying thereto were marked on the naked flesh with the sign of the cross with a red hot iron, [as an earnest] that they would go [on a pilgrimage] to the Holy Land." [1]

1338. "In this year, on Tuesday, Nov. 17th, there was a very great flood, the like of which had not been seen for forty years before. It overthrew and carried away bridges, mills, and buildings. Of the whole of the abbey of the Friars Minors, Kilkenny, only the high altar, with its steps, remained uncovered and untouched by the flood." [2]

1348–9. Kilkenny was visited by the terrible pestilence, known as the Black Death. "This pestilence raged in Kilkenny, during Lent; and from Christmas Day to the 6th March, eight Dominican Friars died thereof. One alone hardly ever died in a house; usually the husband and wife, with their children and servants, went the same way, that is, the way of death." [3]

[1] *Clyn.*
[2] *Ibid.*
[3] *Ibid.*

CHAPTER III.

THE STATUTE OF KILKENNY—A.D. 1366.

BY the Statute of Kilkenny is understood the laws enacted in a Parliament held in Kilkenny, before Lionel, Duke of Clarence, Lord Lieutenant of Ireland, on the day after Ash Wednesday, in the 40th year of the reign of King Edward III. This Statute is always, but erroneously, assigned to the year 1367. The 40th year of Edward the Third's reign began January 25th, 1366, and ended January, 24th 1367. As Ash Wednesday must always fall between February 5th and March 10th, it is plain that the day after Ash Wednesday, in the 40th of Edward III., must be found, not in the year 1367, but in the year 1366. The true date of the Statute of Kilkenny, therefore, is Feb. or March, 1366.

The following are among the enactments of this famous (or, rather, infamous) Statute :

. . . . . .

"II. Also, it is ordained and established that no alliance by marriage, gossipred or fostering of children, or in any other manner, be henceforth made between the English and Irish of the one part, or of the other part ; and that no Englishman, nor other person, being at peace, do give or sell to any Irishman, in time of peace or war, horses or armour, or any manner of victuals in time of war ; and if any shall do to the contrary, and thereof be attainted, he shall have judgment of life and member, as a traitor to our lord the King.

"III. Also, it is ordained and established, that every Englishman do use the English language, and be named by an English name, leaving off entirely the manner of naming used by the Irish ; and that every Englishman use the English custom, fashion, mode of riding and apparel, according to his estate; and if any English, or Irish living amongst the English, use the Irish language amongst themselves, contrary to this ordinance, and thereof be attainted, his lands and tenements, if he have any, shall be seized into the hands of his immediate lord, until he shall come to one of the places [law courts ?] of our lord the King, and find sufficient surety to adopt and use the English language, and then he shall have restitution of his said lands, by writ issued out of said places. In case that such person shall not

have lands or tenements, his body shall be taken by any of the officers of our lord the King, and committed to the next goal, there to remain until he, or some other in his name, shall find sufficient surety in the manner aforesaid: And that no Englishman who shall have the value of one hundred pounds of land or of rent by the year, shall ride otherwise than on a saddle in the English fashion; and he that shall do to the contrary, and shall be thereof attainted, his horse shall be forfeited to our lord the King, and his body shall be committed to prison, until he pay a fine according to the King's pleasure for the contempt aforesaid; and also that beneficed persons of holy Church, living amongst the English, shall use the English language; and if they do not, that their ordinaries shall have the issues of their benefices until they use the English language in the manner aforesaid; and they shall have respite in order to learn the English language, and to provide saddles, between this and the feast of Saint Michael next coming.

. . . . . .

"XIII. Also, it is ordained that no Irishman of the nations of the Irish be admitted into any Cathedral or Collegiate Church by provision, collation, or presentation of any person, nor to any benefice of Holy Church, amongst the English of the land; and that if any be admitted, instituted, or inducted, into such benefice, it shall be held for void, and the King shall have the presentation of the said benefice for that voidance, saving to such person as may have the advowson of the said benefice, his right to present or make collation to the said benefice when it shall be again vacant.

"XIV. Also, it is ordained and established that no religious house situated amongst the English, be it exempt or otherwise, shall henceforth admit Irishmen to their profession, but may receive Englishmen without taking into account whether they be born in England or in Ireland; and that any that shall act otherwise, and thereof shall be attainted, their temporalities shall be seized into the hands of our lord the King, so to remain at his pleasure. . . .

"XV. Also, whereas Irish agents who come amongst the English, spy out the secrets, plans, and policies of the English, whereby great evils have often resulted; it is agreed and forbidden, that any Irish agents, that is to say, pipers, seanachies, babblers, rhymers, nor any other Irish agent, shall come amongst the English, and that any of the English shall receive or make gift to such; and that he that shall do so, and be attainted, shall be taken and imprisoned, that is, both the Irish agents and the English who receive or give them anything, and after that they shall make fine at the King's will; and the instruments of their agency shall forfeit to our lord the King.

ANCIENT CORPORATION SEAL OF THE IRISH TOWN, KILKENNY.

. . . . . .

"XXXV. Also, our lord the Duke of Clarence, lieutenant of our lord the King, in Ireland, and the council of our said lord the King there, the earls, barons and commons of the land aforesaid, at this present parliament assembled, have requested the archbishops and bishops, abbots, priors and other religious superiors that they cause to be excommunicated and do excommunicate all persons contravening the statutes and ordinances aforesaid, and that they fulminate other censures of the Church against such as by any rebellion of heart, act against the statutes and ordinances aforementioned.

"And we, Thomas [Minot], Archbishop of Duvelin [Dublin]; Thomas [O'Carroll], Archbishop of Cashel; John [O'Grady], Archbishop of Thueme [Tuam]; Thomas [la Reve], Bishop of Lismore and Waterford; Thomas [O'Cormacan], Bishop of Killalo; William, Bishop of Ossorie; John [Young] Bishop of Leighlin; and John [Swafham], Bishop of Clon [Cloyne], being present in the same Parliament, at the request of our said most worthy lord, the Duke of Clarence, lieutenant of our lord the King, in Ireland, and the lords and commons aforesaid, do fulminate sentence of excommunication against those contravening the statutes and ordinances aforesaid, and do excommunicate them by this present

writing, we, and each of us, reserving to ourselves the absolution of our own subjects, except in case of danger of death." [1]

Mr. Plowden, in his *Historical Review of the State of Ireland*, justly remarks regarding the Statute of Kilkenny, that

"Imagination can scarcely devise an extreme of antipathy, hatred and revenge, to which this code of aggravation was not calculated to provoke both nations" [*i.e.* the English and Irish].

[1] See *a Statute of the Fortieth Year of King Edward III.* By James Hardiman, M.R.I.A.

KILKENNY CASTLE, A.D. 1813

(From Robertson's *Antiquities, &c., of Kilkenny*).

To face page 16, Vol. III. (Text).

CHAPTER IV.

CIVIL ANNALS OF KILKENNY—A.D. 1391-1609.

1391 (Sept. 4). Transference of Kilkenny castle from Hugh le Despencer to James, Earl of Ormond.

1399. King Richard II., in his progress through the south of Ireland, arrived from Waterford at Kilkenny, where he was entertained for fourteen days by the Earl of Ormond.

1400. "Robert Talbot, a worthie gentleman, inclosed with walls the better part of the towne [of Kilkenny], by which it was greatly fortified." [1]

1415. "Obiit Rob. Talbot, nobilis, qui suburbas Kilkenniæ muro circumdedit."[2]

1419. The citizens were granted tolls for murage, pavage, &c.

1461. During the Wars of the Roses, James, 5th Earl of Ormond, having espoused the cause of the Yorkists, and being made prisoner at the battle of Towton Field, March 29th, 1461, was beheaded at Newcastle, the 1st of the following May. Soon after, Kilkenny was captured and plundered by the Earl of Desmond, who was an ally of the house of Lancaster.

1500. A great contention regarding the boundaries of their respective territories, arose between Sir Pierce Butler, subsequently Earl of Ormond, and Turlough O'Brien, lord of Thomond. The Kilkenny men, 100 in number, marched out to aid the former, under the leadership of their sovereign, Robert Shee; but they were defeated and the Sovereign slain, in the battle of Moyaliff, in the Barony of Kilnamanagh, Upper, Co. Tipperary, Aug. 6th, 1500.

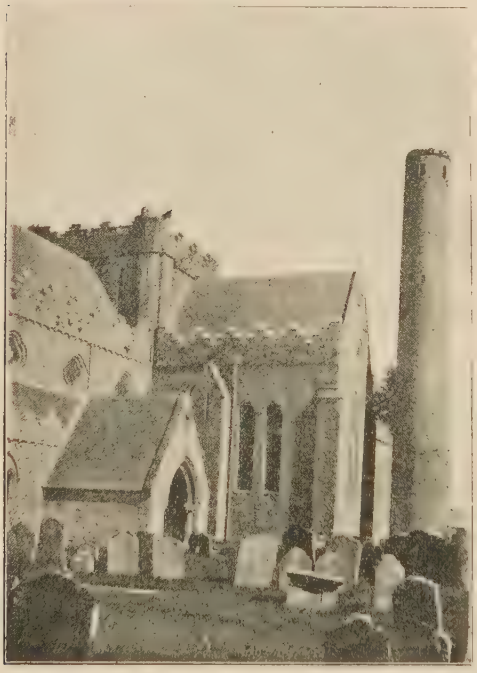
1517. An iron grate (portcullis ?) taken by force from MacGillapatrick's castle

[1] *Stanihurst.*
[2] Ex Rot. tur. Birmingham,

of Cullahill, by the Sovereign and burgesses of Kilkenny, was set up in the Tholsel, Kilkenny. [1]

1559. Robert Shethe (Shee) and Walter Archer appear as the first Members of Parliament of Kilkenny town.

1568. In the struggle waged, about this period, with the Crown, by the Irish chieftains, headed by the Earl of Desmond, Sir Peter Carew was sent to oppose the confederate forces, which he did with success. Fitzmaurice, Desmond's brother, invested Kilkenny, but the garrison and citizens soon compelled him to retire.



From photo by [*H. Lawrence.*
ROUND TOWER, ST. CANICE'S CATHEDRAL.

1575. Rory O'More, Lord of Leix, made his submission to the Queen, in the church of St. Canice, before the Lord Deputy and the Earl of Ormond.

1578. Sessions were held at Kilkenny, in the month of November, by the Lord Justice Drury and Sir Henry Fitton, who, in their letter to the Privy Council, on the 20th of the same month, inform them that, on arriving in the town, "the jail being full we caused sessions immediately to begin. Thirty-six persons were executed, among which some good ones, two for treason, a blackamoor and two witches by natural law, for that we found no law to try them by in this realm."[2]

1609. King James I., by his royal charter, raised Kilkenny to the dignity of a City, by the style of the Mayor, Aldermen, Common Council, &c.; and appointed Thomas Ley, then Sovereign, the first Mayor, and the following the first Aldermen: -Robert Rothe, Arthur Shee, Richard Ragget, Elias Shee, Thomas Archer, Patrick Archer, Luke Shee, Edward Rothe, John Rothe fitzPierce, Nicholas Langton, Edward Shee, Walter Lawless, Thomas Ley, David Rothe, Walter Archer, Michael Cowley, Thomas Shee and William Shee.

[1] See Vol. I., Intro., pp. 79–80.
[2] *Carew MSS.*, 1575-88

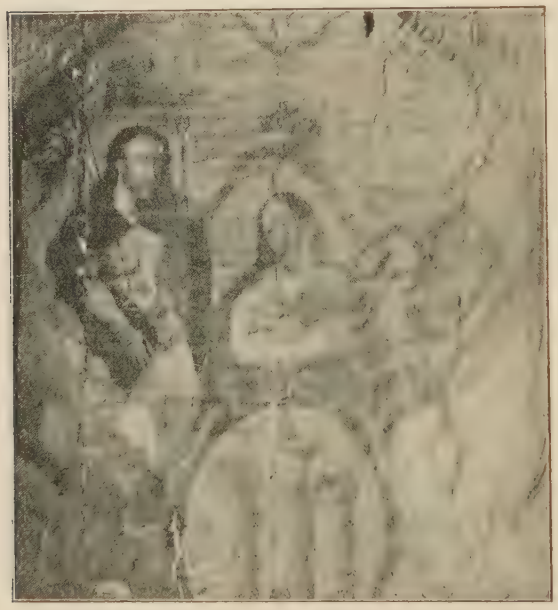
CHAPTER V.

THE CONFEDERATION OF KILKENNY—A.D. 1642-1648.

THE Catholics of Ulster rose up in arms, under the leadership of of Sir Phelim O'Neill, on the 23rd of October, 1641. They were driven to this course by the memory of their fathers' wrongs; by the almost intolerable wrongs under which they themselves had groaned, for more than thirty years, at the hands of the Scottish "planters;" and by the now openly expressed intention of the rebel English Puritans and their ardent sympathisers, the Irish Lords Justices, Parsons and Borlase, of utterly exterminating the Catholics of Ireland and uprooting their religion. Success attended their efforts, and in a week almost every citadel in the North was in their possession. The movement thus inaugurated spread rapidly beyond Ulster, and ere long embraced every corner of the country where the "old" Irish, that is, the Irish of Milesian extraction, held any sway. The Catholics of the Pale, known as the "modern" Irish, that is, the Irish of English extraction, at first held aloof from the movement, but finding that their loyalty to English interests, as long as they remained true to their Faith, was of no avail to save them from the destruction decreed by the Puritans, they were left no option but to throw in their lot and make common cause with the rest of their countrymen. A meeting of representatives of both sections of the Irish Catholics, the "old" and the "modern," held at the hill of Crofty, near Duleek, Co. Meath, in Dec. 1641, followed by another meeting later on, in the same month, on Tara hill, resulted in the establishment of a common league and covenant, by which all the Catholics of Ireland were to bind themselves on oath to take up arms in defence of their common Faith, rights and liberties, and of the prerogatives of the king then threatened by his rebellious subjects in

England and Scotland. From this sprang the Irish Catholic Confederation of 1642, misnamed the "Great Popish Rebellion."

In the beginning of the outbreak, the Lords Justices took but little steps towards its suppression, either because they felt themselves powerless to stem the torrent of national enthusiasm, or because they wished to see the whole Catholic population compromised, in order that they themselves and their Puritan friends might be enabled, subsequently, to reap a rich harvest of forfeitures. On the 22nd March, 1642, the Prelates of Ulster, with the Primate, Dr. Hugh O'Reilly, at their head, held a provincial Synod at Kells, Co. Meath, in which they declared the new Catholic movement to be just and meritorious, inasmuch as it was an appeal to arms in defence of religion, country and King.



PROCESSIONAL BANNER OF THE CONFEDERATE PERIOD.—FRONT
Found in Rothe's House, Kilkenny.

But the question had already ceased to be a Provincial one; it now affected the whole nation; and as the preservation and welfare of religion were among the principal issues involved, a meeting of all the Bishops of Ireland and of the representatives of the clergy became imperative. The convocation of this National Ecclesiastical Assembly was undertaken by Dr. Rothe, Bishop of Ossory, the oldest as well as the most respected member of the Irish Episcopate. In answer to his invitation, the Bishops and representatives of the clergy assembled at Kilkenny, on the 10th of May, 1642, and, having discussed the new Catholic movement in all its bearings, gave it their fullest approbation; enjoined the oath of Association to be taken by all; condemned those who for the future should countenance the odious distinction between the old and modern Irish; drew up regulations for the future conduct of the National struggle; and summoned a General Assembly to consist of representatives elected by the Catholic Confederates in all the counties and important towns.[1] Kilkenny city was selected as the place of meeting of the

[1] See Vol. I., pp. 99-102.

General Assembly, and thus became the seat of the Confederate Parliament, and the Confederate capital of Ireland. Hence it is known as the City of the Confederation; and hence, too, the Catholic struggle of this period is known as the Confederation of Kilkenny.

The General Assembly met in Kilkenny on the 24th Oct., 1642. Father Meehan writes:

"The twenty-fourth of October, 1642, is a memorable epoch in the Annals of Ireland. On that day the representatives of the Irish Catholics, deputed by the cities, counties, and towns, were assembling in the city of Kilkenny, to deliberate on their actual position, and to organise a confederacy, the foundations of which had already been laid. It was a grand and solemn spectacle—nor does the history of any country record a more spirit-stirring scene than that which was witnessed in the old city of St. Canice, at that momentous period. The rapid transition from heart-breaking thraldom to bold and armed independence was never more convincingly manifested. Ireland, hitherto chained, and tortured by the most inhuman enactments, beheld her sons, clergy and laity, repudiating the despotism of Parsons and Borlase, who, in the absence of Lord Leicester, held the reins of Government as Lords Justices, and resorting to the only means left them for the removal of their grievances—home-legislation and an appeal to arms. Who can adequately describe the feelings which at that moment, must have thrilled the hearts of the Irish Catholics? But thirty-nine years before, Lord Deputy Mountjoy, from the castle of Dublin, addressed an insolent letter to the Sovereign of Kilkenny, reprimanding him for allowing the ancient church of the Franciscans to be re-opened for the celebration of Mass. His orders to close its gates were promptly obeyed, and the frightened worshippers had to betake themselves to some obscure spot in the less frequented region of the city, to observe the rites of their religion. The sanguinary edicts of the times caused men to pray as though the moments of their existence were to be measured by the length of time it took to consummate the Holy Sacrifice. In the unscrupulous calculations of such men as Mountjoy, Parsons, and Borlase, it was deemed no sin to slay and plunder those whom their gloomy fanaticism would exclude from all participation in the happiness of the world to come. But what an extraordinary contrast now presented itself. In less than one year how much had been done to exalt the condition of the Catholic people of Ireland. Men, who hitherto chafed under the yoke, now bravely flung it off, and Mountjoy's malevolence, and the intolerable despotism of the Lords Justices, were treated with scorn and contempt. Those who commenced the struggle in the preceding October knew well that they had been driven from their sanctuaries and homesteads by fraud and rapine, and had now determined to assert their rightful claims, even at the sword's point. The struggle for independence was to be resumed in a more formidable and combined fashion; and, even now, they with whom it originated might behold some grand results from a warfare which, at its commencement, had all the appearance of a sudden onfall without any characteristic of disciplined organisation. On such an occasion, what heart could have been indifferent to the exciting circumstances of the time and place? From the towers of St. Canice and the Church of the Dominicans the gladsome pealing of bells proclaimed a new era. David Rothe ascended the episcopal throne in the Cathedral. The altars which had been sacrilegiously levelled,

PROCESSIONAL BANNER OF THE CONFEDERATE PERIOD.—BACK.
Found in Rothe's House, Kilkenny.

were re-erected, and the shrine of St. Canice was exposed to the veneration of the faithful. A monument was set up to record this marvellous transformation, and the splendid temple, after having been duly reconciled, was once more devoted to the usages of the religion for which it was founded some four centuries before. Nay, more, some of the monasteries which had been desecrated for profane purposes were again occupied by the religious corporations, and the friar walked abroad in the habit of his Order. Never in the history of any country, was there wrought so wondrous a change in so short a time, and against such overpowering odds." [1]

The National representatives held their sessions in Mr. Robert Shee's city residence, which stood in Parliament Street, formerly Coal Market, on the site now occupied by the New Market gate. In the assembly room, which was forty-nine feet by forty-seven, sat both estates, spiritual and temporal. An upper or

HIGH STREET, KILKENNY, A.D. 1850.
(From *Transac. of Kilkenny Archæol. Society*, Vol. I.)

private room was appropriated to the Lords for consultation ; and the ecclesiastics, not qualified by their sees or abbacies to sit among the Lords, met in an adjoining mansion, which was called the House of Convocation. Mr. Patrick Darcy, bare-headed and seated on a fald-stool, represented all or some of the judges and masters in Chancery that used to sit in Parliament upon the wool-sack, while Mr. Nicholas Plunket acted as speaker of the House of Commons, and to him both Lords and Commons addressed their respective speeches. Thomas O'Quirke, an

[1] *Confederation of Kilkenny*, pp. 1-3.

eloquent and learned Dominican of the Convent of Tralee, was appointed preacher and chaplain-in-ordinary to both houses. The various departments of the national government had their offices in Ormond Castle.

The General Assembly continued its sittings till January, 1643, when it adjourned to the following May. The Representatives acted throughout in a most practical way. One of their first acts was to declare that they did not intend their body as a Parliament, but as a Provisional Government, to consult and order for their own affairs till the King's wisdom had settled the present troubles. A committee was then appointed to draw up a form of Confederate government, which was sanctioned on the 4th of November. The Supreme Council was next

HIGH STREET, KILKENNY.
Looking north from Tholsel. A.D. 1903.

chosen. Its business was to carry on the administrative and executive, and it resembled the ministry of any of the European countries at the present. It consisted of twenty-four members, six from each Province, as follows :

From Leinster :—Thomas Fleming, Archbishop of Dublin, Lord Mountgarret, Lord Gormanstown, Nicholas Plunket, Richard Bellings and James Cusack.

From Ulster :—Hugh O'Reilly, Archbishop of Armagh, Ever MacMahon, Bishop of Down and Connor, Philip MacHugh O'Reilly, Colla MacBrien MacMahon, Ever Magennis and Turlogh O'Neill.

From Connaught :—Melaghlin O'Queally, Archbishop of Tuam, John Burke, Bishop of Clonfert, Lord Mayo, Sir Lucas Dillon, Patrick Darcy and Geoffry Brown.

From Munster :—Lord Roche, Sir Daniel O'Brien, Edmund Fitzmorris, Gerrot Fennell, M.D., Robert Lambert and George Comyn.

To these was added Lord Castlehaven, who had just escaped from Dublin, and joined the Association. They elected Lord Mountgarret as their President, and then at once proceeded to the exercise of their duties as Supreme Council.

Their first act was to name the generals who were to command under their authority. Owen Roe MacArt O'Neill and Thomas Preston, both of whom had gained distinction and fame in the Continental armies, and had just returned to do battle for their native land, were appointed, the former to be commander-in-chief of the Ulster forces, the latter to be commander-in-chief of the forces of Leinster ; Gerald Barry was appointed to the command in Munster : and John Burke was made lieutenant-general in Connaught, the chief command in this province being reserved for Lord Clanrickarde who, it was thought, but vainly, would soon join the Confederation.

The Supreme Council are blamed for thus dividing the military command ; but probably the provincial jealousies left no other course open to them. To give genuineness and force to their decrees they caused a seal to be made, of which the following description has been given :—" It was circular, and in its centre was a cross, the base of which rested on a flaming heart, while its apex was surmounted by the wings of a dove. To the dexter appears a harp, and on its sinister is an imperial crown The legend was happily chosen—*Pro Deo, Rege, et Patria Hiberni Unanimes.*" The earliest documents authenticated by this seal have reference to the establishment of a mint at Kilkenny for the coining of silver and copper pieces ; the setting up of printing presses at Kilkenny and Waterford for the publication of the Supreme Council's proceedings, and of books, then sadly needed for the education of the people ; and the raising of £30,000 sterling in Leinster, and at the same time, in the same province, 31,700 men, who were to be drilled and disciplined with the least possible delay, by those officers who had returned to Ireland with General Thomas Preston.

As the means for carrying on the struggle were precarious—the confiscations of James the First having, to a great extent, pauperised the Irish Catholics—the Council sent agents to the Catholic Courts on the Continent, to supplicate aid in money, arms, and ammunition. Their appeal was not unheeded. Father Luke Wadding was enabled to send 20,000 crowns from Rome, which he had collected from the Cardinals, and the nobles of Italy ; Fathers James Talbot and O'Sullivan were granted a like sum by the Spanish Court, together with four demi-cannon

for each province, 2,500 muskets, and 300 barrels of powder ; a considerable sum was also granted by France, together with two great iron guns, casting twenty-four pound balls.

In the meantime the Confederate generals prosecuted the war with vigour. Preston gained many advantages over the Puritan forces, and took several strong places in Leinster, but through mere carelessness he suffered a serious defeat from Ormond at Ballinvegga, near Ross, in the Co. Wexford, on the 18th of March, 1643. In the North, Owen Roe O'Neill went on training his troops. The Confederates were successful in Munster and Connaught ; so that, on the whole, the war went on favourably in the beginning. Envoys were sent to the foreign powers, and envoys were received from these in return. Pope Urban VIII. sent over one Father Scarampo, a priest of the Oratory, who brought with him 30,000 Roman crowns and a large quantity of arms. While the prospect was thus sufficiently bright for the Confederate army, their opponents in the field were in want of almost everything.

"Had the Irish, at this period, pressed on, and persevered, they could have easily swept away the last badge of conquest, civil and religious, and dictated their own terms to the Puritan Parliament, as well as to their worthless King, But, alas ! the demon of discord penetrated their councils, and from that hour the strength and spirit of the nation began to decline. One of the first controversies that agitated and divided the Supreme Council was the propriety of a truce or cessation of arms with Lord Ormond, the Commander of the Forces in Ireland. What business had the victorious Irish with truces, or cessations, until the objects for which they took the oath of Confederation, and for which they imperilled life and property, were secured ? Too late they found themselves baffled, deluded, betrayed, and sacrificed, by one of the most astute and perfidious enemies which the Catholics of Ireland had ever encountered. James, Marquis of Ormond (afterwards Duke), the son of a pious, exemplary Catholic father, was perverted by the Court of Wards, and was reared in the Protestant religion by the Archbishop of Canterbury. He was a man of transcendant abilities, of marvellous powers of persuasion and insinuation ; and as he became an implacable enemy of the Catholic Church, and of the prospects of his Catholic countrymen, his close relationship with the leading men of the Confederation enabled him to become an able instrument in the hands of the King and of the Puritan Parliament, in fomenting discord, in sowing mutual distrust, and thus in breaking up this great national organization. The Lords of the Pale, cajoled by the skilful diplomacy of this wily statesman, who was then unable to oppose them had they acted with energy, became clamorous for a cessation, or truce, while the old Irish and the great mass of the clergy were as unanimous for the vigorous prosecution of the war. With the latter Father Scarampo concurred, and he exhausted, in vain, all his powers of persuasion in urging these craven-hearted nobles to uphold the dignity of their country and the rights of their Church. Imbecility, treacherous counsels, selfishness, if not perjury, succeeded ; peace was proclaimed with Ormond, which was renewed in the following year ; and this was the first fatal blow inflicted on the Irish cause—the autumnal blight that eventually helped to blast the hopes and prospects of the Catholic Confederation." [1]

On the 28th Oct., 1645, the national cause suffered an irreparable loss by the death of one of its noblest, truest, staunchest supporters, Melaghlin, or Malachy, O'Quealy, Archbishop of Tuam. The Confederates of the West, being disheartened at the surrender of Sligo to the Scotch and Puritans, the Archbishop had hurried from Kilkenny to revive their courage and to lead them to recapture that town.

[1] Cogan's *Diocese of Meath*, Vol. II., pp. 45–6.

On leaving Kilkenny he had a strange presentiment of his approaching fate ; and he not only removed all his baggage, but bade adieu to each of his friends, telling them that he was destined never to see them again. After crossing the Shannon he was met by a vast concourse of the people, who came to look their last on him, for there was then rife among them a prophecy concerning the violent death of one of St. Jarlath's successors, and it was popularly believed that the prediction was to be fulfilled in him. Indeed, he himself had already given it out, years before, that *the* prophecy was made in reference to *him*. The event showed that he spoke truly. The Confederate army having encamped about five miles from Sligo, was unexpectedly attacked by the Scotch, and being taken quite unawares, was fearfully cut up. Among the prisoners taken was Archbishop O'Quealy, whom the Scotch, on recognising, hanged, beheaded and mangled, even after quarter had been given.[1]

A few days before the death of the Archbishop, there landed on our shores another ecclesiastic who was destined to play an important part in the affairs of the Confederation during its closing years. This was John Baptist Rinuccini, Prince-Archbishop of Fermo, and Nuncio Extraordinary from Pope Innocent X. to the Catholics of Ireland. He was appointed Papal envoy as early as March, 1645, but it was only on the 23rd of the following October that he was enabled to reach this country. He landed near Kenmare, bringing with him, as a gift from his Holiness to the Confederates, 2,000 muskets, 2,000 cartouch boxes, 4,000 swords, 2,000 pike heads, 4,000 brace of pistols and 20,000 lbs. of powder, besides a subsidy of 25,000 livres, which last he had received from Cardinal Mazarin. On the 14th of Nov., he made his solemn entrance into Kilkenny amid the acclamations of the inhabitants.[2] After a few days rest, on the 20th Nov., he proceeded to pay a formal visit to Lord Mountgarret, the President of the Supreme Council, at his official residence in Ormond Castle. He has left the following account of this visit in one of his letters :

"General Preston and Viscount Muskerry, brother-in-law to Ormond, having waited upon me in the name of the Council, I set off on foot, accompanied by the whole body of the nobility, the military lining the way at either side, and I proceeded to the Castle, where the Council out of compliment to me had fixed their sessions for that day, the gallery, which forms a most beautiful hall, being specially arranged for the reception. At the foot of the staircase I was greeted by four other members of the Council, two of whom were the Archbishops of Dublin and Cashel. At the head of the hall was seated Lord Mountgarret, President of the Council, who rose as I approached, but without advancing a single step from the place where he stood. A seat of red damask, enriched with gold, and more ornamented than that of the President, was placed for me on his right hand, but it was so arranged as to face somewhat towards the left side, so that it might be said that neither of us occupied the centre. I made a grave address in Latin, setting forth the wishes, and intentions, and aims of His

[1] "In minutas sectus est partes, abscisso brachio dextero, etiam post datam fidem."—Bruodin's *Propugnacula.*

[2] See Vol. I., pp. 104–5.

JOHN BAPTIST RINUCCINI, ARCHBISHOP OF FIRMO,
Papal Nuncio to the Confederate Catholics of Ireland.

To face page 26, Vol. III. (Text).

Holiness. I then had the Papal Brief and the letter of Cardinal Pamphili read, and at the close I added a few words more, after which I imparted to them all the Apostolic Benediction which was mentioned in the Brief. The Bishop of Clogher on foot and in ordinary Episcopal costume, spoke in response. Taking leave of the President, who again did not stir from his place, I was accompanied to the outer gate of the castle by the four members of the Council already referred to, and escorted by Preston and Muskerry with guards to the hall of my own house. They gave me to understand that as the President and I should necessarily have frequent private interviews, it would be desirable for me thus to take the initiative in paying this formal visit; and I acquiesced on account of his being the head of the Government to whom I am accredited, and in our dealings we have stood on a footing of perfect equality. The whole ceremonial of this reception was prepared by Mr. Secretary Bellings, to whom, as being lately returned from Italy, and well acquainted with the Italian usages, the arrangement of these matters was entrusted."

The Supreme Council lost no time in communicating to Pope Innocent their grateful thanks, as follows, for the signal favours he had just bestowed on Ireland:

"Most Holy Father—One of the first acts of your pontificate has been to send us a Nuncio in the person of John Baptist, Archbishop of Fermo, and we hasten to return our thanks for the paternal solicitude thus shown us. If we have been unable to receive so exalted a personage with that pomp and splendour which the occasion called for, we humbly pray that the joy and overflow of heart with which we have hailed his arrival, may make amends. Grateful for the supplies which the Nuncio has brought us, we earnestly implore that your paternal bounty may not cease till you shall have beheld the Catholic religion flourishing in our island, and the enemies of our Faith vanquished by the potent arm of the God of hosts."

The Nuncio was a very shrewd man, a keen observer, an excellent judge of character; he was, besides, true as steel, and stern and unbending in pursuing the course marked out for him by right and duty. From the very beginning he penetrated the schemes of Ormond, and measured with accuracy the selfishness and insincerity of Charles I. Hence he hesitated not a moment in repudiating the time-serving policy of the Ormondists in the Confederate Council as contrary to their oath of association, as calculated to strengthen the hands of their enemies, and as disastrous to the Confederate cause. The old Irish, especially those of Ulster, were steadfast and consistent opponents of the peace with Ormond; they would have no peace which did not guarantee the full emancipation of their religion, and the concession of all the other points included in the oath of association which they had taken; and with them went the Nuncio heart and soul.

The year 1646 was signalised by the capture of Bunratty castle, at which the Nuncio himself was present in person; by some successes effected in Co. Roscommon by the army under General Preston; and by the great victory gained by Owen Roe O'Neill, at Benburb, on June 5th.

While success was thus smiling on the Catholic cause, the Ormondists were more busy than ever in concluding articles of cessation or truce with their perfidious idol. Availing themselves of their majority in the Supreme Council they at length, on the 1st August, 1646, accepted Ormond's terms, and proclaimed the truce at Dublin. The Nuncio immediately convened a Synod of the clergy at

Waterford, and condemned the truce as guaranteeing none of those measures for which the Confederates had taken up arms ; he also wrote to Owen Roe to march on Kilkenny and seize the members of the Council there. On receipt of his message, Owen Roe set out with his army and proceeded with all possible haste till he reached Aghanaparky, now Parks Grove, beside Ballyragget, where he halted. Here he was joined by the Nuncio, who remained with him four days. That time being expired, the Nuncio and O'Neill entered Kilkenny city at the head of the Ulster army, on the 18th Sept., and arrested all the members of the Supreme Council with a few exceptions, among the latter being Lord Mountgarret, who was spared, not for his "inocencie," but "for his ould age." A new Council, with the Nuncio as President, was then appointed to hold office pending the election of a new General Assembly by the nation.

On the 10th of January, 1647, the newly elected General Assembly met in Kilkenny. It consisted in all of 11 spiritual and 14 temporal Peers, and 275 commoners. Ossory was represented by the following :—Richard Butler, Lord Viscount Mountgarret ; Bryan Fitzpatrick, Lord Baron of Upper Ossory ; Patrick and Walter Archer, of Kilkenny ; Richard Butler of Idough (*i.e.*, Castlecomer) ; Sir Richard Butler, of Knocktopher, Knight ; Edward Comerford, of Callan ; Andrew Cowley, of Kilkenny ; Edmond Fitzgerald, of Brownsford ; Edward Fitzpatrick of Banoch (*i.e.*, Bawnonooch, now Three Castles) ; Edmond and William Kealy, of Gowran ; William Langton, of Kilkenny ; Francis O'Ronane, of do. ; J. Roth, Major of Kilkenny ; Peter Roth, of Kilkenny ; and Edward and William Shee, of do.

By an almost unanimous vote the Assembly condemned and annulled the truce lately concluded with Ormond. A new oath of association was now formulated and taken by the members, all of whom swore that they would never lay down their arms until the free exercise of their religion, such as it was in the time of Henry VII., should be established by law. On the 6th March a proclamation was issued commanding all Catholics to take the oath, and denouncing as traitors to God and country such as would refuse to swear it. Before adjourning the General Assembly elected twenty-four members to form a Supreme Council, with the same powers as the former Supreme Council. Later on the General Assembly set these aside, and selected a list of forty-eight names, and from it chose twelve who, with Lord Mountgarret as President, would form the Executive or acting members of the Supreme Council.

The year 1647 was marked by two crushing defeats inflicted on the Confederates by the Parliamentarians ; one was the defeat of Preston at Duncan Hill, otherwise Lynch's Cnoc, in the Co. Meath, by Jones, on Aug. 8th ; the other the defeat of Taaffe, by Inchiquin, at Cnoc-na nos, near Mallow, on Nov., 13th. In the Sept.

of the same year was perpetrated by Inchiquin the awful butchery of the Catholics of Cashel.

In the meantime the old bane of factious dissensions and party strife had begun once more to show itself. The immediate cause of dissension was a proposal emanating from Ormond, that the Confederates should enter into a truce with Inchiquin, who had just transferred his allegiance from the Parliamentary cause to that of the King. The majority of the Supreme Council, being partisans of Ormond, jumped at the proposal. A special meeting of the Confederate representatives was summoned to discuss the question on the 20th April, 1648. The result was a foregone conclusion, notwithstanding the most emphatic remonstrance of the Papal Nuncio, and his impassioned appeal, as follows, to the General Assembly :

"Make no truce with this man ; he has three times changed sides. If you forget the Cashel massacre, recollect that a month ago he pillaged the town of Carrick and slew the Catholic inhabitants, and endeavoured to palliate the atrocity by asserting that he could not restrain his soldiers. Remember, too, that he has driven the Catholic clergy out of the Cathedral of Cloyne, and introduced those who do not profess your religion. Talk not of your inability to carry war into his quarters. The army under Jones has been worn out watching O'Neill during the Summer, and does not amount to more than 3,000 men. Preston, with the troops levied in Leinster, ought to be able to meet him. Inchiquin has not more than 3,000 men in Munster ; they are badly armed and half starved, and you ought to despise him. In Connaught and Ulster, the Scotch are able to do little more than commit robberies for their sustenance. At the present moment Owen O'Neill has an army of more than 6,000 men. He is ready to act against Inchiquin in the south, and I will supply moneys to pay his troops. I exhort you to union of heart and purpose ; and would remind you that England has never treated you, Catholics, with respect, except when you stood in a united and formidable league."

In vain did the Nuncio and the Bishops, in meeting assembled at Kilkenny, on the 27th April, issue a manifesto in which they unanimously condemned the truce as "destructive to the Catholic religion and its followers in this kingdom, and therefore as dangerous and unjust and not in keeping with conscience." Their opposition only brought upon them the bitter hostility of the Ormondists, who, a few days after, finally concluded the ignominious truce. On the 8th May the Nuncio secretly took his departure from Kilkenny, where he had become an object of such aversion to the triumphant betrayers of their country that he had reason to fear for his personal safety. He made for the camp of Owen Roe, the faithful and true, to Maryborough, and here as a last resource, on the 28th May, he issued a formal sentence of excommunication against all who would abet the truce, and of interdict of all cities, towns, and villages where it was received. From Maryborough he proceeded to Athlone and thence to Galway. While at Galway he made a last effort to secure unity against the common foe, and convened a Synod for that purpose ; but the Synod was not to be, for the Supreme Council dispatched troops of cavalry to arrest the prelates and other ecclesiastics who obeyed the summons. On the 22nd of Feb., 1649, he set sail from Galway for his own sunny land of Italy, "and thus passed away from us a generous stranger, of whom we

were unworthy—a far-seeing statesman, whose views were in advance of his day, whose only fault was *an unbending adherence to principle ;* and those who survived the wars of extermination waged by the Puritans and Cromwell had reason to regret that his honest, uncompromising policy was, in a fatal hour, set aside for recreancy, sycophancy, and subserviency to a treacherous viceroy and fickle-minded King." He died soon after his return to his Diocese, on the 4th Dec., 1653, in the 62nd year of his age.

No sooner were the Nuncio's censures published in Kilkenny, than the Supreme Council lodged an appeal against them to the Pope. The question of their validity or invalidity, which now began to be discussed with great warmth, became a new element of discord among the already hopelessly distracted Confederates. The Supreme Council gave instructions to General Preston to hunt down all who refused to accept the Truce, and especially Owen Roe O'Neill whom it now proclaimed as an enemy, a rebel and a traitor. Owen Roe, on the other hand, issued a proclamation to his troops, in which he denounced the Supreme Council for making terms with Inchiquin, "the sworn enemy of the King:" protested his fidelity to the oath of association ; and charged the Council with having perjuriously violated it to the detriment of their common religion and country. "We therefore pray," the proclamation concludes, "the God of hosts, to withhold his blessing from us if we ever fail to give to Him what is His, or to Cæsar what is Cæsar's ; and we conjure all Confederate Catholics to co-operate with us against all factionaries who, despite the oath of association, support rebels, to the prejudice of his Majesty and the ruin of this afflicted country." Gathering his forces together, to the number of 10,000 foot and 1,500 horse, he determined to seize on Kilkenny, the seat of the Supreme Council, and for this purpose set out from Longford, marching by Athy, and Ballilehan, till he came to "Commor," that is, Castlecomer :

"Possessed, therefore, of the said Castle of Ballilehan, he marched towards the castle of Commor, in Iduagh, in the countie of Kilkeny, where liued one Richard Buttler. The Generall [*i.e.* Owen Roe] did send for him ; who apeeringe, assured him that it was necessarie for his present affaires to haue that castle secure, as beinge a thoroughfare towne ; the gentleman answeared that he would binde himself by any condition or recognizance to make the same safe enough against all comers other than by his Lordship's [Owen Roe's] direction, and hould it onely of him. The Generall was onely pleased that this gentleman did sweare an oathe pursuant to the former attestation, and then marched towards Kilkeny ; and drawinge neere the Feoire [now Nore], upon a passadge therof, was General Preston with his armie, hauinge alreadie finished there some workes, halfe moones and redoubtes, as to defend the same place, nay, all the riuer passadges, against General Neylle. But the Catholicke Generall [Owen Roe] obseruinge theire posture, commanded Colonell Roger Maguire, with his proper, onely, regiment, to pass the river, and secure a passadge for the armie. This noble Colonell away marched the matter of a quarter of a mile, on the west of Preston's armie (where he was acquainted), where, passinge the riuer, not seen by the Prestonians, untill within a musket shott unto theire campe, whoe insteede of defendinge the place as intended, in a disordered manner rann away unto the very gate of Kilkeny, tellinge what happened, desired intrance for theire securitie, swearing they were 20,000 men (I meane theire present enemie, Owen Oneylle) ; intrance was denied, commanded by the Council to pitche theire campe between Generall Neylle and the citie, whoe close to the churche walle pitched theire campe, under the shelter off Kinaghe [*i.e.* St. Kenny's Cathedral]. But the Catholicke Generall,

passinge the riuer, did marche two mile west from Kilkeny and pitched his campe there; as sure as deathe if he did send summons unto the cittie he would haue had it, such was the timeritie and cowardize and feare of all men there; before the Generall's arriual to Westmeath severall gassetts issued that he was stickinge to one poore foote company in Sliue-aniaruynn, rann from bush to bush in the nature of a Torie. This the factionists did attest by the greatest oathes possible: but now doe see him to theire griefe with a florishinge armie at theire verie doore, and if once offered to inter the citty, without resistance did force intrance. My Lord Nuncio's Dean, prisoner as aboue, was without baile in the cittie, leaste his restrainte did edge the Catholicke Generall to an attempte upon the cittie,

"Duringe the Catholicke Generall's continuance there, a false alarum was bruted in the citty. and come from the suburbs which they call Balligelagh [*Anglice* Irishtown], that the Vlster armie was already in towne. Whereupon all the inhabitants of the said suburbes deserted both house and home, and all they were worthe in the worlde, and ran into the citty, euery one staringe in the face of other, knowing not what best to doe. Many did attest the said intimation to be true, but had not the witt to examen the centrie of the respective gates, or whether Preston's armie did still lodge in S. Kynagh churchyarde as formerly? or whether all killed? or how could the one passe unto the towne, as aforesaid without passing by either gate, armie, or centrie, unlesse you did judge this Catholicke armie to be indued with that holy badge of glorified bodies, passibilitie. You may conceaue by this case that if the Catholicke Generall did but attempte the execution of what they feared, would doubtlesse carry it, when soe fearfull within theire stronge walls, flyinge from theire own shadowe, or a chymericall dreame, or some unchristian illusion of the Prestonians, that they may with safetie haue all the poore men's goods; by that stratagem of a false alarum, however, the inventor, the Generall did not use the leaste motion for it, soe tender he was of the union sworne betweene them, and consequently of theire saftie.

"This [*i.e.* Owen Roe's] campe was as civill as any could be; tooke nothinge since they left the county of Longford hitherunto but what [was] meerely necessarie; [and], though now harvest, and under the enemie nose, touched noe corne. Mr. Sweetman, the chiefe of that name, to myself did come in the word of gentleman, that within a muskett shott to this campe had a braue field of pure wheat, and was so well guarded, gratis, that he sweared unto me that all the hurt don unto it was not passing worth 10s. at the highest rate. But soone after (said this my author) Preston's armie lodged within a mile to the same field of corne, offered him £10 for the safe guardinge therof, did not accept of any thinge, neither did he it gratis, but demolished the whole to the last graine, being £200 at the leaste out of the said gentleman's way, rendering noe other reason than that he thought this gentleman to be well affected towards the Lord Nuncio and clergie, and theire adherence; his corne so presearued by the Vlster armie did enforme this much; said Preston, see what this newe dogmatiste Generall doe acte towards his proper Confederates, and the supposed enemie forbears, as tender of his former union.

"The Catholicke Generall from hence marched towards Bernanely, Duhogorin way." [1]

While the Confederates were thus at open war with each other, Ormond returned to Ireland in Sept., 1648, to resume the Viceroyalty. He proceeded to Kilkenny, and was received there with open arms by the fickle people, who, a few months before, had ignominiously driven the representative of the Vicar of Christ from their city. Having ratified the truce concluded with Inchiquin, by a solemn treaty which was not worth the paper it was written on, Ormond declared the Catholic Confederacy dissolved. Thus, after an existence of six eventful years, ended the Confederation of Kilkenny.

The true soldier, patriot, Catholic, Owen Roe O'Neill, died Nov. 6th, 1649, fortified by all the rites of the Church which he loved and served so well. The following year his brave Ulster army was almost annihilated at the battle of Scarrifhollis. Lord Mountgarret, the President of the Supreme Council of the Confederation, was still living at the surrender of Galway to the Parliament, April

[1] *Aphoris Discov.* Vol. I., P. I., pp. 247-9.

12th, 1652, but died soon after.[1] A reward of £300 was offered by the Parliament for his person or head, May 22nd, 1652 ; and by an Act of the Parliament for the settling of Ireland, passed the 12th of the following August, he was excepted from pardon for life and estate. He was certainly dead before January 31st, 1653, as he is referred to as the *late* Lord Mountgarret, in depositions, made on this date, in connection with the trial of his son, Edward Butler, for the murder of some English Protestants, at Ballyragget, in 1642. J. P. Prendergast writes that he died in Galway, but this is by no means probable. The place of his burial is unknown.

That the Confederate period was one of unexampled prosperity for the city of Kilkenny, is strikingly evidenced by the many elaborate tombs of the years 1642-8 still remaining in the city churches and churchyards.

[1] James Kearney's *Account of Irish events in the year* 1641.

CHAPTER VI.

KILKENNY BESIEGED BY CROMWELL—ITS SURRENDER, A.D. 1650.

OLIVER CROMWELL landed at Dublin, August 15th, 1649. He came over as the Parliamentary Lord Lieutenant of Ireland, and generalissimo of the forces despatched for the reduction of Ireland to submission to the regicide Parliament of England. After a campaign of a few months, ever memorable for the inhuman barbarities perpetrated by him at Drogheda and Wexford, he retired into winter quarters at Youghal, on Dec. 5th. Having rested his army, he again took the field, January 29th, 1650. Fethard surrendered to him on the 3rd Feb., Callan two or three days after, and Cahir on the 24th of the same month. The way was now open to Kilkenny. In the meantime, preparations were made to hold the city against the enemy, all its defences being strengthened as far as circumstances would permit. One James Walsh was appointed Governor of Kilkenny Castle, and a gallant soldier, Sir Walter Butler, of Paulstown, was made Governor of the city.

Yet, in spite of the measures taken for its defence, Kilkenny was but ill fitted to resist the attack of a well-disciplined army, or to sustain the hardships of a siege. A plague which had made its appearance a few months before in Galway, (brought, it was said, by a Spanish ship that had put in there), and had spread with amazing rapidity throughout the country, was then raging within its walls. "A small party of ours," says a Cromwellian soldier, "by way of affront, went to the gates of Kilkenny to ask who was there; where they learned, since the plague of the Supreme Council was gone, that the sickness supplied their room. And truly it is so briskly there, that what is their danger is their security, and what fortifies besieges them." Lord Castlehaven had sent a force of 1,000 foot and 200

horse to garrison the city, but in a short time their number was so reduced by disease that their effective force did not exceed 300 men.

It was in those circumstances that Cromwell, having formed a junction with Colonel Hewson at Gowran, and having marched thence, by Bennetsbridge, to Kilkenny, appeared before the city walls, on Friday, the 22nd of March. On the evening of the same day, he sent the following summons to the governor and the civic authorities :

I.—Cromwell's Summons to Kilkenny.

" Gentlemen,

" My coming hither is to endeavour, if God so please to bless me, the reduction of the city of Kilkenny to their obedience to the State of England, from which by an unheard-of massacre of the innocent English, you have endeavoured to rend yourselves ; and as God hath begun to judge you with his sore plague, so will he follow you until he have destroyed you, if you repent not : Your cause hath been judged already in England, upon them who did abet your evils, what may the principals then expect ? By this free dealing you see I intice you not to a compliance ; you may have terms may save you in your lives, liberties and estates, according to what will be fitting for me to grant, and you to receive ; if you choose for the worst, blame yourselves : In confidence of the gracious blessing and presence of God with his own cause, which this is by many testimonies, I shall hope for a good issue upon my endeavours ; expecting a return from you, I rest,

" Your servant,
" Oliver Cromwell.

" 22 Martii, 1649 [-50]."

To this the Governor replied :

2.—Sir Walter Butler, Governor of Kilkenny, to Cromwell.

" Sir,

" Your letter I have received, and in answer thereof, I am commanded to maintain this city for his Majesty, which, by the power of God, I am resolved to do : So I rest,

" Sir,
" Your servant,
" Wa. Butler.

" Kilkenny, 23 Martii, 1649 [-50].
" For General Cromwel."

On receipt of this spirited reply, Cromwell began to invest the city forthwith. The same evening he stormed St. Patrick's church, and planted in the graveyard two demi-cannon, and one culverin. He again wrote to the governor, on the 25th of March, naming the terms on which he would accept a surrender. The letter has been lost, but we have the governor's reply :

3.—Sir Walter Butler to Cromwell.

" Sir,

" Your last letter I received, and in answer, I have such confidence in God to maintain this place, as I will not lose it upon such terms as you offer, but will sooner lose my life, and the lives of all that are here, rather than submit to such dishonorable conditions. So I rest, Sir,

" Kilkenny, 25 Martii, 1650.
" For General Cromwel."

" Your Servant,
" Wa. Butler.

That day the attack on Kilkenny began in earnest. Early in the morning the enemy's battery began to play on the town-wall near Ormond Castle. By noon the wall was breached. But the garrison was not idle. They had constructed two retrenchments or counter-works which so commanded the breach that when the storming party thought to enter they were repulsed with loss. The attempt was made a second time with similar result. A third time the assailants were ordered to advance, but they would not obey, and as it was evident that an entrance could not be effected here, the enemy desisted from any further attempt. While

ENTRANCE GATE, KILKENNY CASTLE. A.D. 1813.

(From Robertson's *Antiquities, &c., of Co. Kilkenny*).

this gallant stand was being made on the south side of the city, Cromwell ordered Colonel Evers, with 1,000 men, to storm and take possession of Irishtown. As the garrison had been well employed in defending the portions of the city wall that were assailed, and in guarding the breach, Irishtown was entrusted to the keeping of the townsmen. The townsmen, however, at the first onset of the enemy, deserted their post, almost without striking a blow, and allowed the assailants to enter by the Dean's gate, in Dean Street, and take possession of the Cathedral

and all the Irishtown. And thus matters stood at the close of the eventful 25th of March. During the day, while still the fighting continued, the following correspondence was carried on :

4.—Cromwell to Sir Walter Butler.

"Sir,

"If you had been as clear [as] I was in my last, I might perhaps have understood you, so as to give you some further answer; but you expressing nothing particularly what you except against in mine, I have nothing more to return, save this, that for some reasons I cannot let your trumpeter suddenly come back, but have sent you this by a drummer of my own. I rest,

"Your servant
"O[liver C[romwell].]

"25 Martii, 1650.
"For the Governor of Kilkenny."

5.—Sir Walter Butler to Cromwell.

"Sir,

"Yours of this instant I received. The particulars which you would have me express are these: That the Mayor and citizens, and all other the inhabitants and others now resident in this city, and the liberties thereof, with their servants, shall be secured of their lives, liberties, estates, and goods, and live in their own habitations with all freedom: And that our clergy-men, and all others here residing, of what degree, condition, or quality soever, that shall be minded to depart, shall be permitted to depart safely hence with their goods, and whatsoever they have, to what place soever they please within this realm, and in their departure shall be safely conveyed; and that the said inhabitants shall have free trade and traffick with all places under the Parliament of England's command and elsewhere: And that the foresaid inhabitants shall have their arms, ammunition, and artillery for their own defence, the town and liberties thereof paying such reasonable contribution as shall be agreed upon, and not to be otherwise charged: And that the governors, commanders, officers and soldiers, both horse and foot, now garrisoned, as well in the castle as in the city, without exception of any of them, shall safely march herehence, with their arms, ammunition, artillery, bag and baggage, and whatsoever else belongs to them, with their drums beating, colours flying, matches burning, and bullet in bouch; and that they shall have competent time for their departure and carrying away their goods, with a sufficient and safe convoy; and that Major Nicholas Wale, and all other commanders, officers, and soldiers who came out of the English quarters, now residing here, shall have the benefit of this agreement; without which I am resolved to maintain this place with God's help: Thus expecting your answer to this letter, and that during this treaty there shall be a cessation of arms, and all other acts of hostility of both sides, I rest, Sir,

"Your servant
"Wa. Butler.

"Kilkenny, 25 March 1650.
"For General Cromwel."

On the 26th March, some companies of the enemy's troops having crossed over the Nore, captured the east or John-street part of the city, losing thirty men in that enterprise. They next tried to cross John's Bridge, fire the gate at its west end, and thus effect an entrance into the city; but though they advanced resolutely, they were so exposed to the fire of the garrison, that they were repulsed with the loss of fifty of their body. The same day an attempt was made by the enemy to enter the city from Irishtown. They succeeded in breaking down portion of the city wall, near the Franciscan Abbey, and would have accomplished their purpose, had not the Governor fortunately come up at the head of a troop of horse

and beaten them off, killing most of those who were near the spot. Amid the clash of arms the following correspondence was carried on this day between the besieged and the besieger :

6.—The Mayor of Kilkenny to Cromwell.

" Right Honorable,

" We know by experience, and have it by your Honor's letters that you desire not the spilling of blood, nor the spoiling of cities and towns : And though I doubt not but your Honor would easily agree to good and profitable conditions for the city and citizens, yet we having a governor of the city and another of the castle, who commands us also, if befitting honorable conditions be not given unto the military part, the city and citizens do stand in danger of ruine, as well from our own party, as

From photo by] [*W. Lawrence, Dublin.*

JOHN'S BRIDGE, KILKENNY.

from that of your Honor's : This, in the name of the city and citizens, I humbly offer to your Honor's gracious wise consideration, and desire your favourable remedy therein, and rest, Sir,

" Your servant,

" Ja. Archdekin, Mayor of Kilkenny.

" For the Right Honorable the Lord Cromwel."

7.—Cromwell to the Mayor of Kilkenny.

" Sir,

" Though I could have wished you and the citizens had been indeed more sensible of your own interest and concernment ; yet since you are minded to involve it so much with that of the soldiers, I am glad to understand you, which will be some direction to me what to think and what to do. I rest,

" Your friend,

" O. Cromwell.

" March 26th, 1650"

8.—The Mayor of Kilkenny to Cromwell.

"Right Honorable,

"I received your Honors letter in answer of mine which I wrote unto your Honor, in pursuance of the propositions sent by our governor unto your Honor, for obtaining of the said conditions, which seemed unto us almost befitting to be granted: The military part having exposed themselves for our defence, which obligeth us not to accept of any conditions but such as may be befitting them; I desire your Honor to grant a cessation of arms, and that hostages on both sides be sent, and Commissioners appointed to treat of the conditions. I rest,

"Your Honor's servant
"Ja. Archdekin
"Mayor of Kilkenny."

"Kilkenny, the 26th of March 1650.
"For the Right Honorable, General Cromwel."

9.—Cromwell to the Mayor of Kilkenny.

"Sir,

"Those whom God hath brought to a sense of His hand upon them, and to amend, submitting thereto, and to the power to which He hath subjected them, I cannot but pity and tender; and so far as that effect appears in you and your fellow citizens, I shall be ready without capitulation to do more, and better for you and them upon that ground, than upon the high demands of your governor or his capitulations for you: I suppose he hath acquainted you with what I briefly offered yesterday in relation to yourself and the inhabitants, otherwise he hath done you the more wrong, and hath the more to answer for to God and man: And notwithstanding the advantages (as to the commanding and entering the town) which God hath given us since that offer, more than we were possessed of before; yet I am still willing upon surrender to make good the same to the city, and that with advantage; now in regard of that temper which appears amongst you by your letter, though I shall not engage for more upon the governor's demands for you, whose power I conceive is now greater to prejudice and endanger the city than to protect it: To save it from plundering or pillage, I promised the soldiery that if we should take it by storm, the inhabitants shall give them a reasonable gratuity in money in lieu of the pillages, and so made it death for any man to plunder, which I shall still keep them to by God's help (although we shall be put to make an entry by force) unless I shall finde the inhabitants engaging still with the governor and soldiery to make resistance; you may see also the way I chose for reducing the place, was such as tended most to save the inhabitants from pillage, and from perishing promiscuously (the innocent with the guilty) *viz.*, by attempting places which, being possest, might bring it to a surrender, rather than to enter the city itself by force. If what is here exprest may beget resolution in you, which would occasion your safety, and be consistent with the end of my coming thither, I shall be glad, and rest,

"Your friend,
"[Oliver Cromwell]

"March 26th, 1650."

10.— Cromwell to Sir Walter Butler—Reply to No. 5.

"Sir,

"Except the condition were much bettered, and we in a worse posture and capacity to reduce you (than before the last letters I sent you) I cannot imagine whence these high demands of yours arise; I hope in God before it be long, you may have occasion to think other thoughts, to which I leave you; I shall not so much as treat with you upon these propositions. You desire some articles for honor's sake, which out of honesty I do deny; viz., that of marching in the equipage you mention. I tell you, my business is to reduce you from arms, and the country to quietness, and their due subjection, to put an end to war, and not to lengthen it, wishing (if it may stand with the will of God) this people may live as happily as they did before the bloody massacre and their troubles, and better too; if you and the company with you be of those who resolve to continue to hinder this, we know who is able to reach you, and I believe will. For the inhabitants of the town, of whom you seem to have a care, you know your retreat to be better than theirs; and therefore it is impolitickly done to speak for them, and to engage them to keep us as long from you as you can: If they be willing to expose themselves to ruine for you, you are much beholding unto them: As for your clergy-men, (as you call them), in case you agree for a surrender, they shall march away safely with their goods, and what belongs to them; but if they fall otherwise into my hands, I believe they know what to expect from me. If upon what I proposed formerly, with this addition concerning them, you expect things to be cleared, I am content to have commissioners for that purpose. I rest, Sir,

"Your servant
"O[liver] C[romwell].

"March 26th, 1650."

11.—Sir Walter Butler to Cromwell.

" Sir,

" In answer of your letter, if you be pleased to appoint officers for a treaty, for the surrender of the castle and city upon soldier-like conditions, I will appoint also officers of such quality as are in the garrison, provided that hostages of equality be sent on both sides, and a cessation of arms be also granted during the treaty, assuring a performance on my side of all that will be agreed upon. I rest, Sir,

" Your Servant,

" Kilkenny, 26 March, 1650. " Wa: Butler"

" I desire to know whats become of my trumpeter whom I imployed two days ago.

" Wa: Butler.

" For General Cromwell."

12.—Cromwell to Sir Walter Butler.

" Sir,

" That no extremity may happen for want of a right understanding, I am content that Commissioners on each part do meet in the leagure at the south side of the city, authorized to treat and conclude ; for which purpose, if you shall speedily send me the names and qualities of the Commissioners you will send out, I shall appoint the like number on my part, authorized as aforesaid to meet with them, and shall send in a safe conduct for the coming out and return of yours ; as for hostages I conceive it needless and dilatory. I expect that the treaty begin by eight of the clock this evening, and end by twelve, during which time onely I shall agree to a cessation, expecting your speedy answer.

" [Oliver Cromwell]

" March 26.

" For the Governor of Kilkenny."

13.—Sir Walter Butler to Cromwell.

" Sir,

" Yours of this instant I received, and do hold the time appointed for the treaty and cessation of arms to be too short ; Major John Comerford, Captain David Turnball, James Cowley, Esq., Recorder of this city, and Edward Rothe, merchant, are the Commissioners appointed by me, who will meet such Commissioners you fix on, at the place by you appointed, by six of the clock to-morrow morning, or sooner if you please, so as hostages be sent to me for their safe return, for without hostages the gentlemen will not go. The reason that I conceive the time to be short is, because your trumpeter came not hither till nine of the clock this night, so as I conceive the business cannot be ended in so short a time : I have commanded mine to forbear acts of hostility during this treaty, and I desire that you do the like. I rest, Sir,

" Your Servant,

" Kilkenny, 26th March, 1650." " Wa : Butler.

14.—Cromwell to Sir Walter Butler.

" Sir,

" The reason of the so late coming of my answer to you was, because my trumpet was refused to be received at the north end of the town, and where he was admitted, was kept long upon the guard : I have sent you a safe conduct for the four Commissioners named by you ; and if they be such as are unwilling to take my word, I shall not to humor them agree to hostages. I am willing to a treaty for four hours, provided it begin by twelve of the clock this morning ; but for a cessation the time last appointed being past, I shall not agree unto it, to hinder my own proceedings.

" Your Servant,

" March 27, 1650." " O. Cromwell.

15.—Warrant for Treaty.

"By both the Governors of the City and Castle of Kilkenny.

"I do here appoint and authorize Major John Comerford, Captain David Turnbal, James Cowley, Recorder of Kilkenny, and Edward Roth, Merchant, to treat and agree with the Lord General Cromwell, or such as he shall appoint, touching the yielding up to the said Lord General this City and Castle of Kilkenny, and the conditions whereupon they shall be given up; as witness our hands, this Twenty-sixth of March, 1650.

"Wa: Butler.

"Ja: Welsh.

"A warrant from the Governors of Kilkenny, to the Commissioners to treat."

Next day, March 27th, the Commissioners of both sides met and agreed on the following terms of surrender:

16.—Articles for City of Kilkenny.

"Articles of Agreement between the Commissioners appointed by his Excellency the Lord Cromwell, Lord Lieutenant General of Ireland, for and on behalf of his Excellency, of the one part; and those appointed Commissioners by the respective Governors of the City and Castle of Kilkenny, of the other party, March 27th, 1650.

"I. That the respective Governors of the City and Castle of Kilkenny shall deliver unto his Excellency, the Lord Cromwell, the Lord Lieutenant General of Ireland, for the use of the State of England, the said city and castle, with all arms, ammunition, and provisions of publique stores therein, without imbezlement; except what is hereafter excepted, at or before nine of the clock to-morrow morning.

"II. That all the inhabitants of the said City of Kilkenny, and all others therein, shall be defended in their persons, goods, and estates, from the violence of the soldiery; and that such as shall desire to remove thence elsewhere, shall have liberty so to do, with their goods, within three months after the date of these articles.

"III. That the said Governors, with all the officers and soldiers under their respective commands in the said city and castle, none excepted; and all others who shall be so pleased, shall march away at or before nine of the clock to morrow morning with bag and baggage; the officers with their attendants, with their arms, and with their horses, not exceeding the number of one hundred and fifty horses; and their foot soldiers to march out of the town two miles distant, with their arms, and with drums beating, colours flying, matches lighted, and ball in bouch, and then and there to deliver up the said arms to such as shall be appointed for receiving them, excepting one hundred muskets, and one hundred pikes, allowed them for their defence against the Tories.

"IV. That the said officers and soldiers shall have from his Excellency a safe conduct six miles from the city of Kilkenny, and from thence-forward a pass for their security out of his Excellencies quarters; the said pass to be in force for six days from the date of these presents, they marching at least ten miles each day, and doing no prejudice to the quarters.

"V. That the city of Kilkenny shall pay two thousand pounds as a gratuity to his Excellencies army, whereof one thousand pounds to be paid on the thirtieth of this moneth, and the other thousand pounds on the first day of May next following, to such as shall be by his Excellency thereunto appointed.

"VI. That Major John Comerford and Mr. Edward Roth shall remain hostages under the power of his Excellency, for performance of the said articles on the part of the said city and garison of Kilkenny.

"VII. Lastly for performance of all and singular the premises, the parties hereunto have interchangably put their hands the day and year first above-written.

"Ja. Cowley John Comerford.

"Edward Roth David Turnbal."

Cromwell himself, in a letter from Carrick [-on-Suir], to the Speaker of the

English Parliament, April 2nd, 1650, gives the following account of the siege and surrender of Kilkenny :

" After the taking of this castle [*i.e.* the castle of Gowran], it was agreed amongst us to march to the city of Kilkenny, which we did upon Friday the 22nd of March ; and coming with our body within a mile of the town, we advanced with some horse very near unto it ; and that evening I sent Sir Walter Butler and the Corporation a letter, a copy whereof is here enclosed [See no. 1, p. 34, *supra*], from whom the next day I received this answer [See no. 2, same page] : We took the best view we could where to plant our batteries ; and upon Monday the 25th, our battery, consisting of three guns began to play. After near a hundred shots we made a breach, as we hoped, stormable : Our men were drawn out ready for the attempt ; and Colonel Ewers ordered with about one thousand foot to endeavor to possess the Irish-town much about the time of our storming, which he accordingly did, with the loss of not above three or four men. Our men upon the signal fell on upon the breach, which indeed was not performed with usual courage nor success, but were beaten off with the loss of one Captain, and about twenty or thirty men killed and wounded. The enemy had made two retrenchments or counter-works, which they had strongly pallizado'd ; and both of them did so command our breach, that indeed it was a mercy to us, we did not farther contend for an entrance there, it being probable that if we had, it would have cost us very dear.

" Having possessed the Irish-town, and there being another walled town on the other side of the river ; eight companies of foot were sent over the river to possess that, which accordingly was effected, and not above the like number lost that were in possessing the Irish-town. The officer that commanded this party in chief, attempting to pass over the bridge into the city, and to fire the gate, which indeed was done with good resolution, but lying t open to the enemy-shot, he had forty or fifty men killed and wounded, which was a sore blow to us. We made our preparations for a second battery, which was well near perfected. The enemy seeing himself thus begirt, sent for a treaty, and had it ; and in some hours agreed to deliver up the castle upon the articles inclosed [See preceding page], which we received upon Thursday, the 28th of March.

" We find the castle exceedingly well fortified, by the industry of the enemy, being also very capacious ; so that if we had taken the town, we must have had a new work for the castle, which might have cost much blood and time, so that we hope the Lord hath provided better for us ; and we look at it a gracious mercy, that we have the place for you upon these terms."

Bates, in his *Rise and Progress of the Late Troubles in England*, printed at London in 1685, describes the siege as follows :

" From thence [Gowran] they march to Kilkenny, through which runs the river Noir, a pleasant place, and, without comparison, the chief of all the in-land towns of Ireland ; but withall, the spring-head of an execrable rebellion ; and the center, as I may justly call it, from which all the treasons, and damnable counsels against the King, country, and religion, were as so many lines drawn ; it was, as yet, the seat of the Committee of Estates, who, upon the approach of danger, fled to Athlone—upon the river Shannon—upon the borders of Connaught, as a place more secure for their consultations. Kilkenny is divided into three parts, one on the farther side of the river, the other with a castle opposite unto it, and the third separated from the outer two by walls. Cromwell lies down before it, and according to the custom of war, summons it to surrender : the governour refusing, without more delay, he attaques it by force, and having observed a convenient place, he presently raises a battery, and from thence plays upon the town.

" The governour now perceiving the danger, causes forthwith two works to be cast up within the walls, with palisadoes, and engines laid in the way to hinder an entry, whilst the souldiers, in a full body, were posted behind to receive the enemy, if they attempted it. The breaches being made in the walls, the retrenchments within appear. Therefore to facilitate the assault, Ewers is commanded, with a thousand men, to fetch a compass about, and at the same time to attaque the other town adjoining to this. Here [*i.e.*, at the breaches] they come to blows, but with more resolution than success ; the besiegers being beat off, with the loss of about seventy men, two colonels, and other commanders. Nevertheless Ewers gains the town, which though divided from the other, yet served to straiten it, and distract the garrison. Next night another officer is sent over the river with a body of men, that by break of day he might break in into the other town ; which he having performed with the loss of thirty men, whilst he attempted to burn down the gate, to make way into the city

over the bridge, about fifty being exposed to shot, fell. At length the governour perceiving himself attaqued on all hands, and that there was no hopes of relief; he capitulates, and upon these conditions, delivers up the city into the hands of the enemy, that the canon, arms, and all ammunition, should be delivered to Cromwell; all the citizens have leave to continue in the place, or to remove any where else, as they thought fit; That the officers and souldiers, should with arms, bag and baggage, march to Athlone, and that the citizens should pay two thousand pounds to Cromwell. And so in eight days time, (for the siege lasted no longer) Kilkenny was reduced under subjection, which for a great many years had given laws to all the rest." [1]

Ludlow, Cromwell's Lieutenant-General, writes:

"The next town our army besieged was Kilkenny, where there was a strong castle, and the walls of the town were indifferent good: having erected a battery on the east [*recte* south] side of the wall, our artillery fired on it for a whole day, without making any considerable breach; on the other side our men were much annoyed by the enemy's shot from the walls and castle. But the garrison being admonished by the examples made of their friends at Tredah (Drogheda) and Wexford, thought fit to surrender the town timely, upon such conditions as they could obtain, which was done accordingly." [2]

We have the following account of the surrender from a contemporary Irish writer:

"Sir Walter Buttler, governour of Kilkenny, as above mentioned, was more generous than soe, would not yield without beinge forced unto. A siedge, therefore, was layed unto Kilkenny. The governour kept the same for a weeke, four daies beyonde his orders from Ormonde, and if he were pleased and the cittizens loyall might keepe it for a twelmonthe, if a straighter siedge were not layed unto; but the base cowardiz and disloyall townsmen betrayed both the gentleman and the cittie, did capitulat with the enemie, which agreed upon, the gates were opened for him, and all unknown unto the governor, noe mention made in the said capitulation either of him or any his partie, all his now remedie was, seeinge the enemie had the cittie, to defend the castle, thereby to force a quarter for himself and his souldiers, which being putt in execution untill the enemie thought it the leaste of evills to graunte him and his an honorable quarter of both lives and armes, which perfected both cittie and castle were yielded." [3]

The part taken by the citizens of Kilkenny, through their Mayor, in bringing about a surrender of the city, on terms, is, if really dishonorable, incorrectly described and grievously exaggerated by the last writer. A perusal of the letters above pp. 34-9, will make this sufficiently clear. In "The humble peticion of the distressed, banished, and dispersed late native inhabitants & cittizens of the citty of Kilkenny in Ireland" to King Charles II., June 18th, 1661, the conduct of the townspeople during the siege is described in sufficiently glowing terms. After reminding the King that their forefathers had been ever loyal to the Crown of England, the "peticioners" go on to say that they themselves were also true and loyal subjects of his majesty,

"Untill the late Usurper Oliver Cromwell with his forces in the latter end of the yere 1649 layed a strict siege to that citty [Kilkenny], which enduring for six or seaven dayes, & your petitioners having not sufficient forces to defend the same, nor hope of relief by reason of the plague and greate

[1] Vol. II., pp. 38-9.
[2] *Memoirs of Edmund Ludlow, Esq., Lieutenant-General of Horse.* London: 1751, p. 118.
[3] *Aphorismical Discovery*, Vol. II., P. I., p. 69.

sicknesse then raging in the said city, they the peticioners after suffering in a high degree all the extremities of the plague, fire, and sword, & foure severall stormes in severall partes of the citty, which were repulsed, & after a great breach made in their walls by cannon shott of above fifty greate bullets, all for standing for your majesty's interest ; at last, by direction or allowance of the Commander-in-Chiefe of your majesty's forces in these partes to Sir Walter Butler, Baronet, then appointed and being governor of the said citty and castle of Kilkenny under the said Lord Marques [of Ormond], they yealded uppon quarter given by the said Usurper the 27th of March 1650, for the governor and souldiers departure with bagg and baggage, and for securing of peticioners in their lives, estates & goodes from the violence of the souldiery, the peticioners having beene forced to pay £2000 ster. & upwards to the said Usurper for the making good of that quarter.".[1]

This " peticion " is unsigned, but another petition to the Marquis of Ormond, requesting him to present the former to the King, is signed by the following :

Michael Raggett.	Nicholas Langton.	Jas. Archdekin.
Thos. Savage.	Peter Archer fitz [ ]	Jo : Murphy.
Richd. Bagot.	Michael Knarisbrough	Edwd. Rothe.
Peter Fitzgerald.	John Archdekin.	Jo : Bryan.
W. Archer.	Jas. Cowley.	
James C. Archer.	Richd. Lawless.	

In the early morning of March 28th, the garrison marched forth from the city. They must have gone northward, as they are next heard of at " Renaliagh, in the Countie of Westmeath." [2] Availing himself of the permission, accorded by the articles of surrender, to all the inhabitants, to leave the city if they were so minded, the aged Bishop, Dr. Rothe, accompanied the departing soldiers ; but ere he had departed more than two miles from Kilkenny, he was set upon by a body of Cromwellian troops and robbed. Cromwell, being informed of this, allowed him back to the city, where he died twenty-three days later.

The Puritan soldiers " on entering the town, overturned the altars, and profaned the images, crosses, and all other sacred things," [3] but there is no certain evidence that they then, at least, interfered in any way with the lives of the citizens. " The plague was then very hot in the town ; so that the headquarters [of the Cromwellian army] continued still at Burn-Church, and the General [Cromwell] and army (none being left in the city but what was necessary under the command of Colonel Axtel, governor of it) stayed very little in the city, but after he had settled the affairs of the garrison, marched his army back again, about the end of March, 1650, to his former quarters at Fethard." [4]

Colonel Axtell, appointed Governor of Kilkenny city and the surrounding

[1] *Kilkenny Archaeol. Society Journal*, July, 1861, pp. 342-3.
[2] *Aphoris. Discov.* Vol. ii., P. i., p. 69.
[3] *Relatio of the Jesuit Mission*, 1641-50.
[4] *History of Irish Rebellion*, Dublin, 1743 ; App. 20.

districts, by Cromwell, was the commander of the foot guard on the memorable 30th of January, 1649, when King Charles I. was executed on the scaffold erected at the gate of the Royal Palace. He is charged with acts of barbarous cruelty during the period of his governorship of Kilkenny. These are set forth as follows, in "A Collection of some of the massacres and murders committed on the Irish in Ireland, since October 23rd, 1641," published as an Appendix to Clarendon's *History of the Irish Rebellion*:

"1650. Colonel Daniel Axtell cut off the head of Mr. Fitz Gerret of Browniford's son, and hanged the sons of Mr. Butler of Ballikifiy [Ballykeeffe] and Mr. Butler of Bonidstoune [Bonnetstown], because their fathers enlisted themselves in his Majesty's army.

"One Francis Frisby, an Englishman, and a Protestant, butler to the Duke of Ormond, having had quarter upon the rendition of Kilkenny to Cromwell, was apprehended by the said Colonel Axtell, and for not confessing his lord's plate was tortured to death by burning matches between his fingers in the Castle of Kilkenny.

"1651. Major Shortall, an officer of his Majesty's army, having delivered the Castle of Ballimay upon quarter of life and liberty to Colonel Axtell, was run through the body by the said Colonel Axtell, and all his soldiers, to the number of one hundred and ninety, were killed.

"Captain Thomas Shortall, a captain of horse in his Majesty's army, coming to Kilkenny upon safe conduct, was hanged by the said Axtell because he had a good estate within two miles of Kilkenny.

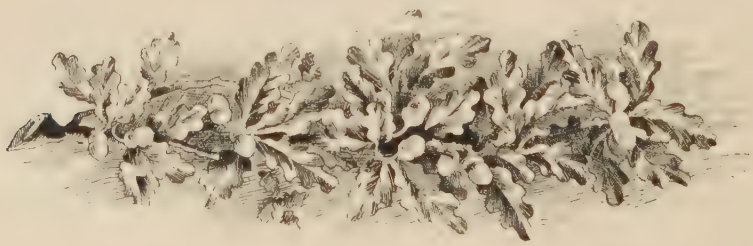
"1650. Colonel Axtell hanged fifty of the inhabitants near Thomastown, being under his protection, for no other reason but that a party of Cromwell's army was defeated the day before in that place by some of the Royalists.

"Colonel Axtell, meeting one day forty men, women, and children, near the wood of Kildonan, [Doonane, Queen's Co.] who were coming for greater security to live within his quarters, caused them all to be killed.

"Some soldiers of the King's army being taken in a village in Grace's parish, Colonel Axtell caused all the inhabitants of the said village to be apprehended, hanged three of them, and sold the rest of them to the Island of Barbadoes.

"The said Axtell (as a matter of recreation) commanded his troops to gather together a great number of the protected people near Kilkenny, and being all in a cluster, bid the troops rush through them and to kill as many as happened on the left hand of the troop, and to spare the rest. Thirty persons were murthered then on that account."

This miscreant suffered death, as he deserved, at Tyburn, on the restoration of the monarchy.



CHAPTER VII.

CIVIL ANNALS OF KILKENNY—A.D. 1653-1843.

1653-4 (Feb. and March.) The following inhabitants of Kilkenny City had Certificates for Transplantation to Connaught signed for them by the Commissioners of Revenue within the Precincts of Kilkenny.

Robert Tobin and 23 others ; John Murphy fitzRichard and 6 others ; Michael Kranisbrough and 8 others ; Peter Shea, Alderman, and 8 others ; Peter Roth fitzJohn and 4 others ; Andrew Shea and 7 others ; George Shea and 2 others ; William Shea ; Thomas Archer and 3 others ; James Archer fitzRobert and 5 others ; James Archer and 1 other ; John Murphy fitzPatrick and 10 others ; Walter Seix and 1 other ; Michael Ragget and 8 others ; Thomas Savage and 5 others ; Michael Shea and 5 others ; Peter Archer and 6 others ; Thomas Ley and 11 others ; Patrick Dowling and 1 other ; John Langton and 3 others ; Edward Roth fitzJasper and 2 others ; James Archdekin and 13 others ; John Archdekin and 3 others ; John Power and 7 others ; Peter Fitzgerald and 7 others ; and Robert Shea and 2 others.

1661. Irishtown first represented in Parliament by two Members of its own, two other M.P's. at the same time also representing the rest of the city.

1687. (Dec. 14.) Grant of a new Charter of Incorporation to the inhabitants of Kilkenny, by King James II.

1689-90. Charter of the same Monarch establishing the Royal College or University of St. Canice, at Kilkenny.

1690 (July 19.) King William of Orange sumptuously entertained at Kilkenny Castle by the Duke of Ormond.

1690-6. The following citizens of Kilkenny were outlawed and attainted by the victorious Williamites :

Walter Archer, merchant ; Michael Archer, surgeon ; James Bryan, Alderman ; John Brenan, merchant ; Peter Butler, gent.; Edward Butler fitzRichard, gent.;

Philip Cusack, gent.; Edward Cantwell, blacksmith ; Edward Caddan, merchant ; James Caddan, do.; Thomas Cavanagh, do.; Edward Caddan, gent.; James Caddan, yeoman ; Thomas Duff, merchant ; William Daton [afterwards Bishop], gent ; Michael fforstall, gent.; David Fanning, merchant ; George Gafny, gent.; James Hackett, gent.; Walter Lawless, gent.; John Langton fitzPatrick, gent.; Terence Lynch, gent.; Richard Lawless fitzWalter, do. ; John Lawless fitzWalter, do., James Lawless, fitzAdam, do.; Thomas Loughlin, blacksmith ; Michael Langan [*recte* Langton] fitzJohn, merchant ; Patt Marshall, do.; Robert Murphy, do. ; Patrick Murphy, do.; Robert Molloy, do.; Gregory Marshall, do.; Edward Murphy [PP. St.Canice's], gent.; Patrick Marshall [P.P., St. Patrick's ?], gent.; John Nowlan, merchant ; Robnett Purcell fitz Theobald, gent.; Barnard Purcell fitz Theobald, do.; John Fitzpatrick, M.D.; Thomas Pierson, gent.; John Rooth fitz Edward, gent.; Michael Rooth, Esq.; Mathew Rooth, gent.; William Raftor, gent.; David Rooth, do.; Michael Rooth fitz Gerald, gent.; John Rooth fitz Edward, do.; Jasper Shea, do.; Jasper Shea, junr., do.; Anthony St. Leger, do.; Lucas Shee, merchant ; Martin Smyth, gent.; James fitz William Shea, do.; Thomas fitz John Shea, merchant ; Nicholas Shortall, yeoman ; Edward Slattery, gent.; John Sumea (?) do.; Anthony St. Leger fitz George, gent.; Edward Sclater, do.; and Nicholas Shortall fitz Pierce, do.

1763. In this year the Nore was flooded to an extraordinary degree. In the Register of St. Mary's (Protestant) Parish we find the following interesting account of the flood and its ravages :

" 1763. In the beginning of October this year, a dreadful flood and sudden inundation filled the river [Nore] in such an allarming manner as to throw down Greens Bridge, St. John's Bridge (on the overthrow of which last bridge 190 persons were carried away and drowned bythe violence of the water), also Bennet's Bridge, Thomastown Bridge, and several other bridges on the same occasion. Many houses in John's Street were overthrown and people killed ; the desolation in general was very distressful. A temporary bridge of boats was fixed at the expense of the Government at St. John's Bridge, and also at Green's Bridge, and in a very short time the present bridges were erected. St. John's cost three thousand pounds and upwards, mostly given by Government, which also contributed to the other bridges."

Another reference to this flood is contained in the following note, added by Mr. Henry Shee, of Irishtown, to his transcript of an old family document :

" What follows is all that's to be had of the claim which I, Henry Shee (fitz Thomas, of Coldgrange, fitz Henry, of Cloran, both in ye county of Kilkenny), of the Irishtown, Citty of Kilkenny, merchant, do copy out for the sake of preserving this piece of antiquity, almost worn out and melted in the flood of October 1763, *five foot* 11 *inches high in my house.*"

1771. The Market Cross of Kilkenny was taken down.

1843. Union of the Corporations of Kilkenny City and Irishtown.

CHAPTER VIII.

KILKENNY CASTLE—THE MARSHALL AND ORMOND FAMILIES.

WE first find mention of a castle at Kilkenny in 1174. In this year the Anglo-Norman invaders engaging in conflict, at Thurles, with the Irish forces led by Donell O'Brien, King of Limerick, suffered so crushing a defeat, that such of them as survived, fled in terror of their lives from the battle-field, never halting till they found themselves safe within the strong walls of the town of Waterford; and it is recorded in some Annals, formerly in the possession of Vallancey, that in their flight they were joined by the garrison of Kilkenny Castle, which, thus evacuated, was destroyed, together with the town of Kilkenny, by the victorious King of Limerick.

William Marshall, senr., Earl of Pembroke, the first and most powerful of the English nobles, acquired the Lordship of Leinster, according to English law, in 1189, by his marriage with Isabella, daughter of Earl Strongbow, and granddaughter of King Dermod MacMurrough. Two years later, in 1191, he was sent to Ireland, to undertake the government of the country, and remained till 1194. During his stay, the consolidation of his extensive Irish possessions must have been one of his principal concerns, and he seems to have effected it in a thoroughgoing fashion. Aided by all the available forces of the Crown, he not only completely subdued the MacGillapatricks of Ossory, who had been practically independent since the Battle of Thurles, but also banished them altogether out of that vastly greater portion of their territory subsequently known as the Co. Kilkenny. With other refractory Leinster chiefs, we may suppose, he acted after a somewhat similar manner; so that at length his sway over the Lordship of Leinster was fully established and acknowledged on all sides. He brought over and planted his countrymen everywhere through his newly acquired possessions,

and built castles for their defence. Having made Kilkenny his head-quarters, we should expect him to build one of his strongest castles here: and so we find Ware's *Annals* expressly recording the erection of a castle at Kilkenny in 1192, at the very time that the government of the country was in Earl Marshall's hands. That this castle was founded by the Earl, there can be no doubt; that it was the castle occupied by his descendants, and in part remaining to the present day, incorporated with Kilkenny Castle, is no less certain.

1202. Bishop Felix O'Dulany, who died in this year, made a grant to St. John's Priory of all the tithes of the provisions of the Castle of Kilkenny.[1]

From photo by] [*W. Lawrence, Dublin.*

KILKENNY CASTLE.

Circa 1211. Earl Marshall appointed the Canons of the same Priory chaplains of his castle of Kilkenny, and granted them all oblations and obventions there, whenever he himself, and his heirs and sucessors after him, should be absent elsewhere.

1219. Death of the founder, William Marshall, senr., Earl of Pembroke.

He was succeeded in his titles and possessions by his five sons, one after the other, who all died without issue, viz.: Earl William Marshall, junr., who died in 1231: Earl Richard, who died from wounds received at a battle on the Curragh

[1] See Vol. I., p. 26.

of Kildare, in 1234; Earl Gilbert, who died in 1241; and Earls Walter and Anselm, who both died in 1245. His Lordship of Leinster, which consisted of the present Counties of Carlow, Wexford, Kilkenny, Kildare and Queen's Co., was then broken up between his five daughters or their representatives. The five daughters were I., Maud or Matilda, the eldest; II., Joan; III., Isabel; IV., Sibilla; and V., Eva, the youngest.

I. Maud or Matilda, the eldest daughter. Her *fifth* of the Lordship of Leinster comprised the present Co. of Carlow (except Balisax) and, it would appear, the manor of Aghamacart, in the present Queen's Co. She married 1st Hugh Bigod, Earl of Norfolk; and 2ndly. John FitzWarrenne. Her grandson, Sir John Bigod, Knt., appears as owner of Thamelin (St. Mullin's) and Hamakard (Aghamacart), in 1286. Her great-grand-daughter, Joan, daughter of John FitzGeoffry, was mother of Edmund Butler, father of James Butler, 1st Earl of Ormond.

II. Joan, the 2nd daughter.—Her *fifth* included the Co. Wexford, with the manor of Odoch and some land at Jerpoint, in the Co. Kilkenny. She married Warin de Montchensy, and had with a son, John, who died without issue, an only daughter, Joan, whose daughter and eventual heiress, by William de Valence, step-brother of Henry III., was another Joan, who married John Comyn, Lord of Badenoch, in Scotland, and was mother of still another Joan, wife of David of Strabolgi, Earl of Athol, in Scotland.

III. Isabel, the 3rd daughter.—Her *fifth* included the County Kilkenny (except the manors of Odoch and Comer and part of Callan), and Upper Ossory, in the Queen's Co. (except Aghaboe and, apparently, the manor of Aghamacart). She married Gilbert de Clare, 1st Earl of Gloucester and 5th Earl of Hertford, who died in 1229. Their son, Richard de Clare, next Earl of Gloucester and Hertford, and eventually Lord of Kilkenny, was succeeded by his son Gilbert, whose son and successor Gilbert, 4th Earl of Gloucester and 8th Earl of Hertford, fell at the battle of Bannockburn, in 1314, leaving his estates to be divided between his three sisters and co-heiresses, viz. (*a*) Alianore, who married Hugh le Despencer, Baron le Despencer, and whose descendant, Hugh, Baron le Despencer, sold Kilkenny castle and his inherited interest in the Co. Kilkenny, to James Butler, 3rd Earl of Ormond, in 1391; (*b*) Margaret; and (*c*) Elizabeth who married John de Burgh, son of Richard de Burgh, the Red Earl of Ulster, and was mother of William de Burgh the 3rd Earl of Ulster, ancestor of King Edward IV., who became lord in fee of most of Upper Ossory in virtue of his descent from the sister of Gilbert, 4th Earl of Gloucester.

IV. Sibilla, the 4th daughter.—Her *fifth* consisted of the County of Kildare, (except Moone), and the manor of Comer in the Co. Kilkenny. She married William de Ferrers, Earl of Derby, and had issue seven daughters, viz. (*a*) Agnes,

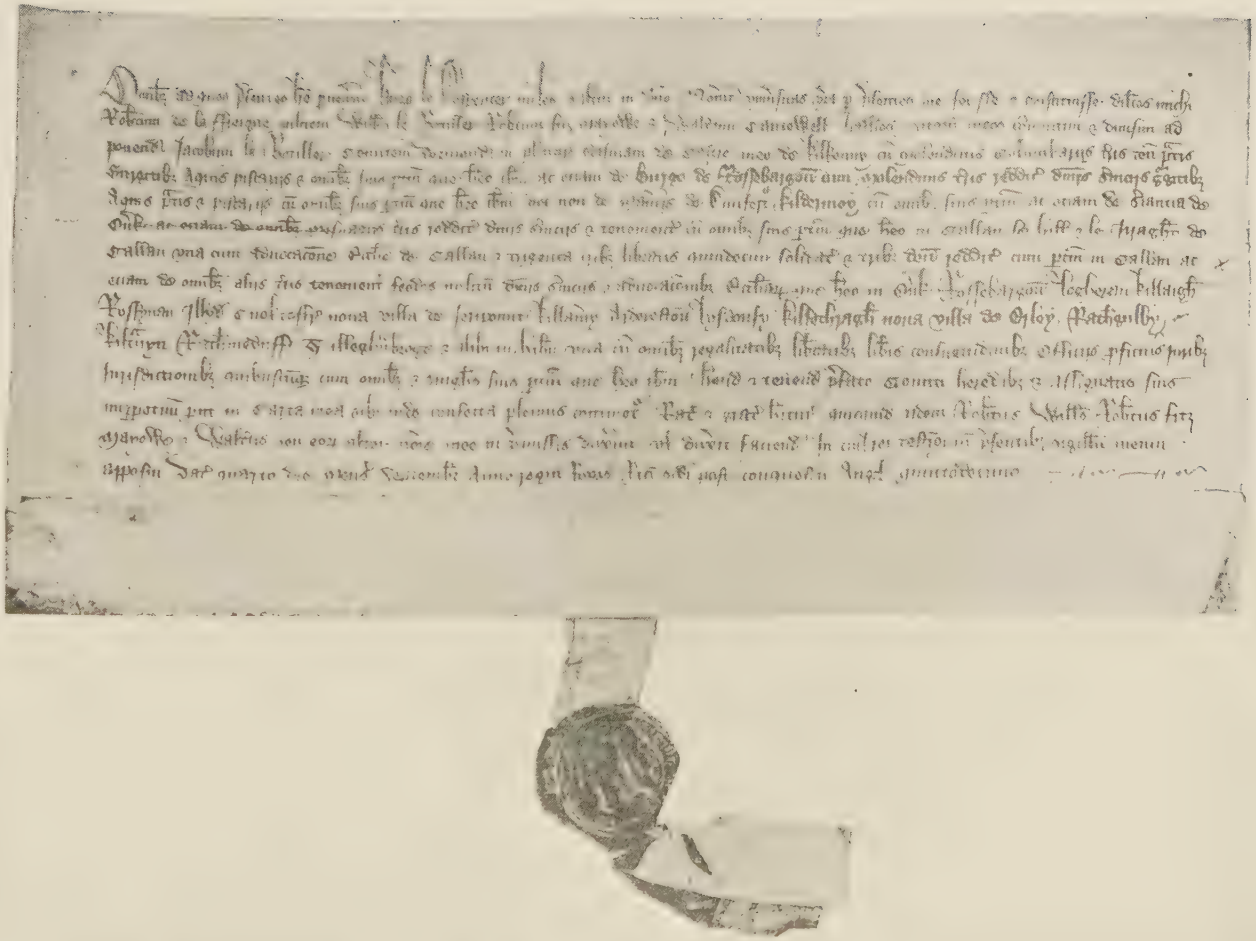
wife of William de Vesey ; (*b*) Isabella, who married 1st Gilbert Basset, and 2ndly, as his second wife, Reginald de Mohun, to whom she bore a son William de Mohun ; (*c*) Sibilla, who married Francis de Bohun, and had a son John de Bohun ; (*d*) Eleonora, who married William de Vaulx (de Vallibus) : (*e*) Joan, who married John de Mohun, son of Reginald above, by his first wife : (*f*) Agatha, who married Lord Hugh de Mortimer ; and (*g*) Matilda de Kyme, wife of Emeric de Rochechouart.

V. Eva, the 5th daughter.—Her *fifth* was made up of the territory of Leix and Aghaboe, in the Queen's Co.; Balisax, in Co. Carlow ; part of Callan, in Co.

From photo by] [*W. Lawrence, Dublin.*

ENTRANCE GATE, KILKENNY CASTLE.

Kilkenny ; Moone in the Co. Kildare ; and a place called " Karmebo," probably, also, in the Queen's Co. She married William de Braose, Lord of Brecknock, and had issue five daughters, among them being (*a*) Eva, who married William de Cantilupe, and had a son George, who died young in 1273, and a daughter, Milisent, wife of Eudo la Zouche ; (*b*) Matilda, who married Roger Mortimer, Lord of Wigmore (died 1282), and had a son Edmund, Lord of Wigmore, whose descendant and representative was King Edward IV.; (*c*) Eleanor who married Humphrey de Bohun, and whose descendant, Eleanor de Bohun, married James, 1st Earl of Ormond in the year 1327.



DEED OF TRANSFER OF KILKENNY CASTLE TO JAMES, EARL OF ORMOND, A.D. 1391.
From Gilbert's *Fac-similes of National MSS. of Ireland.* With permission of the Controller H.M. Stationery Office.

To face page 51, Vol. III. (Text).

1391. The following is a copy of the deed by which the ownership of the castle of Kilkenny and of his other hereditary possessions in the Co. Kilkenny, was transferred from Hugh le Despencer, the descendant of Isabel, 3rd daughter of Earl William Marshall, senr., to James, 3rd Earl of Ormond, the descendant of both Maud and Eva, the eldest and youngest daughters of the same Earl Marshall :

"Omnibus ad quos presentes litere peruenerint, Hugo le Despencer, miles, salutem in domino. Nouerit uniuersitas vestra per presentes, me fecisse et constituisse dilectos michi Robertum de la ffreigne, militem, Willelmum le Botiller, Robertum fitz Mayowe, et Walterum Cantewell, balliuos et attornatos meos, coniunctim et diuisim, ad ponendum Jacobum le Botiller, Comitem dormond in plenariam seisinam de Castro meo de Kilkenny, cum molendinis, columbariis, terris, tenementis, pratis, gurgitibus, aquis, piscariis, et omnibus suis pertinenciis que habeo ibidem ; ac eciam de Burgo de Rossebargon, cum molendinis, terris, redditibus, dominicis seruiciis, gurgitibus, aquis, pratis, et piscariis, cum omnibus suis pertinentiis que habeo ibidem ; necnon de Maneriis de Dunfert et Kildermoy, cum omnibus suis pertinentiis ; ac etiam de seriantia de Ouerk ; ac eciam de omnibus messuagiis, terris, redditibus, dominicis seruiciis, et tenementis, cum omnibus suis pertinentiis que habeo in Callan le hill et le Irraght de Callan, una cum aduocacione Ecclesie de Callan, et triginta tribus libratis quindecim solidatis et tribus denariis redditus, cum pertinentiis, in Callan ; ac eciam de omnibus aliis terris, tenementis, feodis militum, dominicis seruiciis, et aduocacionibus Ecclesiarum que habeo in Ouerk, Rossebargon, Logheran, Killaigh, Rossynan, Illyd, Cnoktoffr, noua villa de Jeripount, Killamery, Arderestoun, Lysdonfy, Kilfethragh, noua villa de Erley, Rathgulby, Kiltranyn, Rathmeduff, Tilleghanbroge, et alibi in Hibernia, una cum omnibus regalitatibus, libertatibus, liberis consuetudinibus, officiis, proficuis, juribus, jurisdictionibus quibuscunque, cum omnibus et singulis suis pertinentiis que habeo ibidem ; habendum et tenendum prefato Comiti, heredibus et assignatis suis imperpetuum, prout in Carta mea sibi inde confecta plenius continetur : ratum et gratum habiturus quicquid iidem Robertus, Willelmus, Robertus fitz Mayowe et Walterus, seu eorum alter nomine meo in premissis duxerint uel duxerit faciendum. In cuius rei testimonium presentibus sigillum meum apposui. Datum quarto die Mensis Septembris, anno regni Regis Ricardi secundi post conquestum Anglie quintodecimo."

The Ormond Family.

Theobald Walter, son of Herveius Walter (whose father, Herveius, or Hervey, came to England with William the Conqueror and was granted many lands in the Counties of Suffolk, Norfolk and Lancaster), accompanied King Henry II., in 1171, into Ireland, "where he served in the reduction of the Kingdom, and being rewarded with very large possessions, made it the place of his residence ; having also conferred upon him the Butlership of Ireland in the year 1177, whereby he and his successors were to attend the Kings of England at their coronation, and that day present them with the first cup of wine ; for which they were to have certain pieces of the King's plate. Some time after, that King granted him the Prisage of Wines, to enable him and his heirs the better to support the dignity of that office." [1] He died in 1206, and was buried in the Abbey of Owney or Abington, in the Co. Limerick, which he had founded the preceding year.

Theobald the *second*, his son and successor, died July 19th, 1230, and was buried in the Cistercian Abbey of Arklow. He was father of

Theobald the *third*, who held lands of the value of four knights' fees, at Bali-

[1] Lodge's *Peerage*.

gaveran, or Gowran, in 1247. He died in 1248, and was buried, with his father, at Arklow. His son,

Theobald the *fourth*, died in the castle of Arklow, Sept. 26th, 1285, and was buried in the Abbey there, with his father and grandfather. By his wife, Joan, great-great-grand-daughter of William Marshall, senr., Earl of Pembroke, he had, with other issue, a son,

Theobald the *fifth*, who succeeded him and died without issue, in 1306; and another son,

Edmund, who became owner of the family estates and Chief Butler of Ireland in succession to his said deceased brother. For his great services to the Crown Edmund was created Earl of Carrick-mac-Griffyne, Sept. 1st, 1315. He died in London, Sept. 13th, 1321, after his return from a pilgrimage to the Shrine of St. James at Compostella, and was buried the St. Martin's eve following, at Gowran. He left three sons, James his successor in the Earldom of Carrick-Mac-Griffyne and Butlership of Ireland; John who died in 1330, and from whom the Earls of Carrick descended; and Laurence.

James, who succeeded, was created first Earl of Ormond, Nov. 2nd, 1328; founded the Franciscan Abbey of Carrickbeg, in 1336: and dying in the flower of his youth, Jan. 6th, 1337, was buried at Gowran. By his wife Eleanor de Bohun, grand-daughter of King Edward I., and descendant of Maud, eldest daughter of William Marshall, senr., Earl of Pembroke, he had an only surviving son,

James, the second Earl of Ormond, born at Kilkenny, Oct. 4th, 1331. "He was usually called *the Noble Earl*, on account of his descent from the Royal Family: and by the Irish, *James the Chaste*, an appellation procured by his modesty and virtue."[1] In 1356 he founded and endowed the Abbey of Knocktopher for Friars of the Carmelite Order. He died in his castle of Knocktopher, Oct. 18th, 1382 or 1383, and was buried in St. Canice's Cathedral, Kilkenny. His son,

James the third Earl of Ormond, from building the castle of Gowran and making it his usual residence, was commonly called Earl of Gowran; but on the 12th Sept., 1391, he concluded the purchase of the Castle of Kilkenny, which then became the chief seat of the family. He also built the castle of Dunfert (now Danesfort), and in 1386 founded the Franciscan Friery of Ailesbury in Buckinghamshire. He died, Sept. 7th, 1405, at Gowran, and was there buried. He had two sons, James, his heir; and Sir Richard Butler.

James, the fourth Earl of Ormond, commonly called the White Earl, died Aug. 23rd, 1452, and was buried in St. Mary's Abbey, Dublin. He had three

[1] Lodge's *Peerage*.

sons, each of whom succeeded to the Earldom, and died without male issue, viz. :

James, the fifth Earl, beheaded by the Yorkists, after the battle of Towton-Field, March 29th, 1461.

John, the sixth Earl, who died in the Holy Land, whither he had gone on a Pilgrimage, in 1478.

Thomas, the seventh Earl, who died Aug. 8th, 1515, leaving his immense English estates, containing 72 manors, to his two daughters.

Sir Pierce Ruadh Butler succeeded as eighth Earl of Ormond. He was eldest legitimate son of Sir James Butler, who founded the Abbey of Callan, and who was son of Sir Edmund Butler of the castle of Pottlerath, son of Sir Richard Butler of Paulstown, brother of James, fourth Earl of Ormond. He died in 1539. By his Lady, Margaret, daughter of Garret Fitzgerald, Earl of Kildare, the famous "Mairgread ni Gearoid" and "Countess of Granny" of Co. Kilkenny tradition, he left two surviving sons, James, his successor; and Richard, who was created first Viscount Mountgarret.

BLACK THOMAS, TENTH EARL OF ORMOND.
(From a Portrait at Kilkenny Castle).

James, the ninth Earl, and grantee of the temporalities of most of the suppressed religious houses in Kilkenny County, was poisoned at a banquet in Holbourn, London, and died eleven days after, Oct. 28th, 1546.

Thomas the Black (Dubh), his eldest son, succeeded as tenth Earl, being then only 14 years old. "He was brought up from his infancy in the Court of England,

where he was instructed with King Edward VI." [1] He was, therefore, brought up in Protestantism, then the religion of the Court, and he made profession of same for very many years afterwards. Of his return to the Catholic Faith, towards the close of his life, there is abundant proof. In a *Relatio* or account of the Jesuit Missions in Ireland from 1641 to 1650, published in *Spicil. Ossor.*, Vol. II., pp. 43-77, we find the following passages :

"Promoverunt hi duo [*i.e.* Fathers Walter Wale and Barnaby Kearney, of the Society of Jesus]. conversionem Illmi. Dñi. Thomae Butleri, cognomento nigri, Comitis Palatini, cui P. Walterus deinde a Confessionibus fuit ejusque conscientiam antea multis mundi morbis immersam ita purgavit serenavitque, ut Comes senex et coecus prae interno gaudio continere se non posset, quin saepius in Patris amplexus et oscula rueret."

And Bishop Rothe in his *Analecta*, p. 44, after dwelling on the conversion of Sir Nicholas Walsh, Lord Chief Justice of the Common Pleas, and of Gerald Comerford of Inchiologhan and Callan, 2nd Baron of the Exchequer, immediately continues :

"Nec praetereunda hic videtur incliti illius Ormoniae Comitis, Thomae Butleri, conspicua resipiscentia : qui cum iam obtinuisset quicquid fere honorum, dignitatumque vel princeps tribuere subdito, vel subditus tuto accipere posset a principe ; rem demum illam rarissimam in Aula opulentam senectutem inoffenso pede pertingens ; multo etiam rariori fœlicitate, per tam densam errorum, saeculariumque curarum nubem eluctantes divinae veritatis radios, in animam admittens, per temporalia haec transitoriaque bona, transivit (ut speramus) ad caelestia interminabiliaque. 'Permagna, certe, lætitia matri & virgini Ecclesiae exorta est, cum eos, quos abortu, tanquam mortuos ejecisset, vivos & incolumes recuperasset.'"

Earl Thomas seems to have lived for the most part in the noble, but now greatly ruined castle of the Ormonds, at Carrick-on-Suir. Lodge says that he repaired the Castle of Kilkenny and House (or Castle) of Carrick at great expense. The Elizabethan "ball-room" attached to Carrick Castle, is traditionally, and, no doubt, truly, said to have been built by him. On one of its massive chimney-pieces occur elaborate carvings of the Ormond coat of arms, and the following inscription in raised Latin capitals :

"THOMAS . BVTLER . MILES . VICECOMES . DE . TVRLES . COMES . ORMONIE . ET OSSORIE . DNS . LIBERTATIS . SEV . REGALITATIS . COMITATVS . TIPP[ER]ARIE AC DNS . THESAVR . REGNI . HIB[ER]N[I]E. ME . FIERI . FECIT . ANNO . DNI . 1565 . ANNO . REGNI . ELIZABETH . SEPTIMO."

He died at Carrick, on the 22nd Nov., 1614, in his 82nd year, and was buried the 17th April following, in the Choir of St. Canice's Cathedral, Kilkenny. He was married three times, but left no surviving issue, except a daughter, Elizabeth, who married 1st, Theobald, Lord Tullophelim, and 2ndly, Sir Richard Preston, created Earl of Desmond, June 6th, 1614. According to Lodge, he had two sons,

[1] *Lodge.*

viz., John, born in 1584, who died an infant ; and Thomas, who died in 1605, and is buried in Carrick. The said Thomas's monument may still be seen in Carrick churchyard, but it is now badly broken, and some of the pieces are missing. Down its centre is a raised interlaced cross of most beautiful pattern. The arms of the cross are enclosed, after the Celtic fashion, in a circle. The inscription runs round the edges in raised Roman capitals, and, with the now missing portions supplied in italics from *Lodge*, is as follows :

" HEARE . LIETH . INTOMBED . THE .
BODIE . OF . THOMAS . BVTLER . ESQUIRE . SONNE . TO *the* . *Righte* . *Honble* . *th'* . *Earle* . *of*
Ormond . *and* . OSSORIE . &C . WHO . DIED .
BEING . SHIRIFFE . *of* . *the* . *County* .
OF . TIPERARE . 17 , OF . JAN . AN . DNI . 1605.

Sir Walter Butler, of Kilcash, succeeded his uncle, Black Thomas, as eleventh Earl of Ormond. He was son of John Butler of Kilcash (son of James, ninth Earl of Ormond) and Catharine, daughter of Cormac MacCarthy Reagh, and was born in the year 1563. He was through life a fervent Catholic, and, owing to his great devotion to the Blessed Virgin, has been handed down, in tradition, as *Wautear na Podiareen,* or Walter of the Rosary Beads. Of the Relic of the True Cross which was in his keeping, and which he made a testamentary disposal of some few days before his death, we have already treated. He died at Carrick in his 70th year, on the 24th Feb., 1632-3, and was buried in St Canice's Cathedral, with his Lady, Hellena, eldest daughter of Edmund, 2nd Viscount Mountgarret.

Thomas, Lord Thurles, his eldest son and heir apparent, died before himself, having been drowned on his passage from England to Ireland, on the 15th Dec., 1619. By his wife, Elizabeth, daughter of Sir John Pointz, of Acton, in the County of Gloucester, Bart., he had with other children, two sons, James, who succeeded his grandfather as Earl of Ormond ; and Richard Butler, Esq., of Kilcash.

James, the eldest son of Thomas, Lord Thurles, and successor to his grandfather, Walter, was the twelfth Earl of Ormond, and was born in 1607. Being a minor at the time of his father's death, he was handed over to the tender mercies of the Court of Wards, and by order of King James I. was educated by Dr. Abbot, Protestant Archbishop of Canterbury. Thus it was that this child of Catholic parents, like many other Irish Catholic youths of the 17th century, was brought up in another creed, and was trained to despise and hate the religion which he had drunk in with his mother's milk. How successfully the Archbishop of Canterbury carried out his mission in this instance, is shown from the fact that from the moment the young Earl of Ormond came under his influence to the last day of his long career, he was a bigot of the worst type, hating everything Irish and Catholic,

with all the proverbial bitterness of the pervert. During the whole period of the Confederation of Kilkenny, he acted towards his Catholic fellow-countrymen the part of a scheming and treacherous enemy; and to his machinations was due the collapse of the great Confederate movement. Soon after the restoration of Charles II., he was created Duke of Ormond, on the 30th March, 1661, and was appointed Lord Lieutenant on the 4th of the following November. In the course of the next 24 years many honours were heaped upon him. The tide at length turned, however, with the accession of the Catholic King, James II. The Duke was given to understand that his presence at Court was no longer desirable, and this, together with the favour shown to Catholic interests, under the new *regime*, so affected him, that it is said to have hastened his end, which came on the 21st July, 1688.

"During his latter years," writes Cardinal Moran, "he was despised by his enemies and neglected by his former friends. A few months before his death, he said to Sir Robert Southwell that 'he had not one friend left at Whitehall, to write him the very common occurrences that passed?' The Duchess and his three sons died before him, and he himself, weighed down by anguish and by debt, sank into the grave at Kingston Hall in Dorsetshire, the 21st of July, 1688."

James, his grandson and heir, succeeded him as second Duke of Ormond. He was one of the first to join the party of the Prince of Orange, and was high in Royal favour during the reigns of William and Mary, and Queen Anne. Being impeached of high treason in the beginning of the reign of George I., and afraid to await his trial, he fled out of England to France, on the 8th Aug., 1715; and on the 20th of the same month he was declared attainted, his estate forfeited, the honours of his house extinguished, and a reward of £10,000 offered for his apprehension. He died in France, without issue, Nov. 16th, 1745, in his 81st year.

His younger brother, Charles, born in 1671, was created Earl of Arran, March 8th, 1695. By an Act passed by the British Parliament in 1721, he was enabled to purchase the confiscated estates of the Duke, which he accordingly did. He became, *de jure* 14th Earl of Ormond in 1745, but did not assume this title, believing it to have been extinguished by the attainder of his brother in 1715. He died, without issue, Dec. 17th, 1758, in his 85th year. His sister and heiress, Lady Emilia Butler, dying without issue in 1760, the family estates passed on to

John Butler of Kilcash, *de jure* 15th Earl of Ormond, son of Thomas of Kilcash, son of Walter of Garryricken, son of Richard of Kilcash, brother of the first Duke of Ormond. Said John Butler died issueless, June 24th, 1766.

Walter Butler, of Garryricken, his successor, *de jure* 16th Earl of Ormond, son of John of Garryricken, son of Walter of Garryricken, son of Richard of Kilcash, removed from Garryricken to Kilkenny castle, on his accession to the Ormond

estates. He was a Catholic all through life. He died at Kilkenny Castle, in the year 1783, at the age of 80, leaving an only son, John, his successor, and two daughters.

John Butler, *de jure* 17th Earl of Ormond, was born at Garryricken, Dec. 10th, 1740. He conformed to Protestantism, in the church of Golden, near Cashel, on Sunday, Dec. 16th, 1764. In 1791 he was restored by the House of Lords to the family titles and honours. He died Dec. 25th, 1795, and is buried in Kilcash. By his Countess, the Lady Anne Wandesford, whom he married Feb. 14th, 1769, he had, with other issue,

Walter Butler, 18th Earl of Ormond, who died without issue, in 1820; and

James Wandesford Butler, 19th Earl, and, subsequently 1st Marquis of Ormond, who died in 1838. He was succeeded by his son,

John, 2nd Marquis of Ormond, who died in 1854, and was father of

James Edward, the 3rd and present Marquis.

The following description of Kilkenny Castle in 1779, is taken from *A Tour through Ireland*, by Philip Luckombe, printed in Dublin in 1780:

"The Castle [of Kilkenny], whose magnificence was heightened by the sublimity of its situation, has been gradually falling into decay since the attainder of the late Duke of Ormond. It was in his time a spacious square, two sides of which only are now standing: one they are rebuilding, and the other two they have put into repair; but in a taste too modern for a building of such antiquity, and too frippery for one of such magnitude. The front next the street is built upon a level ground, and, with the chapel, forms a large square. You enter through a noble lofty gate of marble, of the Corinthian order; but, alas! when you are once in, you have only the prospect of an illustrious ruin; the noble large gardens are in much the same state as the palace; and the bowling green is now common for any gentleman that pays for his pleasure.

"In a gallery of 150 feet in length, but very disproportioned in breadth, they show you several old portraits: among these in full length, are the whole Stuart race who reigned in England, from Charles I. inclusive, together with William III. who is said to have dined there, on his march to the siege of Limerick, soon after the battle of the Boyne. But the most remarkable piece is a three-quarter-length of Earl Stafford, said to be taken but a few days before his catastrophe; to which is contrasted the picture of the same person, taken in the full career of his ambition. The different situations of life are strongly marked in the countenance of each.

"In the room called the Presence-Chamber, or at least in that next it, for I already forget, are the four elements in tapestry, finely executed, and in high preservation; the gloss of newness seems fresh upon them. In another apartment is a suit of hangings, representing the story of Decius, in the attitudes of taking leave of his friends, receiving the high priest's benediction, &c., &c., and at length devoting himself.

"These tapestries, though not so glowing in their colours as the seasons, are nevertheless admirable in other respects. Pity that they should be exhibited to so little advantage; they are hung up in a room, the shape of which is so inordinate, that I question whether any two sides of it are parallel, and it is illuminated diagonally from a window, in a segment of one of the round flankers. One of the largest pieces is folded round the mixed angle at the window, so that the part of it on the concave surface has a glaring light, while that on the plain is almost in darkness. This room affords too many beautiful views of nature from without to require the sacrifice of so much art within.

"The servant, who showed the house, told me the situation was very like that of Windsor. I cannot say the likeness would have struck me, though there are at both places a tower, a castle, and a river. However, let not Windsor fastidiously disdain the comparison; for though the country round Kilkenny is not improved like that round the most princely of the royal palaces, yet the site of this castle is at once bold and beautiful, with almost every advantage that could be wished to decorate the scene.

"It stands upon a precipice overhanging the bend of a deep and rapid river, with two stately bridges full in view: the more distant one up the stream, is composed of seven arches, that next the castle has but three, but of a very wide span, of hewn marble, in fine elliptical proportions. The sides of the river are well planted, and the subjacent town looks as if it had been built merely to be looked at; for everything in it worth seeing, bears upon the castle, while everything dissightly is, somehow or other, screened from the view. The horizon is closed, in one limb, by mountains, placed at a due distance, to give variety without horror; and if anything is wanting to render the prospect enchanting, it is that the middle distances are destitute of that richness of cultivation, and that embellishment of country-seats, which is the capital beauty of Windsor. But Kilkenny is far more picturesque.

"Windsor Castle looked at, is august and venerable, but when you look from it, there is nothing to inspire those ideas. Not Eton's spires, nor Cooper's classic hill, not Cleveden's gay alcove, nor Glo'cester's gayer lodge, can furnish such a lavish variety to the landscape painter, as these Hibernian scenes. There nature has painted with her most correct pencil, here she has dashed with a more careless hand. This is the fanciful and fiery sketch of a great master, that the touched and finished work of a studious composer."—(pp. 91-3.)

The original castle, erected as a great fortress, was remodelled by the first Duke of Ormond, who divested it of its defences, erected in the west curtain wall the present entrance gateway, and placed lofty picturesque roofs, in the style then prevalent in France, on the towers. During the first quarter of the 19th century the entire structure was again remodelled, this time in the castellated style, then made fashionable by its adoption at Windsor. Extensive alterations and improvements were effected by the late Marquis of Ormond: and the present aspect of the structure was the result of the outlay of the late Dowager Marchioness during the minority of her son, the present Marquis.

MARKET CROSS, KILKENNY, A.D. 1335 1771.

To face page 59, Vol III. (Text).

CHAPTER IX.

SOME ANTIQUITIES OF KILKENNY CITY NOT NOTICED IN THE CHAPTERS FOLLOWING THIS.

The Market Cross.

THIS venerable memorial of old Kilkenny stood in the centre of High Street, a little to the north of the Tholsel. It was erected on the morrow of St. Lucy the Virgin, (Dec. 14th), 1335; and the occasion was marked by an extraordinary exhibition of religious fervour on the part of the townspeople.[1] Bishop Rothe's description of the cross, as it stood in his time, has been already given.[2] Besides helping to raise the people's thoughts from earth to Heaven, by constantly keeping before their eyes the Symbol of Redemption, the Market Cross was fitted up, on the occasion of religious processions, as a temporary altar, at which Benediction of the Most Holy Sacrament was given; religious plays and mysteries were also performed here on the great festivals; here, too, all hirings and bargains were transacted. Even before Bishop Rothe's time the statues of the patrons of the city (SS. Canice, Kieran, Patrick and Bridget), surmounting the four angles of the arched structure on which the cross rested, had been removed. Their disappearance must, no doubt, be attributed to the Image-breaking Bale.

Father Archdekin, S.J., a Kilkenny man, in his *Theologia Tripartita*, published about the year 1680, gives the following account of the Market Cross and its treatment by the Cromwellian soldiers, during their occupation of the city:

"There stands in the market-place of Kilkenny, a magnificent structure of stone, of elegant workmanship, rising aloft after the manner of an obelisk. It is supported by four lofty columns, which bear the weight of the whole superstructure. You ascend it on the four sides by flights of stone

[1] See pp. 12-13, *supra*.
[2] See p. 5, *supra*.

steps; and above all, on the highest point, was placed a sculptured figure of the Crucifixion. After the occupation of the city by Cromwell's soldiers, some of them who were particularly remarkable for their impiety, assembled in the market-place, armed with their muskets, and directed many shots against the Symbol of the Crucifixion, in order that they might complete their irreligious triumph. But behold! the wrath of an avenging God quickly pursued the authors of this sacrilege. A mysterious malady seized on them, and afflicted them so that none survived more than a few days."

On the plea that the Cross had fallen into a ruinous condition and was dangerous to the public, it was taken down by the Corporation, in 1771, four hundred and thirty-six years after its erection.

The following poem, suggested by the passage in Clyn's *Annals* referred to above and quoted at pp. 12-13 *supra*, was written by Mr. Paris Anderson, and published in the *Kilkenny Moderator* newspaper in 1851:

On the morrow of St. Lucia,
And the day of mighty Jove—
When the blast of dark December
Stripp'd the last leaves from the grove;
In the year of grace we read it,
Thirteen hundred, thirty-five
All the streets of faire Kilkennie
Seem for festival alive.

From the high Cathedral chiming,
Comes the sweet accord of bells,
Mingling with the loud Te Deum,
Many an echo, townward swells—
Stretches forth a long procession,
Monk, and priest, and prelate high
Whilst the sun of cold December
Struggles through the wintry sky.

Hark! Our Lady's bells are ringing
Echoing St. Canice' chime,
Marching to the mingling music,
How the multitude keep time!
Zealously their hearts are throbbing,
Eager grows each anxious face,
As the motley ranks are thronging
To the crowded market-place.

There the Black Friars assemble;
There the grey Franciscans come;
There the mail-clad Barons muster,
At the tucket's sound, and drum;
And round the Bishop white-robed children
Incense-bearing censors toss,
As the long procession wendeth
To the new-built Market Cross.

In the market-place, like statues,
Men-at-arms stand, many score,
Drawn around the cross's basement,
'Neath the pennon of Le Poer
In the midst, the stately structure
Proudly rears its bulk on high;
But the cross, as yet, is cover'd
From the ardent gazer's eye.

Now the music of the chiming
Ceases, all is hushed around,
And the upturn'd eager glances
On the cover'd work are bound;
When the Bishop gives the signal—
Quick the arras-cloth they raise,
And the cunning of the working
Bursts upon the people's gaze.

Far above the pillar'd arches
Springs a slender shaft and tall—
Higher yet, the Christian symbol
Sheds its halo over all;
'Neath St. Canice and St. Kieran,
Carved from out the living stone,
With St. Patrick and St. Brigid—
Tutelaries of the town.

As when through the leafless forest,
After a mysterious lull,
Louder comes the mighty surging
Of the wild storm, deep and full—
So the people's pent up feeling
Bursts with one exulting cry—
Thronging through the serried soldiers
To the holy cross they fly.

And the matron and the maiden,
Burgher meek, and rider bold,
Kneel before the Friar Preacher,
Whilst his holy words are told—
Words which, like a light'ning message
Fly amidst that pious band,
Telling them of distant pilgrims
Wending to the Holy Land.

Words which sink within each bosom,
As the red-hot iron's glow
Burns into the flesh external—
Marks the cross 'neath which they go—
Witness of the truth that guides them
In that weary pilgrimage,
To the shrine of God's sepulchre
For that faith high war to wage!

Since the morrow of St. Lucia,
Twice two centuries and one
Have passed o'er the crowded city—
Pilgrim, soldier, cross are gone;
Yet the record hath not faded—
Fancy still the scene can trace,
When the cross was consecrated
In Kilkennie's market-place.

The Old Parliament House.

The so-called Parliament House of Kilkenny stood in Parliament Street (till lately known as Coal Market), between the National Bank and the Court House, on the site now occupied by the entrance gate of the New Market. It is described by one who saw it shortly before its demolition, as an Elizabethan structure, "so modernised in its front elevation as in no way to attract the observation of any person unacquainted with its history," but preserving, in the rere, "many of its original features, in the shape of arched doorways, massive stone chimney shafts, gargoyles, mullioned windows with drip labels; and internally, massive chimney-pieces." It is generally supposed to have been identical with Emling's Hall or Emlyn's Hall, the town house, or one of the town houses, of Sir Richard Shee, Knt. Sir Richard resided in Emlyn's Hall till the marriage of his son and heir, Lucas Shee, with the Honourable Ellen Butler, daughter of Edmund, 2nd Viscount Mountgarret, and sister of Helena, afterwards Countess of Ormond, when he gave them this house to live in till they should succeed him in his property at his death. He died at his castle of Bonnetstown, Aug. 10th, 1608. He had married a second wife, Margaret, daughter of Alderman Christopher Fagan, of Dublin, and by his will, dated Dec. 24th, 1603, he directed that, in case she survived him, she should live, during her widowhood, either in the castle of Bonnetstown or in Emlyn's Hall; but by a codicil to the will, dated a year subsequently, he directed that his son, Lucas, should dwell at Bonnetstown, and his widow solely at Emlyn's Hall. The passage in the will, relating to the former of these arrangements, is sufficiently curious to interest most of our readers:

"I will and devyse unto my said wife, [Margaret Fagan], so long as she shall be widow and unmarried, the Castle, Townes, and Landes of Bonnettstown, *alias* Cromoge, Ballybrenan, and half Ardagh, in the countie of Kilkennye, my House, called Emling's Hall with all the edifices, cortes, wayes, and closes to the same belonging, nowe in the occupation o' sonne and heir apparent, Lucas Shee of Kilkennye, Esquire, to have and to hold unto the said Margarett during her life, if she continue widowe and unmarryed, making her chief abode and dwelling in the said Emling's Hall or Bonnettstown, and not in Waterford or elsewhere, praying my said wyfe for the tender love I beare unto her to have a speciall care to mayntayne, repayre, and keep upp, for the benefytt of my heire, the enclosures of my Parke at Bonnettstowne in good sorte, and the castle and edifices of said town and the houses aforesaid, as well as she may at her own charges, without willinglie to suffer the groathe of ashe or oak that is now standing there to be destroyed, yff not for the repairacion of the houses and buildings left unto her. . . . . .

"Item, lykewyse, for the love I beare my said wyfe, I bequeath unto her all such apparell and jewels as she hath of her owne, and all such Baterye, Brasse, Lynnen, and other Household stuffe as she brought with her unto me; and, over and besides, two good table clothes, three dozen napkins, three towaylles, my second best carpet, a square boord carpet, twoe feather bedds with their boulsters, two pillowes with their coverings for beds, one new fielde bedd with green saye curtains and Tester wherein I commonlie lye myselfe at Kilkenny, six Turkey cushions, half a garrnishe of pewter, and the use of certain tables, fourmes, chayers, scables, cupboards, chests, presses, and Trunkes, during her dwellinge at Emling's Hall; or in lieu of that Tymber, I will the use of my sonne, Lucas, his Tymber stuffe that himself hath now there. Item. I leave unto my saide wyfe, for a token of my love towards her, my second-best bason and ewer of silver, being playne white and not parcell gilt. Item. I leave unto her the four town cupps and such spoons as I had of herself, which I redeemed of James Gough for eight pounds of bullion. I leave unto my said wyfe the silver salt of my great town cupps, that my son borrowed of me, and the little trencher salt that I have."

Amongst the other directions of the will, was the following:

"Item. I will that my Tymber stuffe of my Hall at Kilkennye, be always left for my heires males, and my dyneing chamber, my great table, and my cupboard of marketree be also left without any division."

This is of interest, inasmuch as the old furniture belonging to the Parliament House was actually preserved within it down to the early part of the 19th century. One of the chairs is still preserved in the Museum of the Kilkenny Archæological Society, and another chair and a table, since destroyed, are figured in "Ireland its Scenery, Character, &c.," by Mr. and Mrs. S. C. Hall, published in 1842.

Sir Richard Shee, by his will, expressed a desire that his daughters should live with his widow, in Emlyn's Hall; and amongst other bequests to his younger sons, was the following, having reference to the gardens attached to the house:

"And also I leave to my said sonne, John, my chamber and studdye in the orchard of my dwelling house in Kilkennye, during his natural life, and the commoditie of my garden, in decent manner with free agresse and regresse att his will and pleasure, yf he make choyse rather to be therewithin than with my wyfe before such time as he shall fynde hymselfe better provided in the towne for a lodginge."

Lucas Shee, son of Sir Richard, died at Uppercourt, his chief country residence, in 1622, being then 56 years of age. Robert Shee, his son and heir, who succeeded him, appears to have been a gentleman of much local influence and consideration, as well from his property as from his relationship, through his mother, to the noble houses of Mountgarret and Ormond. He frequently resided in the old family mansion at Kilkenny, and was an Alderman of the city, and Mayor of same in 1633-4. In a deposition of 1642 he is also styled "late High Sheriff of the county of Kilkenny." He appears to have taken a very active part in organizing his native county for the great Catholic struggle begun in 1641. He is named, in the depositions of the period, as one of the four gentlemen, through whose influence the Lord Mountgarret, then Governor of the County of Kilkenny, was prevailed on to join the national movement; and in his town residence in Coal Market,

tradition states the great National Assembly of Oct. 24th, 1642, to have been held. This tradition is to some extent corroborated by at least one contemporary writer. In a letter despatched at the time from Kilkenny by Mr. Richard Martin to Lord Clanricarde, the writer says :

"The assembly met at Kilkenny, October the 24th. The meeting was at the house of Robert Shee, heir to Sir Richard Shee. The Lords, Spiritual and Temporal, and Commons, in one room ; Mr. Pat Darcy, bareheaded upon a stool, representing all or some of the Judges that sat in Parliament upon the woolsacks. Mr. Nicholas Plunket represented the Speaker of the House of Commons, and both the Lords and the Commons addressed themselves to him ; the Lords had an upper room for a recess for private consultation, and upon resolutions taken the same were delivered to the Commons by Mr. Darcy. The clergy not qualified in the House of Lords sat in a house called the Convocation. The laity bruited that they handled only matters of tithe and settling church possessions. However the lay misconstruction issued out the Provincial of the Augustines, who threatened to wipe the ashes from his feet, and those of his friars, and to bend his course over sea if his possessions were not restored."

We are unable to say how long the old Parliament House continued to be used for the Confederate assemblies. It is certain that when Rinuccini, the Papal Nuncio, arrived in Kilkenny, he was received by a meeting of the Supreme Council, at Ormond Castle ; and the probability is that the assemblies of the Confederate Catholics had been transferred to the castle soon after the important meeting of Oct. 24th, 1642.

Tighe, in his *Statistical Survey of the County of Kilkenny*, published in 1802, referring to Ledwich's "Essay towards a History of Kilkenny," makes the following observations on the Parliament House :

"This author has overlooked some inscriptions and lesser antiquities ; and among them, a chamber in which, it is said, some of the Parliaments assembled in Kilkenny, anciently sat. This forms part of the house, in the Coal Market, now inhabited by Mr. Tresham, an apothecary ; it consisted of one large hall, forty-nine feet by forty-seven, with a dungeon underneath, twenty feet square, with which the hall communicated by a trap door and stone stairs. Part of the benches with high backs, and the carved oak frame of a table, remain ; an iron door formerly led out of the dungeon into the yard ; the windows have iron bars, and are small, high and arched. This hall is now subdivided into a kitchen, shop and three or four rooms ; the upper floor is low, with large beams ; and above is a modern building."

The Parliament House was taken down, and the New Market opened, in the year 1862.

Sir Richard Shee's Alms House, Rose Inn Street.

It was built by Sir Richard Shee, in 1581, and was endowed by him under the terms of his last will and testament, in 1603. Among other provisions of his will and the codicil thereto, are the following in reference to this foundation :

"Item, for that I have great desire and speciall care of the hospitall built by myselfe and my wyfe att Kilkenny, that the poore men and women there, and their successors, shall be well mayntayned from tyme to tyme, I will and bequeath unto the saide poore, and their successors, the parsonadge of

Butler's Woode and Kilmocahill, in the counties of Kilkenny and Catherloghe. And for as muche as I cannot as yett make a perfect estate unto them thereof, for that they are not incorporated, and want a mortmayne; my will is, and [I] do charge my sonne, Lucas, upon my blessing, or curse in doeing the contrarie, to use his best endeavour, to obtayne a charter to make them a corporation, by the name of 'Fratres et Sorores Hospitalis Jesu Christi in Kilkennia' and to procure a mortmayne and corporation for them and their successors accordinglie for ever. And [I] doe desire and request my said sonne, Lucas, and his heirs, upon my blessing, and my feoffees and their heirs, and the survivor of them, from tyme to tyme, to perfect a sure estate thereof to the said hospitall, according to my meaninge herein. And [I] doe will that my feoffees and their heirs, and the survivor of them, shall stand and be seised of the profytte of the said parsonadge yearlie, to the use of the said poore men and women, and their successors of the said hospitall; and pay the master, and his successors, of the said hospitall, *viz.* five pounds sterling of the profytte of the said parsonadge to the master and his successors yearlie, who shall have care of my newe chappel and monument buylt in our Ladies Quyre, and shall order and dispose the saide poore men and women in the feare of God, as becometh, and the rest of the profytte of the said parsonadge to be converted yearlie to the use of the saide poor men and women of the said hospitall, and their successors for ever, prayinge my wyfe for the love shee beareth unto me, to give competent meate and drinke att her own table to the said master; and after her death my sonne and heire doe the lyke, praying my wyfe, my sonne, James Walsh, my brother, Mathew Shee, Thomas Browne, and my sonne, John, to have care of the execution hereof. Item, I will also that from tyme to tyme, the house of the said hospitall and my newe chappel to be buylded, to be repayred and kept upp upon the profytte of the tythes of Kilmacahill and Butler's Woode afforesaid; the rest thereof being converted to the uses as before.

SIR RICHARD SHEE'S ALMS HOUSE, ROSE INN STREET, KILKENNY. STREET FRONT.

Codicil:—"Item, and whereas by my last will I have appoynted my wyfe to have a speciall care of my hospitall, mayntayne a master that shall attend the poore there, buyld and make up a chappel, my will is and I doe require my sonne and heire, as he will look to avoid my curse, to looke carefully to my hospitall, and mayntayne a master to attend them and pray for me, buyld and make upp a chappell, and to doe all other good works which I appointed my said wyfe and others to do. Item, forasmuch as with special trust and affiance reposed, I have infeoffed and made estate of all my land to such of my friends as accomplished and reputed trustie unto me, with such limitations and to such uses as thereupon is expressed and declared, I therefore heartily desire my said feoffees, as they will dischardge the said trust, and answer the same before the tribunall seate of God, not to give consent to any of my sonnes, to sell, alien, dispose, or doe awaye any of the said land so past unto them, other than as my intent has byn and is declared."

Lucas Shee executed the trusts, and obtained the royal charter for the Alms House, in the year 1609. At first twelve poor persons, six males and as many

females, were supported in it, and each had an annuity of 40s. In 1685 the poor petitioned Dr. Phelan, the Bishop of the Diocese, against Edmond Shee, who, they said, defrauded the community. The Bishop wrote to the master, warning him of the horrible sin of cheating the poor, and at the same time recommending a kinswoman of his to a place in the Alms House. The master returned the answer here given :

" Kilkenny, 8th June, 1685.

" Rev Lord,

" I received yours of this instant and am very sorry that I cannot comply with your request this tyme, as concerning your kinswoman ; for I doe assure you the howse is full, and no place vaquent : and as for Fra. Theobald Archer, there is no place for him but a chamber that belongs to the master, where no pintion belongs, and which I have turned to other uses which is usefull to the howse. And if there be any complaint made of me unto your Lordship, it is more than I deserve, for I doe assure you I have payd them all in general, though I am not as yet repaid. It is true there was one of them that dyed lately before her pention was dew, and bequeathed it to her doughter, and as I humbly conceave, it is neyther contionable nor equitable that any boddie, who depends upon the charitie of pious uses, should have the power to rest it to worldly uses, and this I leave to any religious order to judge of, that your Lordship thinks fit ; and as for my sowls savetie I prefer it before all the tresieurs in the world, and doe hope I shall take as great care towards my sowle as any of my predecessors ever did. This being all, I rest your Lordship's faithful and obedient servant,

SIR RICHARD SHEE'S ALMS HOUSE, ROSE INN STREET, KILKENNY. MARY'S LANE FRONT.

" Edmond Shee."

In 1752, Mr. Edmund Shee, the descendant and representative of Sir Richard and Lucas Shee, made an attempt to sell the Alms House and the tithes allotted to it, when the following caution was issued from the Protestant (?) ecclesiastical court of Ossory :

" Whereas Edmund Shee of Cloran, in the County of Tipperary, Esquire, has declared his intention of selling the house or tenement in the city of Kilkenny, commonly called Sir Richard Shee's Hospital, as also the parsonage of Butler's Wood and Kilmacahill, in the counties of Carlow and Kilkenny ; and

whereas the said Sir Richard Shee, by his last will, bearing date December 24th, 1603, and by a codicil to the said will, dated December 31st. 1604 (which will and codicil were proved in the Prerogative Court of this Kingdom, in 1608,) did devise the said hospital and parsonage to and for the use and maintenance of the poor men and women of the said hospital, and their successors for ever, and did thereby enjoin his son and heir, Lucas Shee, Esquire, to use his best endeavours to obtain a mortmain and charter to make them a corporation; and whereas at the request of the said Lucas Shee, and in pursuance of the said will, a mortmain and charter bearing date the seventh day of November, in the sixth year of his reign, was granted by King James I. to make the said poor and their successors a corporation, and to vest the said hospital and parsonage with the glebe, tithes, &c. thereof in them for ever; which will, codicil, mortmain and charter, are, on record in the proper offices; this is, therefore, to caution all purchasers how they treat for, or purchase, the said hospital or parsonage. Dated this day of May, 1752."

Notwithstanding this caution, the sale was effected by Mr. Shee. Under the new conditions, however, the inmates of the Poor House were not disturbed; they were allowed to retain their apartments there, but they had now to depend for their support on the charity of the citizens. It was in such circumstances that much-needed relief came to them, under the will of Mr. Jasper Rothe, a London merchant, who died in Paris in the year 1730. How Mr. Rothe's bequest was made available appears from the following memorandum entered by Father Molloy, P.P., in the Register of St. Mary's Parish:

"St. Mary's Poor House, A.D. 1758.

"Mr. Jaspar Roth, of London, descended from the ancient family of the Roths of Kilkenny, lodged in the town-house at Paris, a sum of money, the interest of which amounts annually to 562 livres 10 souce, which annuity was divided into 3 parts, 2 of which, consisting of 250 livres each, were bequeathed to Messrs. Daniel and James Cullen; and the 3rd part, consisting of 62 livres 10 souce was left for the use of the Parish Priest of St. Mary's for the time being. By will of the sd. Jaspar Rothe it was appointed that after the decease of the sd. Messrs. Daniel and Jas. Cullen their parts of s'd. annuity should be transferred and appropriated to the use of the Shee's poor house in the parish of St. Mary's, situated in St. Mary's churchyard, and built by virtue of a charter obtain'd in the reign of King James the 1st by Sr. Richard Shee, and by him endow'd with an annual revenue for the maintenance of a certain number of poor objects, *viz.* 13.

"Whereas, then, sd. Daniel Cullen, some years after the death of Jas. Cullen, departed this life in Paris, in the year of our Lord 1755, Mr. Pat. Molloy, incumbent of St. Mary's Parish and Vic. Geñral of the Diocese of Ossory, sent a letter of attorney, in behalf of sd. poor house, to Paris, impowering Mr. Walter Daton, Dean of Ossory, living in Paris, to receive sd. annuity and to remit it to sd. poor house. This letter of attorney was sent off in July, 1757, and Mr. Walter Daton remitted in July, 1758, the sum of 881 livres 11 souce, amounting to £41 7s. 10d. sterl'g for the two years 1756 and 1757, of the annual rent of 562 livres 10 souce bequeathed by Mr. Jaspar Rothe to the poor house and Parish Priest of St. Mary's. The two years' rent, indeed, amounted to 1125 livres, but as it appears by Mr. Dalton's letter, some debts and expenses were deducted, which left remaining but the sum forementioned. *viz.* 881 livres 11 souce, which makes of English money £41 7s. 10d.

"Upon receiving this sum, the poor house, that was in a tottering condition, was well repaired in the months of Septembr. and Octobr, 1758, and the remainder was distributed among the 13 poor objects of sd. house. This distribution was made & the accounts stated and settled in presence of Mr. Nich. Shee, Mathias Archdekin, Pat Molloy, [and] Nich. Archer.

"For the future, then, let it be known that whoever is Parish Priest of St. Mary's has a right to receive from Paris annually 62 livres 10 souce by virtue of sd. Mr. Jaspar Rothe's will and foundation made by him; and this sum, together with the poor house money, will certainly be remitted provided the Parish Priest of St. Mary's always takes care to send a letter of attorney to impower some friend in Paris to receive sd. money. The genuine copy of this letter of attorney is to be seen at any time in the Register book of sd. poor house, with the proper directions for carrying on the affair prudently, which Register-book sd. Mr. Pat. Molloy deposited in the hands of Mr. Shee of St. Patrick Street, in

perpetuam rei memoriam, and let this sd. register book of the poor house be consulted upon every necessary occasion."

The Account Book of Shee's Poor House, dealing with the disbursement of Jaspar Rothe's charity to the inmates, is in the archives of the See of Ossory. The following extracts are taken therefrom :

"Account of the Annual Distribution of the Legacy bequeathed by Mr. Jasper Rothe of London to the Shee's poor-house in Kilkenny.

"N. Bene—The accompt-book in which the former payments were entered, as well as the nature of the sd. legacy, and likewise the steps which the Parish Priest of St. Mary's Parish for the time being must take in order to procure sd. legacy from Paris, lies in the hands of Nicholas Shee, Esq., of St. Patrick's Street.

"Anno Domini 1770.

"On the 14th day of May 1770 was distributed the return of the last six months of the year 1768 —amounting to the sum of £10 13s. 5d. Each of the 13 poor inhabitants of sd. poor house received 16s. 3d.

"Patrick Molloy
"Peter Crea.

"Anno Domini 1771.

"March 1st, 1771, entire amount for 1769 was distributed, *i.e.* £22 6s. 10½d. less £1 3s. 8d. ; leaving each of the 13 poor inhabitants £1 12s. 6½d. Witnesses—Patrick Molloy, Peter Crea, Thos. Shee.

"November 15, 1771, was distributed entire amount of 1770, *i.e.* £21 13s. 0d., each receiving £1 13s. 3½d. Patrick Molloy, Jasper Roth.

"November 24, 1772, distributed return of 1771, *i.e.* £22 19s. 4d. P. Molloy, Thos. Shee.

. . . . . .

"December 18, 1787, distributed among the 13 inhabitants of Shee's poor house, the return of 1785, each of the 13 got £1 13s. 3d. Witnesses—Patt Molloy, P.P., of St. Mary's Parish, and Richd. O'Donnell, Curate of sd. Parish.

"Dr. Dunne has taken into his hands the distribution and management of the annuity belonging to the Shee's poor house, as Mr. Molloy's state of health would not permit him to be farther troubled with said business.

"Mr. Molloy's return of the aforesaid annuity is in French livres, 525 0 0 (£24 18s. 9d.).

"Allowed the Incumbent of St. Mary's Parish for his trouble according to the same statement £2 16 10½

Decr. ye 5th, 1788. Distributed to ye poor of said house half a guinea each .. £7 7 10½

"Jany. 3rd, '89, distributed to the aforesd. poor by Mr. O'Donnell half a guinea each £7 7 10½

"Advanced of said sum by myself [*i.e.* by Dr. Dunne] £2 5 6

"The remainder is in Dr. Kearney's account £12 10 3

At the French Revolution, Jasper Rothe's legacy was confiscated, and a few years later, in 1796, the Poor House passed by repurchase, to Mr. John O'Shee, of Gardenmorris and Sheestown, the direct descendant of its founder, Sir Richard Shee. Deprived now of any fixed support, the inmates of the Poor House had henceforth to depend solely on the charity of the Gardenmorris family and of the public in general. Ledwich in his "*Antiquities of Ireland*," published in 1804, writes :—

"The house contains thirteen poor women ; six live in the lower story, where there is also a kitchen ; and seven in the upper, which is on a level with the lane at the back, and where there is a plain altar and a crucifix. They receive no money, except occasional gratuities from the family of Shee, by whom the women are nominated to supply the vacancies : and what is collected at St. Mary's Chapel on the day of the Exaltation of the [Holy] Cross."

The little apartment, or passage, running the whole length of the upper story, and containing the "plain altar and crucifix," long served as a "private chapel" for the citizens, during the penal times. As the chapel was of the very smallest dimensions, it follows that, during the celebration of the Divine Mysteries, almost all the worshippers had to remain in the open air, in Mary's Lane, and St. Mary's churchyard, which, at the time, was not separated from the lane, as it is at present, by a wall. Owing, it is said, to a violent outburst of bigotry on the part of the non-Catholic citizens, the chapel was closed and Mass discontinued here about 1740.

Early in the 19th century, the Alms House fell into such a ruinous state, that it became altogether uninhabitable. It remained thus till about 1871, when it was repaired and the interior remodelled, at considerable expense, by the proprietor, the late Mr. Nicholas Power O'Shee of Gardenmorris. Subsequently Mr. O'Shee gave the use of the building to the Ladies' Charitable Association. A few years ago he intimated in the public press his intention of leasing the premises for ever, at a yearly rent of £5 (to be distributed in charity), to some local body; but this project having been objected to by Most Rev. Dr. Brownrigg, was not carried into effect.

Both the street and lane gables of the Alms House are decorated with the arms of the founder. Underneath the arms in front is the inscription in raised Old English:

Ensignia Richardi Shee Kilkeniens' armigeri qui renedochium fieri fecit 1582.

The slab in the rere shows the Shee arms impaling those of Sherlock, "R.S." (Sir Richard Shee's initials) in large capitals, and under all, the inscription in same style of lettering as that in front:

Ensignia Richardi Shee Kilkeniensis armigeri et Margarete Sherlok uxoris illius qui hoc renedochium fieri fecerunt 1582.

Another slab in the rere gable has the following, also in raised Old English:

Verba Raphaell in Tobias ca. 12.
Elemosina. liberat a morte. purgat peccata. et. facit viam. ad. misericordia[m] et vitam eterna[m].

Within the Alms House there was formerly the inscribed base of a monumental cross. It disappeared, probably during the repairing of the building, about 1871,

and its present whereabouts is unknown. The following account of it is copied from a paper by Mr. J. G. A. Prim in the *Kilkenny Archæological Journal* for 1850 :

"In the Hospital, or Poor House, founded by Sir Richard Shee, in Rose Inn Street, there is preserved a square stone, which was originally the base of a monumental Cross, but which has been modernly converted into a stoup for holding holy water, by sinking a hollow or basin in the centre, or rather by enlarging the cavity made previously to receive the shaft of the cross. On one of the four sides of this stone is a shield containing the arms of O'Shee—being *three swords in fess, the centre sword pointing to the dexter side ;* impaling those of Fagan—being *ermine, a chevron, in chief three covered cups.*

"On the three other sides is the following curious inscription :—

"'Christs. picture. whom. depicted. dost. see. this. monu-
humblie. worshipp. was. ffor. what. ment. of. pieti. dame.
thow. which. by. the. this. picture. shois Margaret. fagan.
same. doest. pass. y. ys. God. itself. nor. God. erected. for. her. husb-
picture. worshipp. can. be. this. bewe. bn. ande. Sir. Richarde.
not. but. him. for. with. thy. harte . . . . Shee. Knighte. dece-
ased. pray.for.him.'"

The following version of the poetic lines on this stone was also current in the beginning of the 17th century :

"Christ's picture humbly worship thou,
Which by the same doth pass,
Yet picture worship not but Him
For whom it pictured was.
Not God nor man this Image is,
Which thou dost present see,
Yet whom this Blessed Image shows,
Both God and Man is He.
For God is that which Image shows,
But yet God *it* is,
Behold the form. but worship that,
Thy mind beholds in this."

Grace's Old Castle, otherwise the Court House.

In the year 1566 James Grace, a member of the Courtstown family, gave up his castle in Kilkenny to the Crown, for the purposes of a gaol, and was in the same year appointed Constable of the said gaol and of the prisoners confined therein, as appears from the following :

"1566 (May 23rd).—Concordatum for James Grace to levy 20 nobles Irish yearly out of her Majesty's revenue of the fee farm of St. John's near Kilkenny, payable by the Corporation for the time being ; in consideration of his having given his Castle in the city for the purposes of a gaol. Appointment of the said Grace to the office of Constable of the Gaol and of all the prisoners therein incarcerated. Confirmation of the preceding concordatum by the Lord Deputy and Council on the

occasion of their repairing to Kilkenny for the administration of justice and reformation of those parts, and finding amongst other great enormities and want of civil order, the want of a gaol or prison for confining malefactors and other offenders." [1]

James Grace was still "Constable of her majesty's gaol at Kilkenny," April 1st, 1587, when in a letter to Sir John Perrot, Lord Deputy of Ireland, he describes himself as "three score years of age."[2] He appears to have held the office of Constable for life. His only daughter and heiress married Edward Rothe of Kilkenny, merchant (brother of bishop Rothe), and by him had, with other issue, Richard Rothe, who erected the fine Rothe monument in the north transept of St. Mary's church, Kilkenny; and the Very Rev. Thomas Rothe, Dean of Ossory, who died in 1649.

COURT HOUSE (GRACE'S OLD CASTLE), KILKENNY.

It appears from records of the Rothe family that Grace's Castle was formerly known as Talbot's Castle. Richard Rothe, just mentioned, by his will of July 2nd, 1637, leaves to his daughter, Margaret, "Talbot's Castle, where this Sheire Gaol is kept." This Castle then must have been founded by the Talbots, a family of eminence in Kilkenny in the early part of the 15th century; or, at least, it must have belonged to them long before it came into the possession of James Grace and the Rothes.

Grace's Castle continued to be used as the county gaol till the erection, on the same site, of its modern successor. The latter was first used as a Court House in 1794, since which year all Assizes and Quarter Sessions of the city and county have been held within it. Early in the 19th century the upper portion of this building was greatly remodelled by Mr. William Robertson, Architect, who also built the balcony in front and the two stone stairways leading thereto.

[1] *Pat.* 11., Eliz. 4.
[2] *State Papers*, Eliz. CXXIX. 41, iii.

Walkin-street Poor House.

The Walkin-street Poor House, formerly known as Father Tobin's Poor House, was built during the last years of the 17th century by a Father James Tobin, and received its endowment under the terms of his will, which bears date, October 28th, 1699, and was proved October 5th, 1700. Beyond what may be gleaned from his will, nothing is known of the founder except that he is mentioned in the wills of James Fanning of Baysrath (1681), Edmond Tobin of Kilkenny city (1686), and Elizabeth Wall, otherwise Daniell, also of Kilkenny city (1692). Father Tobin's will, the original of which is preserved in the Public Record Office, Dublin, is as follows :

" In the name of God, Amen. I, Father James Tobin of Leyrath, in the County of Kilkenny, gent., being weake of body but in perfect sence & memory (prais'd be God) but being mindfull of the uncertainty of this transitory life & that all men must die, not knowing either time, place or circumstance, thought fit to settle what temporall blessings God, out of His fatherly providence, was pleased to bestow on me, to prevent hereafter all disputes & contests that may arise concerning the same & accordingly do make this my last will and testamt. in manner & form following, revoking & annulling all former will or wills either in writing or nuncupative or otherwise heretofore made or pretended to be made by me, declaring this to be my last will and testmt. & no other.

" Imprimis I bequeath my soull to God, my Creator & Redeemer, hoping that by the merits of the Passion of Jesus Christ & by the intercession of the ever blessd. Virgin Mary & of all the saints, & angels in Heavan, I may obtain full remission of my sins, and my body to the earth to be interred in my ancestors monumt. in St. John Evangt's Monastery in Kilkenny or elsewhere as my Executrs. shall think fitt.

" 2dly. Item., whereas I have procur'd a lease from their Graces, the Duke & Dutchess of Ormonde of a parcel of waste ground lying in the south side of Walkin Street in the said city within the walls thereof for the term of ninety-nine years commencing the [ ] day of [ ] 1682, at the yearly rent of three pounds with accates, whereon I have built a stone house cover'd with slate, containing sixty foot in length, designing the same for the reception & entertainmt of twelve poor distress'd men & women or more (if occasion require) of the natives of this city, wherein I desire my own relations to be preferred, for the service of God & profitt of my soule, and intending to settle a perpetual fund or subsistence of fifty shillings sterg. per annum on each of the sevll. men & women ; & for the better securing the same I do devise and bequeath three several bonds, with warrants of attorney to confess judgment of the same, of four hundred & sixteen pounds ten shillings sterg. debt & interest due to me from Mr. Thomas Duffe of the city of Kilkenny, Mercht. (as by the said bonds in the hands of my executors may more at large appear), & also receive the debts due to me from Edmond Tobin, mercht., deceased.

" 3dly. Item. I doe order & leave all other my bills, bonds, judgments, cash, plate, pledges, jewells, household-stuff & all other my goods & chattels, rights & credits, wch. shall remain after my death, which, by human probability, will amount to the sum of two hundred pounds sterling, to be made use of & converted to the purchasing or mortgadging of a piece of land, or otherwise, as my executors, or any two of them (whereof my cosen, John Archdekin, be one) shall think fit, in order to lay or make a fond of twenty pounds per annum, to be disposed of and distributed for the service of God and use & benefit of my soule among the clergy of the Diocese of Ossory, according as my said executors or any two of them (whereof, my will is, that the Rd. father Malechias Dullany be alwais one) shall direct and appoint.

" 4thly. Item, I leave & bequeath unto my loving sister Ellice Harris al' Tobin, the sum of five shillings sterl. & unto my cossen, Patrick Walsh fitz Lewis the sum of three pounds sterling, to be paid them immediately after my death. I leave unto my three nieces the sum of three pounds apiece to be paid them after the two other bonds above mentioned (if so much will remain).

" 5thly. Item, I doe order and appoint that whatsoever sum or sums of money (if any be) shall appear after my death to be more than the fifty shillings sterling per annum bequeathed to every man & woman of the twelve persons aforesaid, or if the sum of twenty pounds sterlg. per annum

bequeathed to the clergy of the Diocese of Ossory for the use aforesaid, I do leave & bequeath such sum or sums to be disposed of as my said executors, or any two of them, shall appoint & think fit; and if in case any of the said bequests should fall short or not answer the intentions & design of my will, that my executors, or any two of them, may, in that case, dispose of the remainder of the said fond, or of the whole bequest, to the uses of the other bequests or friends capable to receive the same in the said will, and, likewise if any of the said fonds, intended by my said will, should, in part or in the whole, prove insolvent, or desperate, or otherwise, so as not to answer the design of my said will, in that case, I do hereby empower & authorise my said Executors, or any two of them (the said John Archdekin or the said Malechias Dulany to be alwais one), to agree with, settle or compound with the parties concern'd, or to consent to submit to any other party, as they shall think fit to determine or arbitrate the same, alwais enjoining my said executors & every of them, in all cases and particulars aforesaid (as they & every of them will answer the contrary before God), to regard the true meaning & interest of this my will, & the interest & welfare of my poor soule, to their utmost endeavours, fully & absolutely renouncing to all manner of lucre or advantage but what is my just due allowd. of by the law of God & men.

"6thly. Item, I do order and appoint that if any difference or contest should happen (as God forbid) about my said will, as to the true meaning & sence thereof, in that case, my will is, the construction or interpretation thereof be solely referred to the said Malechias Dulany & to no other.

"7thly. Item, I do hereby nominate, constitute & appoint the said Malechias Dulany, the said John Archdekin, the Revd. fr. Michael Tobin of Munnonehoen, in the County of Tipperary, & Jesper Shee fitz Pierce of the sd. city of Kilkenny, Merchant, executors of this my last will & testament, hereby leaving & bequeathing to the said Malechias Dulany the sume of five pounds sterlg. & to each of the other three executors the sum of five pounds sterling to be paid them out of what will remain or be over & above the said twenty pounds bequeathed to the clergy of the diocese of Ossory & over and above the sd. fifty shillings bequeathed to the twelve persons aforesaid, hereby praying & enjoining my sd. executors to see this my will to be put in due execution, according to the true meaning thereof, to their utmost endeavours, & to oblidge their severall executors by their own several & respective wills to perform the contents of this my will.

"8thly. Item, I leave & bequeath unto Doctor Wm. Daton, Bishop of Ossory, ye sume of three pounds sterg.; & unto Mary Shee al' Lawless, widdow, ye sume of five pounds sterg.; unto Thomas Tobin, all my books & forty shills. sterg.; unto Margarett Mortimer al' Perpni (?) the sum of forty shillings sterg.; to be paid them & every of them out of my substance, as my executors, or any two of them, shall think fit. I leave unto my house where the twelve poor are to live my two Mass ornaments or vestments, one to the men & another to the women.

"9thly. I do order & appoint that, after my funeral expenses are discharged, there be five pounds sterlg. paid unto Mr. Patrick Shee, mercht., & unto Mr. Nicholas Cormick ye sum of eighteen shillings sterg. (which I owe unto them).

"10thly. Item, I do desire my said executors to endeavour to release my said house out of ye Duke of Ormond's hands, the better to effect the contents of my will, &,likewise, that if any other instrument made by me, attested by three sufficient witnesses, by way of codicil or addition to my said will, that such addition or instrument be received as part & parcel of my said will.

"In witness that this is my last will & testamt., I have hereunto subscribed my name & affixed my seale, this 28th day of October anno Dñi. 1699.

"Witnesses, James Tobin.
"William Aylward, Philip Hoyne, (Seal).
"& Thomas Tobin.

"Memorandum that I, ye above named James Tobin, by way of a codicill or addition to ye above will, doe hereby order & bequeath that ye sume of two hundred pounds sterg. bequeathed by me as a fond to pray for my soule for ever, mentioned in ye 3rd paragraph of my will, & so much thereof as shall be & remane after defraying funerall expenses & just debts, be deposited or left in ye hands of Mr. Robert Knaresbrough untill ye same be laid & disposed of according to ye intention of my will, & that ye advice & approbation of the sd. Robert Knaresbrough & Patrick Shee fitz Pierce of ye sd. city mercht. be had & obtained in laying out or disposing of ye said fond. As witness my hand & seale this 11th day of November 1699.

"Signed, sealed & published in presence of us. James Tobin.
"Nicholas Knaresbrough, (Seal.)
"Douglas Shee & Thomas Tobin."

There are three endorsements on the back of the will, viz. :

(*a*) "Testm. Jacobi Tobin de Lyrath, 1699."

(*b*) "Test. Revdi. Jacobi Tobin, Sacerdotis Papistici."

(*c*) "Memorandum that the will was proved the 5th day of December 1700, but, by Mr. Way's order, was made the fifth of October 1700, (signed) John Doyle."

After his death, his executors lost no time in carrying out his testamentary arrangements, as Father Shortall, P.P., Kilmanagh, by his will of Feb. 9th, 1711-12, leaves "five shillings to my uncle, Thomas Comerford, *now living* in ffather Tobin's Poor House in Kilkenny." Having served its original purposes for almost two hundred years, the Poor House was taken down in 1897, its site handed over to the Capuchins for the erection of a college, and its endowment transferred to more suitable premises on the opposite side of Walkin-street.

Father Tobin's Dirge or Office is still chanted yearly in the Cathedral.

CHAPTER X.

THE OLD CIVIC FAMILIES OF KILKENNY.

THE more important of the old families of the city have been grouped together in the well-known distich :

"Archdekin, Archer, Cowley, Langton, Lee,
Knaresborough, Lawless, Ragget, Rothe and Shee."

Of these, the principal were the Archers, Rothes and Shees.

THE ARCHERS.—The Anglo-Norman family of Archer, or Le Archer, appears in the records of Kilkenny, for the first time, in 1307, when Walter le Archer is named as one of the jurors who "extended" the Countess of Gloucester's property in the Burg of Kilkenny. In 1345 Walter Archer was Portreeve of Kilkenny, and from thence to the year 1652 the name of Archer is found no fewer than sixty-four times in the lists of civic Magistrates, as Portreeves, Sovereigns, Mayors, Sheriffs, Coroners, &c. On the 3rd Dec., 1557, the Bishop of Ossory, the sovereign of Kilkenny, David Rothe, Robert Shethe and Walter Archer, had a royal commission "to enquire of all chalices, ornaments, bells, houses and lands, belonging to parish churches and chapels in the County Kilkenny, and in whose hands they now are, and to return their inquisition into chancery.[1]

This Walter Archer, who is probably the Walter Archer fitzJohn, deceased Dec. 1st, 1575, and buried with his wife, Johanna Hacket, in St. Mary's Church, had the following issue :

I. Walter Archer, *senior*, who was Sovereign of Kilkenny in 1590, and died May the 10th, 1606, being then seised of the manor of Brickinclaragh and other

[1] *Fiants* of Philip and Mary.

lands in the Co. Kilkenny, and of many messuages in Kilkenny city. By his wife, Elizabeth Bermingham, he left ;

(1) Walter Archer, *junior*, his heir. He died Jan. 4th, 1625-6 leaving by his wife, Elizabeth (daughter of Henry Shee, Mayor of Kilkenny), (*a*) Henry, his heir, M.P., Kilkenny City, 1639, died 1645, whose son and heir, Walter, forfeited under Cromwell in 1653, and died at Kilmodimoge, in 1678 ; (*b*) Thomas ; (*c*) James ; (*d*) John ; (*e*) Patrick, who recovered 1,000 acres of the ancestral property forfeited by his eldest brother, in 1661 ; and (*f*) Catherine.[1] (2) John. (3) Beale, who married Philip Comerford. (4) Mary.

II. John, of Corbetstown, died 1617. His wife Honor Shee, daughter of Robert Shee, died in 1616. Their monument may be seen in St. Mary's. Their eldest son and heir, Walter, born in 1577, forfeited under Cromwell in 1653.

III. Thomas, Sovereign of Kilkenny, in 1597, and Mayor, in 1611, died Jany. 14th, 1617-18, and is buried with his wife Margaret Cranisbrough, in St. Mary's. He had issue six daughters, viz. : Johanna, Anne, Margaret, Lettice, Catherine,[2] and Rose.

IV. Pierce or Peter, living in 1574.

V. Robert, living in 1613.

VI. David, Constable of Gowran in 1608.

Besides this branch of the family, whose burial place was "in St. James' Chapple, in Our Ladie Church," there were other Archers of prominence in Kilkenny, who rest in "Our Lady Chapell in St. Patrick's Church," and whose monuments, now much damaged, shall be described in the chapter dealing with St. Patrick's Parish.

Among the distinguished Irish ecclesiastics of the early part of the 17th century were Father Luke Archer, Abbot of Holy Cross Abbey [3] and Father James Archer S.J.,[4] both natives of Kilkenny.

One of the old town houses of the family may still be identified. It is situated in High Street, opposite Mary's Lane, and is now occupied by Mrs. Shearman. Over the hall door is a slab with the Archer coat of arms and the inscription :

Insignia Martini Archer, ... Kilkenniensis, 1582.

[1] See *Inquis.*, Co. Carlow, No. 11. Charles I.

[2] The following inscriptions may be read on a chalice in St. Catherine's Convent, Drogheda :—
"Orate pro anima D. Catharinae Archer Thomae quae hunc calicem Ordini Praedicatorum Kilkenniae dedicavit, 27° Martii, 1645.
"Ex donis R. A. P. T. Neterville, Prolis. Pro. Hib. O. P., Monialibus S. C. Pont[anae], 1784."

[3] See Vol. I., pp. 83-5.

[4] See *infra.*

THE ROTHES.—Like the Archers, they, too, are of Anglo-Norman, or Anglo-Saxon, origin. They figure in the lists of chief Magistrates of Kilkenny from the year 1403 to 1690. Robert Rothe was the head of the family in the beginning of the 16th century. He was Sovereign of Kilkenny in 1505, 1509, 1510, 1514, 1523, and 1537. He died about 1543. By his wife Ellen, daughter of Walter Butler of Paulstown, and first cousin of Piers Butler, 8th Earl of Ormond, he had, with three daughters, the following sons :

I. David, his heir. His son, Robert Rothe, born April 28th, 1550 ; a barrister by profession, and standing counsel and agent of Thomas, Earl of Ormond ; M.P. for Co. Kilkenny in 1585 ; author of a history of the Ormond family, and of "A Register or Breviat of the Antiquities and Status of the towne of Kilkenny," died Dec. 18th, 1622, in his 73rd year, leaving, with other issue, David Rothe of Tullamaine, whose son and heir, Robert Rothe of Tullamaine, knighted in 1648-9, forfeited under Cromwell in 1653.

II. William.

III. John, who died in 1590, and is buried, with his wife, Lettice Roth, in St. Mary's Church. He was a burgess of Kilkenny, and possessed a considerable amount of property in both the town and county. He had issue five sons, viz.:

(1) William, his heir.

(2) Edward, who married Ellice, daughter and heiress of James Grace, and was father of Richard Rothe fitzEdward, who erected the magnificent Rothe monument in St. Mary's Church ; and of Father Thomas Rothe, Dean of Ossory.

(3) Nicholas.

(4) Piers or Peter.

(5) David, Bishop of Ossory, 1618-50.

IV. Piers, to whom his father, by will, left the "tieth of Monemuck, in Gallmoy, during his fearme to keep him to schoole untill he be a priest."

V. Thomas.

VI. James.

VII. Walter.

There is nothing to show the exact relationship that existed between John Rothe fitzPierce, founder of the Rothe house, or mansion (now called Wolf's Arch), in Parliament Street, and the main branch of the family. The slabe inserted in the front wall of this house has the Rothe arms, and underneath it the inscription :

15 E.R. 94

Ensignia Johannis Rothe mercatoris filii Petri fitz Johannis.

This building, writes the late Rev. James Graves, exhibits a most interesting, and nearly perfect example of the urban architecture of the period, affording ample accomodation to the opulent merchant's family, his apprentices and servants, together with storage for his goods. The front elevation of the house presents a gable in the centre, crowned by an ornamental chimney, and flanked by a parapet running along the whole front at each side, with small pinnacles at the angles ; a bay window corbeled out from the wall, formerly existed in the first floor ; the other original windows have been removed. The plan consists of two court-yards surrounded by buildings. In front, an archway gives access to the court-yard ;

From photo by] [*W. Lawrence, Dublin.*

ROTHE'S HOUSE, PARLIAMENT STREET, KILKENNY. CIRCA, A.D. 1870.

and from this again, passage is obtained by a smaller archway to the inner court, also formerly enclosed by buildings, some of which are now removed.

In the internal arrangements of the house, there are no party walls used ; each floor runs the whole extent of the building, and resting as it does on massive oak beams, is well calculated to support the several internal partitions, which are invariably of oak timber. In the principal rooms capacious chimney-pieces of polished Kilkenny marble canopy the ample hearths. The rooms were, and in some instances still are, wainscotted with panelled oak—indeed, no

ROTHE'S HOUSE, PARLIAMENT STREET, KILKENNY. A.D. 1898.

(From *Transactions of R.S.A.*)

Coronation of the Blessed Virgin ; on the other is a monstrance containing the Host, surrounded by angels. Under the Coronation of the Blessed Virgin are depicted the city arms, viz. : a castle looped and crenelled, with warders on the towers, and at the gates. These figures were represented in the steel cap of the period of Charles I.

In the inner court of this house is a well covered with a pedimented roof. On the pediment is the following inscription in raised Old English characters :

other description of timber was originally used throughout the entire structure.[1]

A religious processional banner of the Confederate period was discovered here about 1850. The tenant while removing some of the wainscotting of the house, found concealed between it and the studding a green silk banner folded up, and in excellent preservation. It measures 4ft. 10 in. long, by 3ft. 4in. wide, is bordered with variegated silk fringe, and has a list running across the top, whereby it was attached to the cross on which it was carried. On one side is painted the

WELL IN COURTYARD OF ROTHE'S HOUSE.

1604

Orate pro animabus Johannis Rothe, mercatoris, & uxoris eius Rosae Archer, qui puteum hoc & hec aedificia fieri [fecerunt].

[1] *Journal of Kilkenny Archæol. Society.*

Fixed into the wall, beside the well, is a slab with the Rothe and Archer coats of arms, the date 1610, and underneath a single-line inscription, partially worn away, viz. :

[Rothe] et Archer Es arm[es].

John Rothe fitzPierce was M.P. for the Co. Kilkenny in 1585, and was elected Mayor of Kilkenny city in 1612. He died Jan. 31st., 1620 and rests in St. Mary's churchyard, where his monument may still be seen, at the north side of St. Mary's church. He left issue, with several daughters, the following sons :

Peter, M.P. for Kilkenny city in 1639 ; a member of the General Assembly of the Confederate Catholics ; forfeited under Cromwell, and was transplanted to Connaught in 1653 ; died 1654, aged 64, leaving no surviving male issue.

John.

Mathew.

Michael.

The Shees, or O'Sheas. –They belonged originally to Co. Kerry ; removed thence to Cloran, in the Co. Tipperary ; and, during the 15th century settled down in Kilkenny where they anglicized their name to Shethe. Robert Shee or Shethe was Sovereign of Kilkenny in 1493 and 1496 ; and was slain in battle, at Mealiffe, or Moyaliff, Co. Tipperary, Aug. 6th, 1500, while leading 100 Kilkenny men under the standard of Sir Piers Butler, afterwards 8th Earl of Ormond, against Turlough O'Brien. Richard Shee, his only son, Sovereign of Kilkenny in 1522, 1532, and 1536, married Joan, daughter of Elias Archer, of New Ross, and had the following male issue :

I. Edmund.

II. Nicholas, who married Beale Walsh. Their son, Henry Shee, Mayor of Kilkenny in Nov. 1610 and Feb. 1611, married, 1st, Frances Crispe ; and 2ndly,—— White, sister of the Very Rev. Dr. White, S.J., and died in 1615. He was the founder of the Shee house in High Street (now occupied by Mrs. Meany), a slab in the front wall of which bears his coat of arms, impaling that of his first wife, with the initials H.S. and the inscription :

Henry Shee of Kilken, gentleman, & Frances Crisp, his wife's, armes.

Robert Shee, son and heir of Henry, married Catherine Archer, and died Sept. 27th, 1615. He was succeeded by his eldest son, Henry, who married Dorothy, daughter of Lucas Shee and grand-daughter of Sir Richard Shee, and died Oct. 19th, 1638, in his 30th year, leaving a son and heir, Robert, who forfeited under Cromwell in 1653.

III. William married Margaret Walsh, and died, according to the inscription on his tomb in St. Mary's churchyard, on the 18th April, 1584. He was father of the Reverends John and James Shee, priests, who rest beneath a Renaissance monument in St. Canice's Cathedral. He had, besides these, five other sons, from one of whom descended, most probably, Dr. Patrick Shee, Bishop of Ossory, and the Shees of Sheepstown and Derrynahinch.

IV. Robert, of whom presently.

V. Thomas, who married Beale Walsh.

Robert Shee, whom some authorities make the 4th, and others the eldest, son of Richard Shee and Joan Archer, served as Sovereign of Kilkenny in 1545 and 1553, and was M.P. of the town in 1559. He married Margaret Rothe, and by her had,

I. Richard, afterwards Sir Richard, his heir, of whom presently.

II. Elias, of Clonmoran, who was educated at Oxford, and is described by Stanihurst as "Elias Sheth, born in Kilkenny, some time scholar of Oxford, a gentleman of passing good wit, a pleasing conceited companion, full of mirth without gall. He wrote in English divers sonnets." He died in 1613, and is buried in St. Mary's, where his monument still remains. By his wife, Margaret Archer, he had a son, George, whose son, Elias, forfeited under Cromwell and was transplanted to Connaught. From this branch of the Shee family descended Sir Martin Archer Shee, P.R.A., and Sir George Shee, Bart., Dunmore, Co. Galway, which latter died without issue in 1870, aged 86.

III. Marcus.

IV. Mathew.

V. Andrew.

Sir Richard Shee, the eldest of these brothers, must be reckoned among the most famous of the old citizens of Kilkenny. He was a student of Gray's Inn, and a Bencher of the King's Inns, and was Seneschal of Irishtown in 1568. In 1570 he had a grant from Christopher Gaffney, Protestant Bishop of Ossory, of the manor and lands of Uppercourt, at a yearly rent of £10. He was Treasurer of the regalities of Tipperary in 1571, and Deputy to the Lord Treasurer of Ireland, and received the honour of knighthood soon after 1582. In his capacity of lawyer he was professionally engaged for many years by Thomas, Earl of Ormond. He succeeded in acquiring an immense amount of property in the city and county, all of which is specifically set forth in two Inquisitions, one at Kilkenny in 1609, the other at Thomastown in 1623. He was the founder of the Shee's Alms House in Rose Inn Street, Kilkenny, an account of which has been already given. He died at his castle of Bonnetstown, Aug. 10th, 1608, and is buried underneath his own monument in St. Mary's. His end was very exemplary, as appears from the

"Annual Letter" for the year 1608, written by the Jesuit Fathers of the Irish Province to the Father General of the Order:[1]

"In this year died Sir Richard Shee, Knt., who after a long and stormy life, at length submitted himself to the spiritual direction of one of our Fathers. The Father deemed it expedient that he should first of all enter seriously into himself for the space of a month, and then only lay his gift at the altar when he had become reconciled to all his brothers, (for whom he had for some time, and without any reasonable cause, entertained feelings of resentment, or towards whom he had acted unjustly), and restored to each of them (as he promptly did, and in the presence of his heir, that the latter might be a witness and imitator of his father's good example,) what was theirs by right; and when he had, moreover, made public reparation for some former act of indiscretion from which great scandal had arisen, though he had not intended such, nay even expected that only good would have resulted. This reparation he made and repeated, while in full possession of his faculties, on the festival of the Nativity of our Lord, before a magistrate and many of the gentry, all of whom he earnestly besought to imitate the example he had given them not by his guilty indiscretion but by his sincere repentance for his fault.

"His soul now purified in respect of God and his neighbour, was enriched by the Divine Mercy, as is Its wont, with an ardent love of God and his neighbour. The result was most glorious. Become disgusted with his life, he was borne heavenward by every effort of his soul. Having made his confession over and over again to the Father above mentioned, he no longer set any value on the goods of this world; and, hence, by his last will he bequeathed, for the support of the inmates of a fine Alms House which he had already founded, an abundant supply of grain and a chain of gold worth more than 50 gold pieces; to other poor persons he left 20 barrels of corn, 24 suits of clothes and 5 flocks of sheep; to poor unmarried women he bequeathed 160 gold pieces, and to poor widows and orphans, 800 gold pieces; he appointed 80 gold pieces to be given every year to the priests; he forgave 400 gold pieces to such of his debtors as were badly able to clear up their accounts; and he forgave his tenants, impoverished by war and pestilence, a third part of their indebtedness.

"He was particularly well disposed towards our Society, and would have benefited it, but before he could put in execution his good intentions in its behalf, the Father—as must happen where workmen are so few and the harvest abundant—was suddenly called away to attend to the spiritual wants of others, and before he could return the soul of that most excellent nobleman had taken wing to heaven. He returned, however, along with another Father, in time to attend the funeral obsequies. And such was the effect of the panegyric preached by each on the merits of the deceased, that one of those who attended the funeral bound himself by vow to give 400 gold pieces to the poor; many others resolved to be more generous to the poor in future; and four persons, whose hostility to each other had formerly led to an appeal to arms, now agreed to compose their differences and make an abiding peace."

Sir Richard Shee was twice married, 1st, to Margaret Sherlock, daughter of John Sherlock, of Waterford; and 2ndly, to Margaret, daughter of Christopher Fagan, of Dublin, Alderman. By his first wife, by whom alone he left issue, he had five sons and four daughters, viz.;

(1) Robert, the eldest, who died in England, in his father's lifetime, leaving no issue.

(2) Lucas, of Uppercourt, his second son, but eventually his heir. In fulfilment of his father's will, he procured the charter of incorporation for the Shee Alms House in Rose Inn Street, in 1609.[2] He was M.P., Kilkenny County, in 1613-15. He died July 27th, 1622, aged 56 years, and is buried under his own monument in St. Mary's. By his wife, Ellen, daughter of Richard, 3rd Viscount Mountgarret, and grand-daughter of Brian, 1st Lord Baron of Upper Ossory, he had, with other

[1] *Spicil. Ossor.*, Vol. I., pp. 116-17.
[2] See p. 64, *supra*

issue, a son and heir, Robert Shee of Uppercourt and Cloran, in whose house, in Coal Market, the General Assembly of the Confederation of Kilkenny held its earlier sittings, and who forfeited under Cromwell in 1653.

(3) Thomas, of Freneystown. He married Ellen Dobbyn of Waterford, and died issueless in Oct., 1636.

LANGTON'S HOUSE AND THE BUTTER SLIP, KILKENNY.
(From *Transac. of R.S.A.*, 1864).

(4) John, sometime Mayor of Kilkenny, who died Nov. 13th, 1633, leaving a son, Richard, and a daughter, Anne.

(5) Marcus of Sheestown, ancestor of the Shees of Sheestown and Gardenmorris.

(6) Lettice, wife of John Grace, of Courtstown.

(7) Katherine, wife of Edmund Cantwell, of Moycarky.

(8) Margaret, wife of James Walsh, of Waterford.

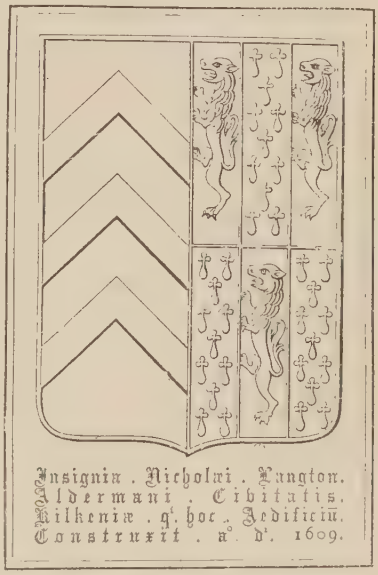
(9) Isabel, wife of David, eldest son of Robert Rothe, of Kilkenny.

THE LANGTONS.—This family is in evidence in Kilkenny since the middle of the 15th century. In the year 1449 Richard Langtown, or Langton, is thus specially set down, in the town rent-roll, as holding from the Corporation a house known as Ketlery's Hall :—"Ricardus Langtown pro Ketlery's Hall, iiis."

John Langton, who is stated by his grandson to have descended from the Langtons of Low, in Lancashire, was a burgess of Kilkenny, and Sovereign of the town in 1549 and 1557. He and his wife, Beale Archer, died on the same day, viz., the 5th May, 1571, and are commemorated on the family monument in St. John's Abbey, Kilkenny. They had two sons, Edward and Richard, the former of whom is stated on the tomb in St. John's Abbey, to have been a burgess and Sovereign of Kilkenny; the latter died before his parents, on the 18th of May, 1566, leaving by his wife, Anastatia Phelan (who died Aug. 27th, 1604), a son,

Nicholas Langton, born Lammas day, 1562. He was Sovereign of Kilkenny

in 1606 ; was appointed, by Royal Charter, one of the first Aldermen of the city, in 1609 ; became M.P. of same, in April 1613 ; and was elected Mayor, Sept. 29th following. In 1609 he erected the family "Mansion House," in High Street, now partly comprised in Mr. Wall's Drapery Establishment ; and later on he purchased the lands of Grenan, near Durrow, and built a residence thereon. He died at Grenan, Dec. 21st, 1632, and is buried in St. John's Abbey. He was twice married, 1st, to Lettice Daniell, by whom he had eight sons and three daughters ; and 2ndly, to Nichol Archer, by whom he had four sons and ten daughters. He commenced a record of his family, which was continued, with copious notes, by several of his descendants, and has been published *in extenso* in the *Kilkenny Archæological Journal* for April, 1864. Some extracts from this most interesting document, which is generally referred to as the "Register of the Langton Family," may be inserted here :



ARMS OF NICHOLAS LANGTON, ALDERMAN OF KILKENNY, A.D. 1609.

(From *Transac. of R.S.A.*, 1864).

"LAUS DEO. AD MAJOREM DEI GLORIAM.

"*Nicholas Langton Fitz Richard Fitz John of the House of Low in Lancashire.*

"I was born upon Lammas day 1562, my father deceased the 18th of May 1566.

"I contracted my wife, Lettice Danniell, upon New Year's day in Anno 1587, & by reason we were found to be of kindred 3 & 4 degrees, we could not marry, until a dispensation were had, and myself being bound for England, thereafter I came home, I travelled to Connaught, to Bishop Muldowny, and got his dispensation for the kindred, & was married unto my first wife, on Midsummer Eve, Anno 1588, by whom I had children as followeth—

"1. My son James Langton was born the 27th day September 1589 early in Morning, whose godfathers James Butler fitz Edward & Nicholas White of Waterford, Merchant, and godmother Margaret Archer ye wife of James Archer fitz Richard.

. . . . . .

"5. My son Joseph Langton was born the 25th day of March anno 1594, being the day of the Annunciation of the Blessed Virgin Mary, betwixt the hours of 10 & 11 of the clock at night ; whose godfather was Nicholas Wale and godmother Elizabeth Shee, daughter to Mr. Henry Shee, at which time his mother & myself made a promise to do our indeavours that he should be a Priest, God give him grace so to be. Amen.

. . . . . .

"The 27th day of August 1604, my mother dyed at Cloghreane being the year of the great infection, and was buried in our Ladies Quire in St. John's Abby, by reason she could not be buried in the great Tombe where my father was buried. My said wife dyed the 3rd day of September 1604, about the hour of eleven at night, being the year of the Infection. She left of the aforesd. children alive, seven, vizt. 4 sons & 3 daughters, God bless them. This was to me a doleful day, having lost the rarest jewel of a wife yt any man of my rank had time out of mind. She was buried in St. John's Abby, where I mean, God willing, to be buried myself.

"The 18th day of April 1605 I married my second wife Nichol Archer, being youngest daughter of Patrick Archer fitz Edward, by whom I had children as follows :—

"1. My son Michael Langton was born ye 26th day of September anno 1606, whose godfather was Mr. Walter Ryan & godmother Mrs. Bess Shee, wife to Mr. Walter Archer ; he was baptized by his uncle Sr. Pierce Archer, and confirmed by a Catholic Bishop.

. . . . . .

"4. My daughter, Beale Langton, was born ye 3rd day of November anno 1610, whose godfather was Mr. Thomas Purcell, of Garryduff, & godmother Ellinor Purcell, Waton of Groves wife ; she was baptized by Sr. Laurence Ringahan and confirmed by a Catholick Bishop.

. . . . . .

"Michael Langton fitz Nicholas.

"In the name of God. Amen.

"I was born the six & twentieth day of September anno 1606, and was marry'd unto my loving wife, Ann Murphy, upon the 4th day of Feb. 1629, and was marryed by my brother Fa. Joseph Langton & had children by my said wife as followeth :—

"1. My son Nicholas Langton was born the 27th day of 7ber. anno 1630 about three of the clock, in the morning, whose godfather was Mr. Richard Comerford, of Ballyburr, & godmother Mrs. Anne Shee fitz John ; he was baptized by Father James Shee, and confirmed by a Catholic Bishop.

. . . . . .

"Nicholas Langton fitz Michael.

"My honoured & dear Father dyed the 23rd of September 1651, & was buried in the monument which he built for himself & posterity in our Lady's Quire of St. John's Abby ; this was unto us a dolefull day, a day of sorrow & sadness, for besides ye loss of a good and loving Father, a Father who bestowed breeding & Education upon us, & did purchase ample means for to bequeath unto us (which by the fraction of those unhappy times were lost). I say it was our hard fate to be deprived of our good father in a time so full of oppression, a time when our nation groaned under the heavy yoke of Tyrrany, having being subdued by the usurper Cromwell. . . . I do remember that about the time my father died, I being in captivity [with the Moors on the coast of Barbary] did for many nights bitterly weep in my sleep, & awakening could not for a long time restrain myself. . . .

"I was born on the 26th day of Sepr. anno 1630, at the hour of four in the morning, and was married to my dear beloved wife, Jane Shee, ye 2nd day of October 1659, by whom I had children as followeth :—

"1. My daughter, Ann Langton, was born ye 14 of August ano. 1660 about ye hour of one in the morning (at Ballinakill, where I dwelt in my banishment). She was baptized at Sampson's-Court by Father Paul Cashin. . . . She had her confirmation at Kilkenny in August 1669 from Bishop Phelan, who was our first Catholic Bishop in ye diocese of Ossory since the year 1649, at which time all our clergy were expelled by ye parliament & the usurper Cromwell. My said daughter was married unto Mr. Nicholas Ley ye 28th day of January anno 1682, by Doctor Wm. Dalton, at his entrance to our Parish, it being the first marriage he solemnized therein."

. . . . . .

The Kilkenny Langtons are now, or at least, were, till very recently, represented by Henry Michael Faustinus Langton, of No. 6, Southwick-place, Hyde Park, London, and of Danganmore, Co. Kilkenny, Captain in the Louth Rifles : and by his brothers, Theobald Arthur Lambert and Francis Albert Romuald ; and sisters, Margaret Caroline Felicia, a Sister of Charity, Josephine Jane Semiona, a nun in the Ursuline Convent, Blackrock, Cork, &c., who are all direct descendants of Nicholas Langton FitzRichard FitzJohn, who began the "Register of the Langton Family."

The Archdekins, or Archdeacons.—They were, no doubt, a branch of the L'Erçedekne, Arsdekin, Archdeacon, McOdo or Cody family, which held a prominent position in the Co. Kilkenny from the Invasion of the Anglo-Normans till the confiscations in the 17th century. Peter Archdekin, burgess of Kilkenny,

died January 3rd, 1586, and is buried, with his wife, Helen Mandevil, in what is now called the Bryan vault, in St. Mary's churchyard. In St. Mary's church there is a monument, erected in 1636 by James Archdeacon, merchant and burgess of Kilkenny, and his wife, Catherine Woodlock. A James Archdekin was Mayor of the city on its surrender to Cromwell, March 27th, 1650. Rose Rothe, daughter of Edward Rothe (grand-nephew of Bishop Rothe) and Catherine Archdekin, married James Bryan, Esq., of Jenkinstown, and from them descends the present Jenkinstown family. In 1704 John Archdekin of Kilkenny, merchant, was one of the sureties for Dr. Edmund Murphy, P.P. St. Mary's; and in the same year, James Archdekin, of Kilkenny, merchant, was surety for Rev. Walter Mottley, P.P. of Rathcoole and Kilderry.

Father Richard Archdekin or Arsdekin, of the Society of Jesus, author of a well-known treatise on Theology, was born in Kilkenny, March 16th, 1618; entered the Society at Mechlin, Sept. 30th, 1642; was a Professor of Theology, Philosophy and Sacred Scripture; and died at Antwerp, Aug. 31, 1693.

The Knaresboroughs.—This family, which is of English origin, evidently took its name from the town of Knaresborough, in Yorkshire. The name is found in Kilkenny, in 1513, in which year there is mention of Geoffry Rothe and Margaret Knaresbroghe, his wife. Nicholas Knaresbrough fitzWilliam and his wife, Rose Rothe, erected the family monument in St. Mary's church, in 1639.

William Knaresbrough of Kilkenny city, merchant, by his will made Feb. 18th, 1725-6, and proved the 10th of the following month, directs his remains to be buried in our Lady's Church; makes provision for his wife Barbara Smyth; leaves the tythes of St. Canice's parish to the children of his nephew and niece Timothy and Mary Ryan [otherwise Knaresbrough, daughter of Robert Knaresbrough], viz., to their sons Robert and Edmond Ryan; remainder in succession to his grand-nieces Barbara, Ellen, Catherine, Elizabeth and Anne Ryan, daughters of his said niece Mary Ryan otherwise Knaresbrough; he leaves £10 to his brother, Nicholas Knaresbrough; £10 to his brother, Oliver Knaresbrough; £10 to his niece, Mally Duff, and his sister, Mary Duff, otherwise Knaresbrough; £3 to Rev. Mr. Malachy Dulany; £3 to Rev. Dr. Patrick Shee; £5 to his beloved friend and kinsman, Thomas Shee fitz John; his choice of his riding-horses to his beloved friend and relative Thomas Knaresbrough fitz Marks (most probably Father Thomas Knaresbrough, P.P. Windgap and Dunnamaggan, who died Jan. 11th, 1741); a sum of money for clothing the children of his (testator's) brother Robert Knaresbrough, senr.; and to his nephew Robert Knaresbrough, junr., £40, with all his right and title to Pennefeather's Lot: executors, his wife, Barbara, brother, Oliver, sister-in-law, Mrs. Jane Smyth otherwise Read [of Damma], and friend and relative, Thomas Knaresbrough fitz Marks.

Mr. Knaresborough was not buried as he desired in our Lady's Church; he rests with his wife's relatives in Mickle's Church, Ballycallan.

Barbara Knaresborough, of the city of Kilkenny, his widow, made her will Jany. 6th, 1748. She desires to be buried in [St. Michael's Church, in] Damma; makes bequests to her nephew, Valentine Cheevers; to her cousin Peter Purcell; to her nephew [by marriage], Timothy Ryan, husband of her now deceased niece Mary Ryan otherwise Knaresborough; to her niece, Mary Pay; to her [grand-] nephew, Michael Burke, son of said Mary Pay; to her niece Anne Garvey; to her nephew, William Shee; to her niece, Bridget Butler, and cousin, Mary Barry; and leaves the rest in equal shares between her nephew Val. Cheevers and cousin Mr. Peter Purcell. Will proved May 7th, 1750.

The last male representatives of the Knaresborough family were Rev. P. J. Knaresborough, O.S.F., Army Chaplain in India for 35 years, who died Nov. 3rd, 1901; the Rev. Richard Knaresborough, P.P. Aghaboe, who died Sept. 30th, 1901; and Mr. John Knaresborough, of Dunmore, brother of the latter, who died early in 1902.

The Irish pronunciation of Knaresborough is *Chranesboro.*

The Cowleys.—Nicholas Cowley was Sovereign of Kilkenny in 1540 and 1551. Michael Cowley, son of James Cowley of Radestown, entered the Inner Temple in 1595, was appointed one of the first Aldermen of Kilkenny in 1609, and was elected Mayor in 1626; he was still living in 1645. He and his wife, Honoria Rothe, are commemorated on a Renaissance monument, which they erected before their death, in St. John's Abbey. The following is found among the Funeral Entries in Ulster's Office, Dublin Castle:

"Robert Cowley of the Citty of Kilkenny, gent., departed this mortall life at Kilkenny aforesaid the xiiith day of May, 1635, and was interred in the parish Church of St. Patrick, in the said County. He took to wife Katherine, daughter to Michael Ragged, of the same Citty, by whom he had issue five sons and one daughter, vizt. Francis, Michael, Mathew, William, Nicholas, and Margaret."

Father Luke Cowley was Archdeacon of Ossory and Prothonotary Apostolic, in 1669. James Cowley of Rathardmore, gent., the last of the name of whom there is mention, by his last will, dated Dec., 1720, and proved Feb. 25th, 1720-1, directed his remains to be buried in St. John's Church, Kilkenny; and left his fee farms at Killamery and Rathardmore to his wife and three children, with remainder to Marcus Shee of Ballyreddin, son of John Shee of said place, and to Francis Murphy, son of Michael Murphy, of the city of Kilkenny, Apothecary.

The Lees, or Lyes.—Thomas de Leye was one of the jurors who "extended" the Countess of Gloucester's manor of Palmerstown in 1307. Thomas Lye, whose father, Nicholas Lye, of the city of Waterford, Alderman, died Dec. 10th, 1585, was appointed first Mayor of Kilkenny, in 1609. He died Feb. 17th, 1629, and was

succeeded by his grandson and heir, Thomas Ley fitz Nicholas, then 16 years and 6 months old.

THE LAWLESSES.—The first of this name to settle in Kilkenny was Walter Lawless, who was admitted a burgess of the town in 1396. From him descended Walter Lawless of Talbot's Inch (son and heir of Adam Lawless), portreeve of Irishtown in 1605, and agent of Thomas, Earl of Ormond, who married the daughter of Robert Rothe, Esq., and by her had a son, Richard, a prominent member of the Supreme Council of the Confederate Catholics. According to *The Life, Times, and Cotemporaries of Lord Cloncurry*,

"Richard married Margaret, daughter of Patrick Denn, Esq., of Grenan, County Kilkenny, and died in 1670, leaving issue two sons, Walter and Thomas. Walter, the eldest, married a daughter of John Bryan, Esq., of Jenkinstown, County Kilkenny, and had issue five sons. . . . . In the Irish wars of 1689, he took a leading part in favour of James the Second. . . . . On the precipitate flight of James from England, when all his army rallied round William of Orange, and proclaimed him their Sovereign, we find that the royal plate of the fugitive monarch was deposited with his staunch friend and supporter, Walter Lawless. . . . .

"Richard, the eldest son of Walter Lawless, fell at the siege of Limerick, in 1691. Patrick, his second son, served with distinction in the armies of his Spanish Majesty, was appointed, during the Orleans Regency, Ambassador Extraordinary to the Court of France, created Knight of the Equestrian Order and, finally, inaugurated Governor of Majorca, which office he continued to fill, with honour and reputation, until his death. The third son, John, having manifested strong feelings of loyalty towards James the Second, was attainted at the same time as his father, Walter Lawless. The two younger sons died before reaching their majority." [1]

Thomas Lawless, younger brother of the last-mentioned Walter Lawless, settled down at Puck's Castle, Co. Dublin. He married the daughter of James Butler, of Kilkenny, and by her had a son, James, whose great-grandson Nicholas Lawless (son of Robert, son of Peter), was raised to the Peerage, as first Lord Cloncurry, Sept. 22nd, 1789.

THE RAGGETS.—Richard le Ragged held the lands subsequently known as Ballyragget, in the first years of the 13th century.[2] Patrick Ragged was Bishop of Ossory from 1417 to 1421. In the 16th century the name is of frequent occurrence in the lists of the burgesses and inhabitants of Kilkenny.

Alderman Richard Ragget, of Kilkenny city, is buried with first wife, Catherine Garvey, in St. Mary's Church. In his last will, dated Oct. 31st, 1612, and proved June 1st, 1615, he desires "to be buried at or. Ladie Church in myne owne grave wch. lieth in the south side of ye said church;" he leaves his property to his (second) wife, Onnor Roth, during her life, but she may not sell or make away with any part of the goods "but for the preferment of my daughter, Ellen Ragett, or other extreme necessities of her owne in wch. also cases my will is that nothing be done wthout. the consent and assent of my deere son, Paul Ragett;"

[1] Pp. 7-8.
[2] See *Register of the Abbey of St. Thomas, Dublin*, ch. cccxcii

to his son, Clement Ragett, he leaves, after his said wife's death, the house in which Nicholas Langton dwells, and to his son, Patrick, all his houses, &c. in Thomastown ; [next occurs the clause :—" I bequiet to my son Michell Raggett the house wherein I dweale wth. the other houses, garden and orchard belonging to it, excepting the messuadge of my said house next the house wher Nicholas Langton now dweale by marking and mairing from the high street to the Lowe lane with the stable house wch. I have passed before now to my loving son Paule Raggett for certain tearme of yers frankly and freely and doe likewise by this my last will and testament bequiett it unto him during my interest of the said house and that he may give the same in his life tyme or after his decease to any of his brethren according to his owne discretion wch. messadge he may possess at any time when pleaseth him, but my son Michell shall not till after his mother is decease enjoy or possess what I bequiet unto him ; " to his son, Luke Raggett, he leaves, after his said wife's death, his house called Lombard Chamber, in St. Mary's Churchyard ; to his daughter, 100 marks Irish, to be paid by his wife as his son Paule shall direct her ; his said son Paul to direct all his other sons, and to be overseer of the will ; his wife executrix. Signed " Richard Ragged."

Alderman Ragget died March 2nd, 1614-15. His monument, in the south transept of St. Mary's church, may still be seen. His " deere son, Paul Ragget," was a famous Cistercian monk and abbot, of whom we shall treat later on. The Raggets are now extinct, save for one family of the name living in Stoneyford.

Mayors of Kilkenny (1609-50).

The following list of Mayors of Kilkenny from 1609 to 1650, though imperfect, shows the civic importance, at the time, of most of the families treated of above :

1609–1609 Thomas Ley, Sovereign of the town when the great Charter was granted it by James the First, in 1609, was named first Mayor ; he held office till Sept. 29th, 1609.
1609–10 Robert Rothe elected Mayor Sept. 29th, 1609.
1610–11 Henry Shee.
1611 Thomas Archer elected, but removed.
1611–12 Patrick Archer.
1612–13 John Rothe fitz Piers.
1613 Lucas Shee elected, but declined to serve.
1613–14 Nicholas Langton, elected Sept. 29th, 1613.
1615 Edmund Shee, was Mayor May 16th, 1615.
1616 David Rothe elected, but was deprived for non-conformity.

1621	Walter Archer.
1621	Walter Lawless.
1625	Walter Archer.
1626	Michael Cowley.
1627	Walter Archer.
1627–8	Richard Rothe fitz Edward.
1628–9	Henry Archer.
	John Shee, son of Sir Richard Shee.
1633–4	Robert Shee.
1634–5	Thomas Archer.
1636	James Cowley.
1639	George Shee, son of Elias Shee.
1639	Michael Archer.
1641	Thomas Archer.
1642–3	Patrick Murphy.
1643–4	Walter Archer.
1645-6	William Langton.
1646-7	J. Rothe.
1648–9	Robert Rothe, who was knighted by Lord Ormond during his year of office, Jan. 1649.
1650	James Archdekin.

CHAPTER XI.

THE CATHEDRAL PARISH OF ST. MARY'S, KILKENNY.

KILKENNY City is distributed over the four parishes of St. Mary's, St. Canice's, St. Patrick's and St. John's. St. Mary's parish is entirely within the city; the other three parishes include portions of the city and portions of the surrounding country as well.

The Ancient Parish Church of St. Mary's.

According to Bishop Rothe, the original church of St. Mary's, Kilkenny, was founded merely as an oratory, in which the inhabitants of the southern division of the town might assist at Mass, without having to make the journey to St. Canice's Cathedral for that purpose.[1] Whatever truth there may be in this statement, it is certain that St. Mary's church was an *ecclesia*, *i.e.*, a parish church, as early as the very beginning of the 13th century. This appears from the charter, already given,[2] of Bishop Hugh de Rous (1202–18), who granted to William Marshall, the elder, Earl of Pembroke, the advowson of the church of St. Canice, of the vill of Aghaboe, and of all the other churches of the same place, with their appurtenances, in exchange for the patronage of the *churches* of the Blessed Mary of Kilkenny and St. Patrick of Donnaghmore, with their appurtenances.

The old pre-Reformation parish church of St. Mary's, portion of which now serves as St. Mary's Protestant church, is built in the Early English style of architecture, and may be assigned to the close of Bishop de Rous' Episcopate. It consisted originally of nave with side-aisles, transepts and chancel. A bell-tower was added in 1343.[3]

[1] See p. 9, *supra*.
[2] See Vol. I., pp. 30-1.
[3] *Clyn*.

On the death of Queen Elizabeth, St. Mary's Church, which had been in the hands of the Protestants for the preceding half century, was again taken possession of by the Catholics, and was solemnly re-dedicated by Dr. White, Vicar Apostolic of the Diocese of Waterford, in April, 1603. A few weeks later, however, it was again seized on by the Protestants. In 1642 it again fell into the hands of the Catholics and was again re-consecrated. During the next eight years, ever-memorable as the period of the Confederation of Kilkenny, it remained open to the piety of the faithful, and was the scene of many a grand and glorious religious ceremonial.

Bishop Rothe was interred here in the burial place of his family in April, 1650.

The present Protestant Church of St. Mary's preserves the nave, transepts, and part of the chancel of the old Catholic church.

Extracts from the Vestry Books of St. Mary's Parish.

"Oct. 16th, 1739. It was agreed that the sum of £20 stg. be sessed and levied for ye *filling up the arches* in ye church, and making passages to the two side doors with bricks, and plastering and finishing the same to make the church warm and staunch. It is further agreed that Mr. Wm. Watters shall have liberty to erect a gallary at ye north side of the church, joining Mr. Lewes' gallary, and to ye window next to Mr. Ruthe's monument.

"2nd March, 1748. Agreed on by the minister, churchwardens, and parishioners assembled, that the eastern Ile (*i.e.* aisle) or chancel be pulled down within twenty-one foot of the pulpit; and that the several monuments in ye eastern isle and *sheds* may be removed and set up in such parts of the church as ye Bishop shall aprove, at the expense of the proprietors.

"28th March, 1749. Agreed that the Mayr. & Citizens do fix on a situation and dimensions for a seat for him and the Corporation &c., *in ye new church.*

"28th Sept., 1749. The accounts of 'the building of ye church of St. Mary's referred for inspection to a committee.'

"5th Oct., 1749. Thanks voted to Rev. Mr. Sanford 'for his generous subscription of thirty pounds towards ye rebuilding of St. Mary's church.'

"23rd Jan., 1749-50. The Mayor and others requested 'to undertake ye direction of the work of the church and finishing it.'

"31st March, 1752. Ordered that ye church be carried on with all expedition.

"8th March, 1753-4. Ordered that the proprietors of back seats in the *old church*, should ballot for the seats in the west isle of the *new church.*"

Extracts from the [Protestant] Register of St. Mary's parish entitled, "A Register for the use of the Inhabitants of St. Mary's parish, Kilkenny, commencing from the 25th day of March, 1732":

"1750. The parish church of St. Mary's being very much gone to decay, and almost reduced to a ruinous state, it was unanimously agreed by the approbation of the Bishop and all Parishioners that the same shall be repaired and made commodious for divine service, which by a tax of £100 and a voluntary subscription was in six years completely finished.

"1774. This year the Corporation repaired the Steeple of St. Mary's, being in a very ruinous condition.

"1820. In this year the tower and spire were erected at the west end of St. Mary's church, at an expense of about £800. The removal of the old steeple (built in 1343) was commenced on the 7th June, 1819. The foundation of the new one was laid on Thursday, 22nd July, 1819; the new steeple and spire were finished Aug. 19th, 1820."

Previous to the Reformation one half of the Rectory of St. Mary's was impropriate in the Deans of Ossory; how the other half, or moiety, was disposed of is unknown.

Monuments at St. Mary's.

In the Chancel:—

(1) A Renaissance monument in the north side-wall, with shield on top showing the Knaresborough arms impaling those of Rothe. The inscription, which is in incised Roman lettering, is:

Nicholas Knaresbrough's Monument, St. Mary's, A.D. 1629.

D. O. M.

NICOLAVS . KNARESBROVGH . GVLIELMI . FILIVS
ex senatoria huius urbis familia
summo inter cives magistratu functus
vir prudens, pius, providus, hospitalis,
mortis et immortalitatis memor
sibi, uxori ROSÆ ROTHE et posteris
vivens valensq.
posuit.
Depositus tandem hic ipse est
Apposita et dicta coniux.

Sed heus tu,
Marmoreo exultas cur, mors incauta, trophaeo
Si cineri referas quod fuit ante cinis.
Pone supercilium de te magis ista triumphant
Non fastiditae saxa parata neci.

Structurae qui cupis hunc annum cape
MDCXXIX.

Instructioni nulla dies pereat.

(2) Underneath the foregoing is a limestone slab set in the floor; one edge with the inscription has been chiselled away; down the centre is a raised eight pointed cross *florce*, with graduated base. What now remains of the inscription is:

[Hic jacet Dns Ni]colaus Garbeus burge[n]s' quo[n]d[am][1] Kilkenie, bir matur' arriu[m] magr. et utriusq. iuris bacca[laurius] . . . .
. . . . . .
ecclíastica officialis munere simul in Dublin et Oss' epi. fungens duarum regni cancellaria region' magistratus preside . . . . . monumentu .
. . . . . .

[1] Owing to the difficulty in supplying the proper contraction marks, the writer has found it necessary, when giving ancient inscriptions, to dispense with these marks almost entirely and to insert in their stead, in brackets, the letters which they represent.

This epitaph seems to commemorate two distinct persons. Nicholas Garvey is evidently the Nicholas Garvey of Kilkenny, burgess, pardoned July 7th, 1574.[1] The other individual commemorated here can be no other than "Robert Garvie of Kilkenny, professed in the civil law," who received a Royal Commission, Sept. 6th, 1576; was appointed one of the masters of Chancery, Nov. 7th, 1579; and who died before July 30th, 1580.[2]

(3) A horizontal slab with beautiful eight-pointed cross. Portion of one of the sides is chiselled away. The inscription, in raised Old English letters, is:

Hic. jacet. Patrus. ffloud.
quondam. burgensis. civitatis. Kilkenie qui obiit [ ] die [ ]
et. Margareta. Kowrag[h]
uxor. eius. qui obiit [ ] die [ ] W.....1615.

(4) A slab at end of last, with same style of cross, and inscription in part chiselled away. What remains of the inscription is all in raised Old English, except the first word, and reads:

. . . . . .
. AVGVSTVS. 1625, et Margareta Dungin uxor eius q. obiit [ ] die mensis [ ].

South Transept:—

(5) The upper part of a monument of the Renaissance style, the remainder being covered up by the present floor, has the following in large Roman capitals in relief:

COMITATIS, PRVDE[N]TIAE, PIETATISQUE LAVDIB' ORNATV', VIR CONSULARIS D. THOMAS ARCHER' VERI PAVPERVM PATER, DIERVM AC MERITORVM PLENVS, HIC RELIQVIT DEPOSITVM 14 JAN., 1617, QVOD VT REPETAT CV[M] GLORIA PRECARE. MARGARITA CRANISBROVGHE RELICTA CONJVX ET HAEREDES MAESTI STATVERVNT.

(6) Beside this, but now beneath the flooring, is another Archer monument with the following Old English inscription:

Hic jacent Walterus Archer filius Joh[ann]is quonda[m] burgen' Kilkennie q' obiit p[ri]mo die Dece[m]bris A.D. 1575. Et Johan[n]a Hacket uxor eiusde[m] Walteri q. obiit 16 die Septembris A.D. 1565. Quoru[m] aiab' propicietur. De' Ame[n].

[1] *Fiants* of Eliz.
[2] *Fiants* of Eliz.
[3] See *Kilk. Archaeol. Journal*, 1865, p. 304.

A monument beside No. 5 has the following in Roman capitals :

(7) JOANNES NASSHIVS HVMANAE FRAGILITATIS CONSCIVS, SIBI, CHARISSIMAE VXORI ELEONORAE ROTHAE ET LIBERIS, ADHVC VIVENS POSVIT A°. X. 1617. QVIBVS VT AETERNAM REQVIEM PRECERIS TU, FINIS MEMOR, ENIXE ROGAT. OBIIT HONESTVS HIC ET CORDATVS CIVIS 31 DIE MAII MENSIS, SALVTIS HVMANAE A°. 1643.

(8) A slab with coat of arms showing on a *fleurs-de-lis* ground *a ragged staff* and on the top of the staff *a lizard* : crest, *an eagle spread out.* Over the shield is the text :—RENOVABITVR VT AQVILÆ JVVENTVS TVA ; and around its sides and base the motto :—SAPIENTIA VINCIT MALITIAM. Beneath is the inscription in large Roman capitals, in relief :—

RICHARDVS RAGET CIVIS KILKENIAE QVI SVPERIORIS MAGISTRAT' MVNERE BIS FVNCT' EST HIC DEFVNC[T']. OBIIT 2° DIE MARTII ANNO DNI 1614 ET VXOR EIVS CATHERINA GARVEY OBIIT 10 OCTOBRIS 1593.

(9) A mural slab, in west wall, now plastered over, except a small portion 18 in. long and 12 in. wide, on which occurs the following, in Old English letters :

Ensignia. Willielmi. Murphy. civis Kilkeniae et uroru[m] eius Johan[n]ae Donfy et Margaretae Murphy. ler, lur, crur, dur.

William Murphy was a burgess of Kilkenny. In his will, dated 1622 and proved in 1624, he desires to be buried with his parents in St. Mary's, and mentions his brothers Patrick and Robert, son John, and daughters Rose, Margaret, &c.

(10) A mural monument with shield bearing *three chevronels, with a fleur-de-lis for difference*, for Archdeacon, impaling *a chevron between three lions' heads erased close*, for Woodlock : underneath are the initials J.A. and K.W., and the motto, DEVS PROVIDEBIT. Below all is the following in Roman capitals :

JACOB' ARCHDEACON MERCATOR ET HVIVS VRBIS KILKENIENSIS BVRGENSIS, HOC, SIBI ET VXORI CATHERINAE WOODLOCKE ET POSTERIS SVIS, VIVVS MONVMENTVM POSVIT. FATO CESSIT ILLE A° [ ] DIE [ ] MENSIS [ ]; OBIIT HAEC ANNO [ ] DIE [ ] MENSIS [ ].

EPITAPHIVM.

HAEC MIHI QVA CONDAR FERALIS CONDITVR VRNA
ET TIBI QVEM PARILI SORTE SEPVLCHRA MANENT.
QVISQVIS ES EXTINCTOS VERMIS PRAEDABITVR ARTVS
ET QVAE ME PRIMVM, TE QVOQ. FATA PREMENT.
VT RECTE VIVAS, MORTIS MEMOR ESTO, SEPVLTVS
ÆTERNVM VT POSSIS VIVERE DISCE MORI. 1636.

NORTH TRANSEPT :—

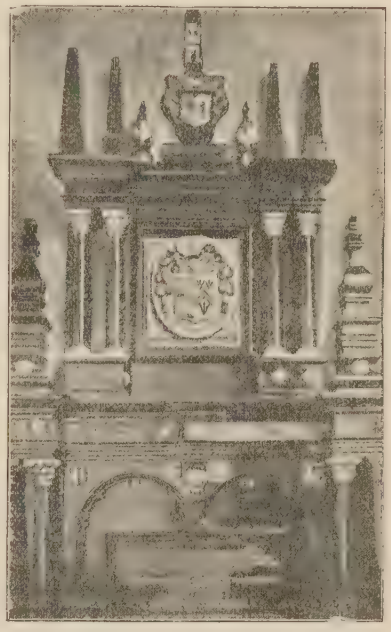
(11) The magnificent Renaissance monument of Richard Rothe. Like the monument of Thomas Archer, in the south transept, the under portion of this monument, too, was long covered up beneath the present church floor, which is about 3 ft. higher than the original floor. It was raised into its present position, on a level with the modern floor, in 1877. It is of black Kilkenny marble of huge

proportions, and elaborately ornamented. In the centre of the upper portion is a shield with the arms of Rothe and Grace, quarterly, impaling those of Archer, the motto being SOLA SALVS SERVIRE DEO; underneath are the names RICHARD ROTH., IVAN. ARCHER. At the top of the monument is another shield with the arms of Rothe impaling those of Knaresborough. There are many coats of arms besides, denoting the various other families into which the founder's ancestors had married. The inscription, in large Roman capitals, is :

"D. O. M. RICHARDVS ROTHE EDWARDI FILIVS, HVIVS CIVITATIS NATALITIAE MVNERIBVS PRAECIPVIS HONORIBVSQ. MAGNA CVM PROBITATIS, PRVDE[N]TIAE, INTEGRITATIS AC VRBANITATIS LAVDE PERFVNCTVS, TERRAM SE TERRAE REDDITVRVM NOSCENS VIVENS CONDEBAT. PRIMVS CONDITVR SECV[N]DO JVLII 1637.

BENE ILLI PRECARE QVISQVIS ES ;
SIC TIBI ALII BENE PRECENTVR.

OPIFICE PATRICIO KERIN.



RICHARD ROTHE'S MONUMENT, ST. MARY'S, A.D. 1637.

Richard Rothe was nephew of Bishop Rothe. The following record of his death, giving, however, an inaccurate account of his ancestors, is entered in the Office of the Ulster King-at-Arms :

"Richard Rooth of Kilkenny, Alderman, deceased, sonne of Edward Rooth, of the same, Alderman, sonne of Thomas Roothe, son of David Roothe, sonne of John Roothe, sonne of Thomas Roothe. The said first-mentioned Richard took to wife Joane, daughter of John Archer of Kilkenny, Alderman, by whom he had issue three daughters, Mary, eldest daughter, married to Paule Duffe of New Ross, in the County of Wexford, Marchant, by whom shee had issue and died. Margarett, 2nd daughter, married to Richard Shea of Kilkenny, gent; Ellice, 3rd daughter, as yet unmarried. The said first-mentioned Richard departed this mortall life at Catherlagh about the 4th of July, 1637, and was interred in St. Marie's Church in Kilkenny. The truth of the premisses is testified by the subscription of the said Richard Shea, who hath returned this Certificate into my Office to be there recorded. Taken by me, Thomas Preston, Esqr., Vluester King of Armes, the 8th of December, 1637."

(12) An Early English sepulchral niche in the north wall is occupied by a floor slab with raised cross down the centre. This slab is now almost entirely concealed from view by the boarded flooring. It is the monument of Bishop Rothe's parents, and has the following raised Old English inscription :

Hic. jacet. Joannes.
Rothe. robarti. filius. quonda[m]. burgensis. oppidi. Kilkeniensis. qui.
obiit. ffff. die. mensis. Septembris. A.D. 1590.
et. Letitia. Rothe. eius. uror. qe. obiit. ffvf. die. Martii A°.D', 1602.

THE NAVE :—

(13) A square mural tablet with shield at top showing the Shee coat of arms impaling those of Crispe, and underneath, the motto, VINCIT VERITAS. The inscription, which is in a small incised running hand, is :

D. O. M.

Gulielmus Shee, Gasparis filius, generosus, vir
christiana pietate, probitate, prudentia, animi fortitudine conspicuus, publici boni studiosus, optimae
prolis providus institutor, omnibus charus et utilis,
aeternam et beatam a morte vitam sperans, sibi charissimae
uxori Mariae Crispe, liberis ac posteris posuit 1646.
Tu, aeternam eis requiem, viator, precare.

(14) A slab similar to preceding, and bearing a shield with *three spirals on a bend, between six crosslets*, for Waton, impaling the Rothe coat of arms : over the shield is the date 1643, and beneath it are the initials R.W., M.R. and the motto :—A CRVCE NOSTRA SALVS. Beneath all, in a small incised running hand, is the following elegiac quatrain :

Connubio stabili vitam transegimus vnam
Continet vt praesens symbola nostra lapis.
Viximus unanimes, nec mors separauit amantes.
Vnus nostra lapis corpora bina tegit.

Underneath this, and forming part of the same monument, was a floor slab, or altar-tomb, now missing, which bore the inscription :

Hic. iace[n]t. Ricardus. Waton. quondam. burgensis. sibetatis. Kilkenie. qui. obiit. 13. Decembris. 1634. et Margareta. Rothe. uror. eius. que. obiit. [ ]. Quorum. ani[m]abus. propicietur. deus. Amen.

The BRYAN VAULT, adjoining the east wall of the south transept :—

(15) In the south wall is a mural monument consisting of a shield charged with the arms of Bryan of Jenkinstown, impaling those of Walsh : crest, a swan bearing in its mouth a label with the words, VITA. VAPOR : beneath the shield

is the motto, VIVANT IN ÆTERNVM. Underneath all may be read in raised Old English letters :

Ensignia Johanis Bryn al' Bryan et Margaretae.

and the following inscription :

Hic + jacet + Johanes + Bryn + al° + Bryan + generosus + filius + Lodabici + qui + obiit + 29 + Augusti + A + D + 1607 + et + Margareta + Walshe + uxor + ei° + qe + obiit + FFF + die + Augusti + 1610.

(16) An altar-tomb, the upper slab carved with the usual floriated cross, and having the following Old English inscription round the edge :

Hic. jacet. Nicholaus. Walshe. quonda. burgensis. villae. Kilkeniae. q. obiit ₣ die. Septembris. 1551. et Helena. Lawles. uxor ei'. q. obiit. ₣ die. Augusti. 1599.

On the base of the cross are the words :

Opifice me Waltero Kerin.

(17) A monumental slab with cross down centre, and around the edge this inscription in Old English characters :

Hic. jacet. Petrus. Archdekin. quondam. burgens. ville. Kilkeniae. qui. obiit. die. Januarii. FFF°. 1586. et Helena. Mandevil. uxor. que. obiit [ ]

(18) An altar tomb has :

George Bryan of Jenkinstown, County Kilkenny, Esqr., M.P., died 8th October 1843, aged 73 years.

THE CHURCHYARD :—

(19) A huge stone-coffin lid, with recumbent effigies of a man and woman sculptured thereon, in high relief, lies at the south side of the church, close to the

coffin which it formerly covered. On the folds of the woman's dress is the incised Lombardic inscription :

HIC : IACET : WILLS : GO=
ER : ET : MAR=
GARETA :
UXOR : EIUS.

TRANSLATION.—Here lie William Goer and his wife Margaret.

(20) A coffin-shaped slab, with recumbent effigy, in relief, of a woman, now at the east end of the church, in the Shees' burial place, has the following in incised Lombardic lettering :

WILLIAM GOER'S TOMB, ST. MARY'S, KILKENNY. *Circa* A.D. 1250.

+ HELEVN LA FEMME
WILLAM DE ARMAVL
GIT ICI
DEV DE SA ALME
EIT MER.

TRANSLATION.—Helen, wife of William of Armayl, lies here. God on her soul have mercy.

(21) An altar tomb, also at east the end of the church. A shield on one of the end panels shows the arms of Shee and Walsh ; another has a cross and the initials of the sculptor, viz., W.K., *i.e.*, Walter Kerin. The covering slab has, with a cross down the centre, the following Old English inscription, in raised letters :

Hic iacent Willelimus Shee quond. burgens. ville Kilkenc & sup[er]ior eiusd. q obiit VIIII die Aprilis A°. D'. M. (*sic*) 1584. Et Margareta Walshe uror eiusd. villi (*sic*) q' obiit III die Maii A.D.....

(22) Sir Richard Shee's monument, also stands at the east end of the church, on the site of the ancient chancel. It is uninscribed save for the following, which occurs in a single line, immediately over the four shields carved with the escutcheons of the Shee family :

Enclyta Richardi su[n]t hec insignia Shethi militis aurati nobilis atque prob[i].

This inscription, is, in reality, an Elegiac distich, and may be presented in poetic form :

Inclyta Richardi sunt haec insignia Shethi,
Militis aurati nobilis atque probi.

(23) Beside the preceding is another monument, of similar pattern, to the memory of Elias Shee, son of Sir Richard. It has the following inscription and stanzas in raised Latin capitals :

HELIAE . SHEE . ARMIGERO . MVLTIS . NATVRAE . DOTIBVS . AC . MVLTIPLICIS . DOCTRINAE . ORNAMENTIS . CONSPICVO . CONJVGI . SVAVISSIMO . CHARISSIMA . VXOR . MARGARETA . ARCHER . MAESTA . POSVIT . OBIIT . DIE . 27 . JVLII . ANNO . DOMINI . 1613.

From Photo by] [*W. Lawrence, Dublin.*

SIR RICHARD SHEE'S MONUMENT, ST. MARY'S.

SPICVLV[M] MORTIS.

ORTVS . AD . I[N]TERITV[M] . TACITIS . PROGRESSIBVS . VRGET .
MORTALESQVE . RAPIT . MORTIS . VIS . NESCIA . VI[N]CI .
NESCIA . CONSILIO . VOTO . VEL . VOCE ; MOVERI .
IMPERII . ELOQVII . RATIONIS . ACVMINIS . ARTIS .
ET . SOPHIAE . TRA[N]SCE[N]DIT . OPE[M] . EXERTOQVE . LACERTO
SPICVLA . CO[N]TORQVET . GRAVIS . I[N]CLEME[N]TIA . LETHI .
CVIVS . AD . I[M]PERIV[M] . QVICQVID . SPIRABILE . MVNDI .
MACHINA . CO[M]PLEXV . FOVET . EXPIRARE . NECESSE . EST .

SPECVLV[M] MORTALIV[M].

SISTE . GRADV[M] . QVI . TRA[N]SGREDERIS . CORDATE . VIATOR .
INQVE . SEPVLCHRALI . HOC . SPECVLO . CIRCV[M]SPICE . CLARI .

ORA . VIRI . GENIO . I[N]GENIOQVE . ET . MORIBVS . ORBI
BRITTONICO . LUME[N] . CVIVS . FACVNDIA . VOCIS .
ET . FAECV[N]DA . GRAVICE[N]SV . CENSVQVE . FACVLTAS .
NON CO[N]TEMNE[N]DO . PIETAS . DOCTRINA . FAVORQVE .
MAGNATV[M] . ME[N]TISQVE . VIGOR . DV[M] . VITA . VIGERET .
NVNC . TENET . ORBATV[M] . CVLTV . BREVIS . VRNA . CADAVER.

HOMO BVLLA.

VITA . QVID . EST . HOMINIS . GRACILIS . NISI . SPVMA . QVID . IPSE .
NIL . NISI . BVLLA . QVID . HAEC . EST . TVMEFACTVS . HVMOR .
ET . HVMOR . ET . VAPOR . HIC . FVMI . VEL . FLVMINIS . INSTAR .
AVFVGIT . ET . VOLAT . HINC . FLAMINIS . INSTAR . HOMO .
NEC . GENVS . ANTIQVV[M] . NEC . HONESTA . OPVLE[N]TIA . RERV[M] .
NEC . NECIS . IMPERIV[M] . LINGVA . DISERTA . FVGIT .
NEC . FIDEI . FERVOR . NEC . RELIGIONIS . AVITAE .
CVLTVS . AB . EXTREMO . LIBERAT . ENSE . NIHIL .
HELIAE . HAEC . SVBREPANT . SVPERATVR . MORTE . SED . IPSE .
SI . TAMEN . HAEC . MORS . EST . TRANSITVS . AD . SVPEROS .
TRANSIT . ET . VT . CITO . PERVENIAT . QVO . TRANSIT . AD . ARCES .
COELICOLVM . A . NOBIS . VOTA . PRECESQVE . PETIT.

(24) Similar to the two preceding monuments is that of John Rothe fitzPierce fitzJohn, situated at the north side of the church. Along the top is the following distich in large raised Latin capitals :

MAGNA SVIS LINQVENS MONVMENTA MINORIBVS HAECCE,
MAXIMA MAJORVM SYMBOLA ROTHVS HABET.

Immediately under this is the following, all, except the heading, in raised Old English characters :

SYMBOLUM + SALVTIS.

Ortus. quaeque. suos. redolent. animantia. primos.
Et. redit. in. cinerem. qui. fuit. ante. cinis.
Mens. superas. nunc. a|m|bit. opes. quae. era|m|bit. imas.
Nempe. sui. memorem. structilis. urna. facit.
Ast. rediviva. olim. quando. urna. refuderit. ossa.
Juncta. animis. Deus. O. faxit. ut. astra. petant.

At the rere of the table of the monument is the following, also in Old English letters :

Hic. jacet. Joannes. Rothus. Petri. filius. civis. praetorius. civitatis. Kilkeniae. qui. sacellum. hoc. cu[m]. Monume[n]to. sepulchrali.

pro. se. uxore. liberisque. ac. posteris. suis. fieri. fecit. an|n|o. salutis. 1612. Ipse. vero. non tam obiit quam abiit 31 die mensis Januarii ano. Domini M° Dc. Ff° nec non Rosa Archera carissima ejus conjux quae discessit magis qua[m] decessit 8 die me|n|sis [ ] A° Dni 16 [ ]. Quorum animabus propitietur Deus.

On the left side of the table of the monument is an incised human figure, and under it the words, SAINT PETER; there is another incised human figure, at the opposite side, and underneath it is: SAINT PAVLE.

The following note in reference to this tomb occurs in one of the late Rev. James Graves's MSS.:

"By original receipt of Wm. Robertson, dated December 18th, 1820, it appears that he received £7 15s. 4½d. 'for re-erecting the monument of the Rothe family,' where it now stands at the end of the Poor House: it formerly stood near where the small door in the north transept now is. When the tomb was opened a skeleton was found; the shroud remained very perfect and was fastened with a riband that was then of an orange colour. (*Teste* Jno. G. A. Prim, who was told the above by his father, the late John Prim, Solictr., who carried off some of the riband. J. Graves, September 21st, 1863. The late Dr. R. Cane was also present and saw a small pewter chalice on the breast of the skeleton—*teste* J. G. A. Prim, September 27th, 1863)."

MONUMENT OF JOHN ROTHE FITZ PIERCE, ST. MARY'S. A.D. 1612.

(25) Fixed into the graveyard wall, to the right of the entrance door of the church, is a slab with a shield at top showing the arms of Shee impaling those of Pembroke, and underneath the motto: VINCIT VERITAS. To the right of the shield are the initials P.S., and to the left, M.P. Under all is the following incised inscription in ordinary English letters:

"Patricius Shee, Gasparis filius, generalis vice-comitis munere in civitate Kilkeniensi bis laudabiliter perfunctus, vir omnibus charus, numerosae & optimae prolis providus parens et pius provisor, mortalitatis memor sibi, charissimae uxori Mariae Pembrocke, Jacobo Shee heredi, liberis et posteris posuit.

Obiit ille 28 Martii 1646 & hic depositus ut sibi bene, Christiane, precaris, viator, rogat.

(26) Another slab fixed into the same wall, has the following very much weather-worn inscription in raised Roman capitals:

PATRICIAE ET ANTIQVAE PROSAPIAE JOANI ARCHER PRAETORIO CIVI DIGNISSIMO PACIS BELLIQVE ARTIB[V]S DE PATRIA OPTIME MERITO ET VXORI HONORIAE SHETHEAE MATRONAE LECTISSIMAE MAERENTE[S] FILII PIGNVS HOC AMORIS POSVERVNT AO. DI, 1617. OBIIT AVTE[M] JOANES I OCTOBRIS HVI[V]S. ANNI, ET HONORIA 2 SUPERIORIS AN[N]I. BENE ILLIS VT PRECERE TANTV[M] ROGAT.

(27) Also in same wall is a long slab resembling the top slab of a chimney-piece, which probably formed part of the preceding monument. It has the following distich in raised Old English letters :

Moribus, ingenio, natura, stirpe, Joannes
Enclitus, insignis, mitis et altus erat.

(28) Another monumental slab in same wall has the date 1624 at top, and, under it, a shield with the arms of Crispe impaling those of Shee, and the initials J.C. and M.S. Under all is the motto : MELIORA SPERO.

(29) Father Molloy's monument, an altar-tomb, has :

UPPER HALF
OF THE DE KETELLER MONUMENT,
ST. MARY'S. A.D. 1280-90.

D.O.M. Hic jacent reliquiae Revdi. Patricii Molloy, Decani, et Stae. Mariae Assumptae de Kilkenny, dum viveret, Parochi. Mortem obiit die 10ma. mensis Sept. A.D. 1789 et aetatis suae 63, cui per annos 37 summa cum laude profuerat gregi percarus, apud omnes honoratus. Hunc scientia insignem suspexerunt eruditi ; moribus facilem, pium simul et benevolum nemo non adamavit. Ne, lector, invideas illi lacrymam quem sibi ademptum tota moeret Kilkennia. Requiescat in pace. Amen.

(30) The fragment of the coffin-shaped Keteller tomb, now in St. Mary's churchyard, was discovered about 1894, during some excavations carried out on the shop premises between Mr. L. Power's Hardware shop in High Street and the entrance to Chapel Lane. It is the upper portion of the tomb, and shows the top of an incised cross of ancient pattern. The inscription is incised Norman French ; what remains of it is :

+ ICI : GIST : JO-
SE : DE : KETELLER : . . RE : E : DIST : TU : KI : VHS .
. . . . . .
TRESPASA : LAN : DE : GRACE : MIL : E : CC :
QUATRE : VINS : E : .....

TRANSLATION.—Here lies Jose (or Joseph) de Keteller. and say, thou who passest,
. . . . . died in the year of grace 128 . .

St. Kieran's Well and Church.

St. Kieran's Well was one of the old landmarks of Kilkenny. It appears in ancient documents as "Keverocke's Well" or Keurocke's Well, "Kenerock's Well," "Kerock's Well" and "Kyran's Well." Its original Irish name was, evidently, Tobar-Chiaróg, which is exactly the same thing as Tobar-Chiarain, viz. St. Kieran's Well. This well was the southern boundary of the Diocesan See-lands at Kilkenny, till the time of Bishop Hugh de Rous, who granted to Earl William Marshall, the elder, to enable him to enlarge his new town, *i.e.*, the High or English Town, "a portion of land extending from Keverocke's Well to the water called Bregathe [the Braegach river] running under Coterel Bridge." [1]

ST. KIERAN'S WELL, KILKENNY.

In Mr. John Hogan's *Kilkenny*, pp. 253-6, St. Kieran's Well is proved clearly to be identical with the well immediately outside the Old Market, to the south, in the garden or lawn attached to the ancient house believed to have formerly belonged to the Kiteller family. This well, Mr. Hogan writes, "flows from under a quaint-looking canopy or rudely constructed stone-roofed house, which does not, however, lay claim to any degree of ancient importance. In the basin of the well is inserted a baptismal font of Kilkenny marble, through the orifice in the bottom of which the water of this beautiful fountain is constantly bubbling up." The font dates from the 13th century, and is very similar in design to that in use in St. Canice's Cathedral. About 1889 it was removed for safety to St. Francis' Abbey, where it is now carefully preserved.

BAPTISMAL FONT REMOVED FROM ST. KIERAN'S WELL TO ST. FRANCIS' ABBEY.

[1] See *Calendar of Documents*, Ireland, 1252-84; also p. 6 *supra*.

Beside the well was a church, to which, probably, the baptismal font belonged. This church is mentioned in Bishop Otway's *Visitation Book* as "the old chapell neare Kirock's Well." No trace of it now appears. "The remains of this old church," writes Mr. Hogan, came down to the beginning of the present [*i.e.*, 19th] century, when they were demolished to make room for the Fish Market."

St. Francis' Abbey.

Its foundation is usually ascribed to Richard Marshall, who succeeded his brother, William, as Earl of Pembroke, in 1231, and died of wounds received in a battle on the Curragh of Kildare, April, 1234. Some writers give the said Earl Richard a grave in the Black Abbey; a grave is given him in St. Francis' Abbey, by others, among them Roger of Wendover, who writes :—" Sepultus est in oratorio Fratrum Minorum apud Kilkenni; ubi idem sepulturam elegerat: militiae flos temporum modernorum."

1245 (Oct. 15). The King (Henry III.) issues a "mandate to the treasurer and chamberlain of the Exchequer, Dublin, that they yearly spend £20 of the King's treasure in purchasing 100 habits for the use of the Friars Minors [Franciscans] of Dublin, Waterford, Drogheda, Cork, Athlone, and Kilkenny, of the King's alms, during pleasure." [1]

1246 (Nov. 6). The same King issues a "mandate to the justiciary and treasurer of Ireland to cause the Friars Minors of Kilkenny to have 30 marks of the King's Irish treasure, namely, 10 marks for the King, 10 marks for the Queen, and 10 marks for the King's children, to construct their buildings and discharge their debts." [2]

1267. A Provincial Chapter of the Order was held here.[3]

1308. Another Provincial Chapter was held here.[4]

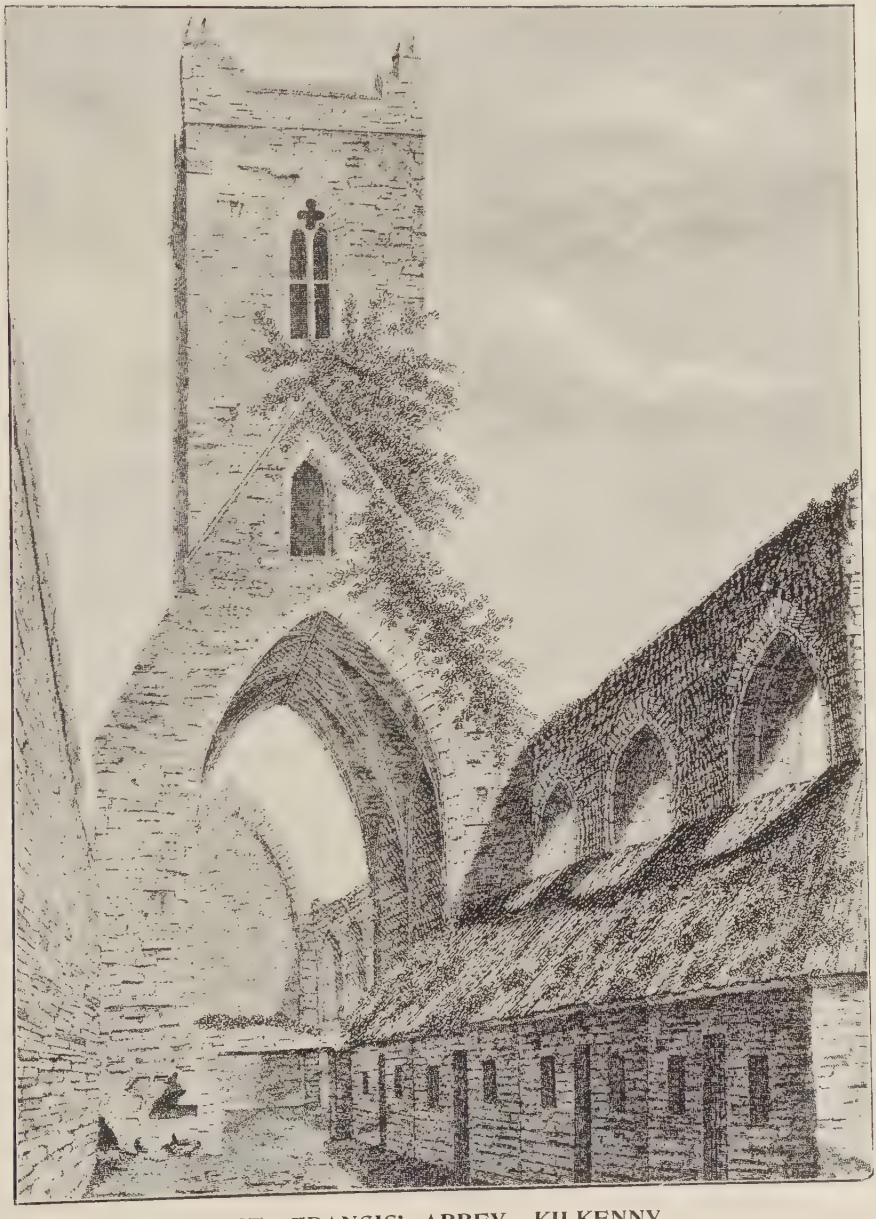
1321. Erection of the new [addition to the] choir of the Abbey church.[5]

1323-4. The high altar was consecrated on the 11th Jan.[6]

1331. "On Friday, the feast of St. Cecilia, the virgin, (Nov. 22nd), the new cemetery without the church of the Friars Minors, Kilkenny, was consecrated by Nicholas, Lord Bishop of Waterford." [7]

1335. "On Thursday, the morrow of the feast of the Invention of the Holy

[1] *Calendar of Documents*, Ireland.
[2] *Ibid.*
[3] *Clyn.*
[4] *Ibid.*
[5] *Ibid.*
[6] *Ibid.*
[7] *Ibid.*



ST. FRANCIS' ABBEY, KILKENNY
(From Grose's *Antiquities of Ireland*, 1791).

To face page 104, Vol. III. (Text).

Cross (that is, May 4th), Sir Reymund le Ercedekne, together with his two sons, Patrick and Silvester, Sir William le Ercedekne and eleven others of the same surname, also Thomas de Bathe, Gerald Bagot, and about 50 others, is slain at a parley at Clar-Goly, by Ley[s]ath O'Moore, his sons and followers. This Reymund, his two eldest sons, Sir William his uncle, and three others of their name, were borne, at the same time, on seven biers, one after the other, through the town of Kilkenny, mid the wailing of many, to the Abbey of the Friars Minors, where they were interred." [1]

1338. "On Tuesday, Nov. 17th, there was an enormous flood, the like of which had not been seen for 40 years; it completely destroyed and carried away bridges, mills and buildings; and of the entire Abbey of the Friars Minors at Kilkenny, naught, save the high altar, and the altar steps, was left untouched and uncovered by water." (Item die Martis, scilicet XV. Kal: Decembris, fuit maxima inundancia aque, qualis a XLta annis ante non est visa; que pontes, molendina et edificia funditus evertit et asportavit; solum altare magnum et gradus altaris de tota abbacia Fratrum Minorum Kilkennie, aqua non attigit nec cooperuit.) [2]

1345. In a Chapter of the Order held at Clane, Co. Kildare, the Houses of Kilkenny and New Ross were assigned to the Dublin Custodia. [3]

1347. "On the same day [*i.e.*, March 25th], the lady Isabella Palmer was committed to the tomb, at Kilkenny. She built the front of the choir of the Friars [Minors]; attained to an honourable old age; and, having lived piously, and respected by all, during a widowhood of about 70 years, passed out of this life, as it was said and is believed, in a state of virginity." [4]

The first Sunday of Advent, same year, "the Friars Minors' Confraternity at Kilkenny was established [to procure funds] for the erection of a new bell tower and for the repairs of the church" (Item, incepit confraternitas Fratrum Minorum Kilkennie pro campanili novo erigendo, et ecclesia reparanda, dominica prima Adventus Domini.) [5]

"Same year, on Friday, the morrow of St. Nicholas [*i.e.*, Dec. 7th], died Oliver de la Frene, Seneschal of Kilkenny, an upright, unassuming, and prudent man.[6] He had taken upon him the habit of [the Third Order of] St. Francis, in this house, and was interred here.[7]

[1] *Clyn.*
[2] *Ibid.*
[3] *Ibid.*
[4] *Ibid*
[5] *Ibid.*
[6] *Ibid.*
[7] *Annal. Nenaghtenses.*

1348. During the latter part of this year and the beginning of the next, the great and universal pestilence, known as the Black Death, raged throughout Ireland. John Clyn, the Annalist, a Friar of St. Francis' Abbey, Kilkenny, who was an eye-witness of the ravages of this plague and most probably one of its victims, has left us, in his *Annals*, the following eloquent description of the havoc it wrought :

"That pestilence deprived of human inhabitant villages and cities, and castles and towns, so that there was scarcely found a man to dwell therein ; the pestilence was so contagious that whosoever touched the sick or the dead was immediately infected and died ; and the penitent and the confessor were carried together to the grave ; through fear and dread men scarcely dared to perform the offices of piety and pity in visiting the sick and in burying the dead ; many died of boils and abscesses, and pustules on their shins or under their armpits ; others died frantic with the pain in their head, and others spitting blood ; that year was beyond measure wonderful, unusual, and in many things prodigious, yet it was sufficiently abundant and fruitful, however sickly and deadly. Up to Christmas twenty-five friars had died in the Franciscan Convent of Drogheda, and twenty-three in the Convent of the same Order in Dublin. The pestilence was rife in Kilkenny, in Lent, for from Christmas Day to the 6th day of March, eight Friars Preachers died of it. Scarcely one alone ever died in a house. Commonly husband, wife, children, and servants, went the one way, the way of death. And I, Brother John Clyn, of the Order of Friars Minors, and of the Convent of Kilkenny, wrote in this book those notable things, which happened in my time, which I saw with my own eyes, or which I learned from persons worthy of credit ; and lest things worthy of remembrance should perish with time, and fall away from the memory of those who are to come after us, I, seeing these many evils, and the whole world lying as it were, in the wicked one, among the dead, waiting for death till it come, as I have truly heard and examined, so have I reduced these things to writing ; and lest the writing should perish with the writer, and the work fail together with the workman, I leave parchment for continuing the work, if haply any man survive, and any of the race of Adam escape this pestilence and continue the work which I have commenced."

Friar John Clyn ends his *Annals* abruptly at the 17th June, 1349, when probably, the plague, as he expected, struck the pen from his fingers. Beyond what is contained in the preceding paragraph nothing is known of his history except that he was appointed first Guardian of the newly founded Convent of the Friars Minors at Carrickbeg, beside Carrick-on-Suir, in 1336, as appears from his *Annals*. His surname, which is Anglo-Norman, is perpetuated in the townland of Clinstown, parish of Conahy, and in a townland of the same name in the parish of Freshford.

1360. Died Richard de Ledrede, of the Order of St. Francis, having been Bishop of Ossory for the preceding forty-three years.

1432. Thomas Fleming, a friar of this House, became Bishop of Leighlin, by a Brief of the Pope, dated April 28th. "Quarto Kal. Maii., 1432, referente Card. de Comite, provisum est Eccl. Leighlinen., Provinciae Dublinen., vac. per mortem S. P. ultimi Episcopi, de persona Fratris Thomae, Ord. Frat. Minorum, Baccalaurei in Theologia." [1] He died at Leighlin, about 1458, and was buried, as he desired, in the House of his Order at Kilkenny.[2]

[1] Brady's *Episcopal Succession.*
[2] Dowling's *Annals.*

1479. Donnobir (Donore) and Troystown passed from Sir James Butler and his wife, Sabina Kavanagh, to the Friars of St. Francis' Abbey.

1525-6 (March 13th). James Sherlock, of the Naasse, burgess, by his deed, now in the Tholsel, Kilkenny, grants to Richard Clynton, Guardian, and the Brethren of St. Francis's Abbey, Kilkenny, all his right and title to Doneore and Troyswood in the tenement of Dromdelgny, the part held by John Troy only excepted.

1538. Among the Municipal documents in the Tholsel, there is also preserved a grant of some property made, in 1538, to John Roth, by Richard Clynton, Doctor of Theology and Master of the Friars Minors of Ireland (Magister Fratrum Minorum Hiberniae), Patrick Dulany, Guardian of the Monastery of St. Francis, Kilkenny, and others.

1540. Patrick Dullany was Guardian at the suppression of the Friary, when he was found seised

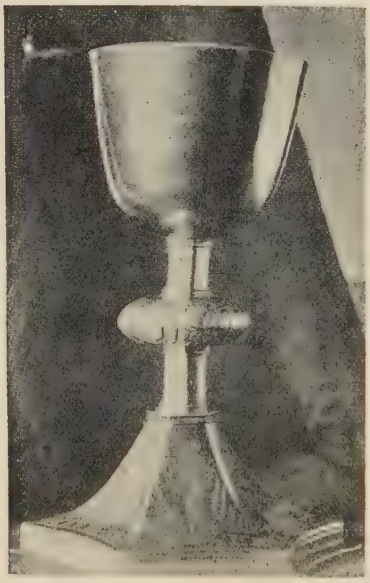
"Of a church and belfry, a chamber called the Garret Chamber, another called Doctor Clinton's Chamber, a granary with three cellars beneath it, a barn, kitchen, and cemetery, an orchard with two small closes, containing two acres of land; together with fourteen messuages, 21s. annual rent, twelve acres of arable, one weir on the river Noire, and a water-course; an empty messuage called Ardaneslande, in Kilkenny and Irishtown; a chapel covered with tiles, three messuages, twenty-four acres of arable land, five of pasture, ten of wood, two warrens, a water-mill, with the stream of the Noire, and the appurtenances, in Dumnart [*i.e.* Donore], *alias* Troeswoodde; twenty-six acres of arable land, ten of pasture, and six of wood, with the appurtenances, in Ardaghe-negran; 14s. chief rent out of the village of Wonteston; three acres of arable land and one of meadow, with the appurtenances, in Browniston-Waryng; one acre of arable land and four of meadow, with the appurtenances, in Ketingiston; one acre of wood, with the appurtenances, in Kilferaghe; and one acre of meadow, with the appurtenances, in Caulishill [*i.e.* Cooleshill]. The said lands, messuages, &c., being of the yearly value, besides all reprises, of £9 7s. 1d." [1]

1543 (Aug. 25th). Royal "grant to Walter Archer, the sovereign, and the burgesses and commonalty of Kilkenny, in consideration of £200 10s. paid, and £222 to be paid; of the site of the monastery of *Preachers*, or *Black Friars*, of Kilkenny, with "the King's Chambre" and other appurtenances, lands in Kilkenny, Irishton by Kilkenny, Aldrenwodde by Keppaghe, Glassanaghe, Ketingeston, Carrickellir, Cowlyshill, Brownistonwaring, Lysnefunchin, Ballynolan, and Ferynbroke, county Kilkenny; the site of the monastery of *Franciscans*, or *Grey Friars*, lands in Kilkenny, Iryshton by Kilkenny, Donnore *alias* Troeswood, Ardaghnegran, Wonteston, Kyldyr, Brownestonwaring, Ketyngeston by Dromedelgen, Kilferaghe, Ballygowin, and Cowlishill, county Kilkenny. To hold to them and their successors, for ever, by the service of a twentieth part of a knight's fee, and a rent of 22s. 4d. Reserving to the Lord Deputy for the time being the use of certain apartments in

[1] Archdall's *Monasticon*.

the monastery of Friars Preachers, and of firewood from the wood of Troeswodde as often as he shall stay at the town." [1]

During Queen Elizabeth's reign St. Francis' Abbey was turned to secular uses. The Abbey church, like all the other churches of Kilkenny, was probably re-dedicated on the accession of King James I. From a letter of the Lord Deputy Mountjoy, to Walter Archer, Sovereign of the town, preserved in Fynes Moryson, it would appear that the townspeople desired that this church at least, should be allowed them for Catholic worship: "Whereas," he writes, from Dublin, April 27th, 1603, "you let me understand that the inhabitants are willing to withdraw themselves for their spiritual exercises to privity, contented only with the use of the Minors' Abbey: that being a public place, I cannot but take notice thereof, and marvel how you dare presume to dispose at your pleasure of the Abbey or anything belonging to his Majesty." The beautiful building soon after fell into decay, so much so, that in 1612, it was reported to the Superior of the Order by some Franciscans residing privately in Kilkenny that, though permitted, the church could not be used for the Divine Offices.



THE ARCHER CHALICE.
From *Journal of R.S.A.* 1898, p. 28.

The great Uprising of 1641 having restored the churches of Kilkenny to Catholic hands, we may presume that St. Francis' church was soon put in repair and continued to be hallowed by Catholic rite and ceremony till the advent of Cromwell in 1650.

A beautiful silver chalice presented to the Lady Chapel, in St. Francis' Abbey, probably in 1642, was exhibited in Dublin, in 1899, in the shop window of Messrs. Richards and Walsh, watch and clock makers, South Anne Street, Dublin. How or whence it was brought there has not transpired. The base is divided into six panels, of which originally five were plain, and one only engraved with the Crucifixion. The remaining five panels were subsequently engraved with effigies, with names underneath, in order, as follows. (1) S. MARIA, (2) S. BERNARDVS, (3) S. GVALTERVS, (4) S. PATRICIVS, (5) S. FRANCISCVS.

There are two inscriptions on the chalice, both in Roman capitals; the first

[1] *Fiants* of Henry VIII

is on the upper side of the base, and is in larger letters than the other. They are as follows :

(1) "ORATE . PRO . ANI[M]A . WALTERI . ARCHER . FILII . RICARDI. 1606."
(2) "IDEM . WALTERVS . HVNC . CALICEM . DONAVIT . CAPELLÆ . B. MARIÆ . IN . MON[AS]T[ER]IO . S . FRANCISCI . KILKENIÆ."

It appears by entries in the *Clasped Book* of the Corporation of Kilkenny, that the Franciscan Abbey was assigned for building barracks, on the 19th Sept., 1698.

1700 (Ap. 5th). "The waste of Francis' Abbey, in addition to the former grant, given for building barracks." [1]

1708. (Aug. 31st). "St. Francis' Abbey (now in the possession of his father) set to John Desborough, Jun., for forty-one years from the following Michaelmas at £10 1s. per annum, excepting thereout the *horse-barrack*, hay-yard, and the set of pillars and uncovered walls within the said Abbey."[2]

The Rev. James Graves thus describes the ruins of St. Francis' Abbey, in 1849 :

"The only portions of the Franciscan Abbey of Kilkenny, at present remaining, consist of the chancel and belfry tower, with a small fragment of the conventual buildings adjoining the south side of the latter.

"The chancel (which measures seventy-three feet by twenty-five feet ten inches, the walls being three feet two inches in thickness, and about twenty-nine or thirty feet high) presents a very pure example of the early English style, both in its earlier and later peculiarities, and in its constructive features affords a curious illustration of a passage in Clyn's Annals, and a strong proof of their accuracy. Under the year 1347, the burial of a benefactress of the abbey, the Lady Isabella Palmer, is recorded : 'que *frontem* chori fratrum erigi fecit.' She is also stated to have lived seventy years a widow, and if we suppose that she turned her attention to the improvement of the choir *after* her widowhood, which is most probable, we cannot place such improvement earlier than 1277.[3] Now it is a curious fact that about fifty feet of the *western* end of the chancel is extremely early in the style, and must have been erected in the early part of the thirteenth century, as evidenced by its tall and narrow lancet lights, with plain chamfered jambs, and wide internal splays ; whereas about twenty-three feet of the eastern or *forepart, frons chori*, with the great east window, must have been erected late in the style. An examination of the masonry also shows, even to the cursory observer, an evident joint or want of proper bond in the wall, where the new work has been added to the old.

"The early or western end of the choir is lighted by five lancets on the north side, and two small windows placed high up in the wall on the south. The addition made by Dame Isabella Palmer presents a magnificent east window, occupying nearly the entire breadth and height of the gable, and consisting of a cluster of seven lancet lights, divided, not by piers, as in the early period of the style, but by slender mullions, and rising, one above the other, toward the centre : over all, a bearing arch is turned in the wall, to take the weight off the mullions ; but there is no hood moulding or ornament of any kind, the mullions and jambs being simply chamfered.

"In the north wall are the remains of a window of three lights, and on the south side is a perfect one, consisting of two lancets, both adjoining the east end, and presenting all the peculiarities exhibited by the great east window, being evidently the work of the same architect.

[1] *Clasped Book.*
[2] *Ibid.*
[3] Mr. Graves overlooks Clyn's own entry, that the new addition to the choir was erected in 1321. See p. 104, *supra.*

"It is, perhaps, worth mentioning, as a proof of the knowledge possessed by the mediæval builders with regard to the properties of stone, that the *jambs* of these windows are of Caen stone, but in the mullions, where greater strength and solidity is required, the compact limestone of the district is used. The windows of the chancel are all walled up, and, sad to say, it has been converted into a *racket-court*.

"With regard to the tower, the statements of Clyn are also verified by the existing remains. He affirms that a confraternity was formed by the Friars Minors in the year 1347, 'pro campanile novo erigendo et ecclesia reparanda.' Between that year and the end of the fourteenth century the present tower must have been erected, as its style is late Decorated. The arch is a light and beautiful specimen of the style, and the bearing-shafts of the groining are supported by curious figures, which seem to represent the various contributors to the building. One, a female figure, has money in her hand, and all grotesquely represent the position of persons using all their strength to support the weight of the superincumbent mass.

"In Grose's Antiquities there is a plate of the nave, as it existed when his sketch was taken. The piers appear to have been very massive, but it is impossible to judge of their style.

"Of the many monuments which, no doubt, once adorned the church, none now remain except a few fragments, on one or two of which a few words of Norman French may be traced. A stone built into the wall of a starch-yard, which adjoins the abbey on the south side, bears the following inscription, which is transcribed, in order to show the late date to which the cemetery was used :—

I.H.S. M.A.
Here lyeth the body of Mrs. Agnes
Banckes alias Smith. Daughter of
Mr. John Smith of Damagh in the
County of Kilkenny, Gentleman.
and was marryed to Mr. William
Banckes of Kilkenny, Pewterer.
Deceased the 8th day of January, 1687.
I pray God be mercyfull to her Soule. Amen.

"The precinct of the abbey was bounded on the east by the River Nore, and on the north by the Bregagh, a stream forming the wet ditch of a looped and bastioned wall, which here was part of the city defences. A wall seems also to have extended along the edge of the Nore. Cromwell attempted to gain entrance to the town by breaching the wall of the Franciscans with pickaxes, but was beaten off. A breach in the old work, filled up by a comparatively modern wall, not far from the tower at the angle where the Bregagh joins the Nore, may, perhaps, have been the locality of this attack.

"The site of the abbey is a low alluvial *inch*, not many feet higher than the ordinary level of the river, which will account for the flooding of the abbey recorded under the year 1338.

"The foundation of the chancel would seem to have been formed by sinking to a considerable depth, not all through the entire length of the wall, but for piers at stated distances, on which bearing arches were turned, and the intervals filled up with masonry; or perhaps piles were driven to support the piers." [1]

St. Francis Abbey having become a national monument, was greatly improved by the Board of Works in 1889. In the course of operations a closed-up doorway on the south side of the chancel was cleared of modern masonry, when it was found that the lintel was part of a coffin-shaped slab with the following incised Lombardic inscription :

IC̃I : GIT̃ : RICHRD : PURCELL.

St. Francis' Well.—This is a very large spring or pool, and is close to the Abbey. Respecting it, Ledwich writes :—"Near the margin of the river [Nore]

[1] See *Clyn* and *Dowling's Annals*, pp. 67-9.

and within the precincts of the Abbey, is a spring of pure limpid water, called St. Francis' Well, and was heretofore famous for miraculous cures ; it is enclosed, and still preserves some degree of merit."[1] No tradition of sanctity any longer survives in connection with this well.[2]

The Franciscans in Kilkenny since the Reformation.

1612. Rev. William O'Kealy, or O'Kelly, Guardian.

According to Father Ward's MSS., quoted in the *Irish Franciscan Tertiary*, July, 1900, the Franciscans built a residence for themselves at St. Francis' Abbey, and again settled down here, in 1612, "to the great benefit of the Catholics, and of the heretics themselves, many of whom were converted by them. They were placed under the Guardianship of Father William O'Kelly, formerly Custos of the Province of St. Mary Magdalene, in France, and Commissary Visitator of the Province of Ireland, who loaded with years and virtue, slept in the Lord, in the year 1627, and was buried in the Convent [of Kilkenny] together with Father Nicholas Shee, Provincial of the Province. Chapters were held in this Convent in 1626, &c."

In Nov., 1613, the Franciscan Fathers at Kilkenny were Fathers Nicholas Maro (or Marob), Nicholas Lee, and William Relie (*recte* Kealy or Kelly). Father Marob was already on the mission here in 1610 or 1611.[1] In the *Kilkenny Archaeological Journal* for 1861, pp. 430-1, there appears a letter written, May 28th, 1600, by "Frier Nicholas Marob," of the Franciscan Order, to Richard, Lord Viscount Mountgarret, in which he reminds the latter that they were old "schole fellowes together with Mr. Michell Sheeth" in Kilkenny, and informs him that he himself has been a priest for the past twelve months.

Circa 1617. Rev. Nicholas Shee, Guardian.

Father Shee was born in Kilkenny, and having been grounded in the rudiments at home, was sent to Spain to complete his studies. On his return from Spain in 1615, he was attached to the Convent at Kilkenny, and in a short time became Guardian of same. He was appointed Provincial in 1621. He died in March 1645, having governed the Province for four years, and is buried in St. Francis' Abbey, Kilkenny.

1629 (Aug. 15). Rev. Dominick Dempsey appointed Guardian.

1642. Rev. John Reilly was Guardian.

1645 (Dec. 31st). Rev. Joseph Everard was Guardian at this date, as appears

[1] *Antiquities of Ireland*, published in 1804, p. 494.
[2] See John Hogan's *Kilkenny*, pp. 261-2.
[3] See Vol. I., p. 82.

from the Nuncio, Rinuccini's letter to the Holy See, recommending him for the vacant Bishopric of Kildare.[1]

1645-6 (Feb. 8). Rev. Anthony Geoghegan appointed Guardian, and again on the 5th Sept., 1647. He was consecrated Bishop of Clonmacnoise, April 2nd, 1648, was translated to Meath, in 1657, and died in 1664.

1648 (Feb. 4). Rev. Paul King appointed Guardian. He was a staunch supporter of the Nuncio and Owen Ruadh O'Neill, after their split with the Confederate Council, in 1648. Being accused of corresponding with O'Neill by the Ormondist faction, he was cast into prison, whence he soon after effected his escape and fled to Rome. In his absence he still continued to be Guardian, but the Provincial, Father Thomas Mac Kiernan, appointed the Rev. Patrick Brennan to take his place in the Kilkenny Convent, with the title of President. He was afterwards Guardian of St. Isidore's, Rome.

In the spring of 1649, Father Raymond Caron was appointed Commissary-Visitator of the Irish Province by the Franciscan Commissary-General, Peter Marchant. On the question of "the split" his sympathies were on the side of the Ormondists, and in direct opposition to those of the Nuncio, the Irish Provincial, Father Mac Kiernan, and the great majority of the Order in this country; and he determined to force his political views on all the members of the Irish Province. The author of *A History of the Franciscan Order in Ireland* writes:

"A short time before this, the Convent of Kilkenny had been the most flourishing of our houses in Ireland. A community of fifty, of whom many were distinguished for learning and piety, laboured within its walls for the public good. Among them were preachers, famed for their eloquence, whose sermons were heard with profit and admiration by crowded congregations. Connected with the monastery were public schools of philosophy and theology, taught by the Fathers with great success, and frequented by a large number of students. During the troubles of these years of strife, it was not to be expected that Kilkenny could escape the factions which were working ruin throughout the land. Some were for the Nuncio, some for Ormond, The guardian, Father Paul King, was accused of corresponding with O'Neill, and cast into prison, whence he escaped and fled to Rome. Some of the Fathers were despatched on business of the Council; others had joined the colours in the field: so that the large community had been reduced to ten, and, as a consequence, the schools were closed.

"Father Caron, on his arrival, found that the President, Patrick Brennan, and more than half of his subjects, were steadfast in their adherence to the Provincial, and refused to acknowledge his authority as Commissary. He determined to remove them to other houses, and in this was promised the assistance of Ormond. Arrangements were made to send them out of the city in a private manner. . . . . But the secret leaked out. . . . . On the evening fixed for the departure of Father Brennan and his companions, an immense crowd assembled before the Convent. As happens in such cases, the wildest rumours passed from mouth to mouth. The friends who stood beside them in the fierce struggle of the past years were about being handed over to Inchiquin, the butcher of Cashel; some of his soldiers had been already introduced into the monastery; and this night the Friars were to be massacred. Inflamed by such stories, their fury passed all bounds. They broke down the gates, shattered the doors, and rushing through the corridors, shouted death to the Commissary. Father Caron and his associates took refuge in a tower which stood in a remote corner of the garden. Their place of refuge was quickly discovered, and the infuriated populace attacked it with whatever weapon came to hand. An entrance was forced, and two Captains in the army, Christopher Dillon and

[1] Brady's *Episcopal Succession*, Vol. II., pp. 345 and 349.

From Photo by] **ST. FRANCIS' ABBEY, KILKENNY.** [*W. Lawrence, Dublin.*

To face page 112, Vol. III. (Text).

John Bellew, who attempted to defend the stairs, were disarmed and made prisoners. A final rush was being made to reach the top of the tower, where the Commissary was preparing for death, when Lord Castlehaven rode up with a troop of horse. The mob was easily dispersed and the terrified friars rescued and lodged in a place of safety. Father Brennan and those who acted with him, were arrested, but nothing could be proved against them, and after some days they were set free and despatched to different Convents." [1]

When the outburst of popular indignation had somewhat subsided, the Commissary summoned a General Chapter of the Province to meet in Kilkenny on July the 7th, 1649. About fifty obeyed his commands. The Chapter, under the presidency of Father Caron, issued sentence of deposition against Father Mac Kiernan and all other adherents of the Nuncio, and appointed Ormondist friars to the various posts of authority in their stead. These proceedings excited in Kilkenny and throughout the Kingdom a violent commotion, the more so as the Father Commissary appeared to exceed the powers of his commission. Very soon the whole matter was referred to Rome, by Father Mac Kiernan, with the result that, in January, 1650, the Holy See recalled all the powers granted to Father Caron, and annulled the Acts of the Chapter over which he presided at Kilkenny.

Father Peter Walsh, who was appointed President of the Franciscan Convent, Kilkenny, in 1649, in succession to Father Patrick Brennan, is one of the most objectionable characters that figure in Irish history. The "son unto a poore and beggerly chauntler in the Naasse, and one goodie N. his mother a Protestant, an English drabbe,"[2] he studied at Louvain, and subsequently lectured on Divinity in the Franciscan Convent, Kilkenny. "He was a man of unquestionable ability and learning, but vain, ambitious, factious, impatient of spiritual control; a vindictive enemy, a venomous calumniator, and a semi-apostate in his heart. His violent opposition to the Nuncio seems to have brought him under the notice of Ormond, who henceforth employed him as a convenient instrument in acquiring a knowledge of ecclesiastical matters, and in fomenting divisions. Walsh was a cringing sycophant, a vile, contemptible, time-serving slave, ready to betray church and country for courtly favour. He slandered the living and the dead, apparently without scruple or remorse; and he was the affliction and scourge of all true ecclesiastics while he lived. Ormond was worthy of the renegade, and the slave reflected no discredit on the master." [3]

Walsh's villainous but futile attempts to bring the Catholic Church of Ireland into schism, between 1660 and 1670, are known to all students of Irish history. In his old age he retracted his errors and became a sincere penitent, as may be

[1] *The Franciscan Tertiary*, February, 1898.
[2] *Aphorism. Discovery*, Vol. I., 238.
[3] Cogan's *History of the Diocese of Meath*. Vol. II., p. 89.

gathered from the following, the Latin original of which is preserved in the Archives of the Franciscan Convent, Louvain :

"I. Fr. Peter Walsh, Lector of Sacred Theology and Priest of the Order of St. Francis, of the Strict Observance, of the Province of Ireland, do before God and witnesses called together for this purpose, submit and with all my heart subject all and whatever books I have ever written or published in any language, to the examination and judgment of the Holy Roman Catholic Church, and of the Vicar of Christ on earth, the Roman Pontiff ; and from henceforth I retract, condemn, annul and reject whatever may, in these writings, be found either erroneous, or scandalous, or injurious to the Catholic faith, to sound doctrine, to good morals or to any individuals. I promise, moreover, should health and strength permit, to retract both expressly and sincerely, to the utmost of my power, even by printed books, if necessary, all those things which, in my aforesaid works, ought to be condemned or suppressed ; and, as an humble and obedient son of the Church and of the Seraphic Order, ever to submit my own judgment unreservedly to the judgment of the Church. In testimony whereof I have subscribed these presents, March 13th 1688 (new style).

"Witnesses :
"Joseph Francis Genetti.
"Pr. Fr. Anthony M'Carthy.
"Pr. Fr. John Everard.
"Pr. Fr. Francis Forstall." [1]

Father John Daton, another Franciscan Friar of the Kilkenny Convent, was in striking contrast to his contemporary, Peter Walsh. Father Daton was a native of Co. Kilkenny, and early in life embraced the Institute of the Friars Minors. Throughout the fierce controversy regarding the censures and Interdict of 1648, he was always found at the side of the Nuncio, and his name appears in the address presented by the clergy to Monsignor Rinuccini, on the 5th of November, 1648. When the Guardian of the Franciscan Convent, Kilkenny, was thrown into prison for refusing to abide by the instructions of the Supreme Council in the matter of the ecclesiastical censures, Father Daton, being next in authority, became temporary superior, and fearlessly followed the very course for which the Guardian had been imprisoned. After the surrender of the city to Cromwell, he remained in Kilkenny in secular dress, and proved himself indefatigable by night and day, attending the sick and comforting the dying by bringing to them the consolations of religion. On the 2nd of August, 1653, he was at length discovered and arrested, and three days later, Aug. 5th, he was put to death for the faith. With every manifestation of joy and thanksgiving to God, he went to the place of execution, and being hanged and embowelled while yet alive, and quartered, he received the martyr's crown.[2]

1650 (Aug. 19). Rev. John Roche appointed Guardian.

1658 (Oct. 9). Rev. Philip Kelly appointed Guardian, and again Feb. 26th, 1659.

[1] See Brenan's *Eccl. Hist. of Ireland*, Vol. II., pp. 213-15.
[2] See Cardinal Moran's *Bishops of Ossory*.

1661 (Sept. 8). Rev. Bonaventure Melaghlin appointed Guardian.

1669 (Oct. 28). Rev. Thomas Grace appointed Guardian; again on March, 1670; a third time, Aug. 23rd, 1675; and for the fourth time, Jany. 23rd, 1676.

1672 (Nov. 21). Rev. John Baptist O'Donnell, a native of Kilkenny, and an alumnus of Louvain, appointed Guardian; also on the 24th Aug., 1678, the 28th April, 1680, the 14th March, 1681, the 13th June, 1683, the 15th Aug., 1687, and the 5th May, 1687.

As Father John *Daniell* he is mentioned in the wills of William Brenan of Mayhora, June 5th, 1682; of Luke Brenan of Mayhora, Aug. 28th, same year; of Bishop Phelan, July 1st, 1693; and of William Fitzgerald of Lisdowney, Aug. 31st, 1695. He was Provincial of his Order from 1694 to 1697, in which latter year he was compelled by the Penal laws to retire to Louvain. Here he passed the remainder of his life. He died April 3rd, 1714, having been a Jubilarian, that is, more than fifty years a member of the Franciscan Order.[1]

According to Bishop Phelan's *Relatio* of 1678, there was then, at Kilkenny, one house of Franciscans of Strict Observance, with eleven Friars, of whom three were preachers.

1684 (Aug. 23) Rev. Anthony Geoghegan was appointed Guardian.

1685 (Jan. 27) Rev. Philip Kelly appointed Guardian.

1690 (Aug. 24). Rev. Bonaventure Cody appointed Guardian. He was Professor of Philosophy at Louvain, in Aug., 1687. Some time in the same year he was stationed in Kilkenny, as there is an old volume in the Black Abbey Library, with the following on the fly-leaf :—"Ad usum Conventus Kilkenniensis fratrum Minorum Strictioris Observantiae procuravit fr. Bonaventura Cody, anno 1687." His after history is unknown, but it is very possible that he may be the Father Cody mentioned on a head stone with the following inscription, in the churchyard of Aglish, Co. Waterford :

"Anno Domini 1766,
me fieri fecit F. Barth. Archdekin.
Jesus, Maria, S. Francis.
Here lieth ye body of ye Rev. Father
McCarthy, a Franciscan, who died ye 22
September . . . .
Requiescat in pace. Amen.
Also the body of the Rev. Bñt. Cody
who died May 10th, 1739 aged 84 years."

1693 (Feb. 18). Rev. Francis Fitzpatrick appointed Guardian.

[1] On his monument in the Irish Franciscan College, Louvain, the following may still be read: "R. A. P. . . Bap. O'Donnell, jub., mission . emeritus, provi[nci]e. Hiber . c. . . . olim ministravit. Ob. 3 Apr. 1714. R.I.P."

The following documents, relating to the Kilkenny Franciscans, during Father Fitzpatrick's Guardianship, are copied from the originals preserved among the Municipal records in the Tholsel, Kilkenny; they speak for themselves:

I.

"Kieran Teynan came this day before me, and made oath that he has been recaved, as a lay brother, these twenty-five years past, in the order of St. ffrancis, having then made his vow, and continued as such with ye Branch of St. ffrancis' order residing in and about ye city of Kilkenny all that time; and sayeth that he did by orders of his superior lodge five challices, three picts [*i.e.*, pixes] a cross, a Branch and beads, with John Roth, deceased, being *sindicus* to the order; and sayeth as the house had occasion from time to time that he brought them back and carried them again to ye said John Roth for safe keeping, ye ffranciscans being lodged in a tacht cabin where they did not think convenient to keep them; and further deposeth that he, believing in his conscience yt they were never pawned nor that no man had any right or property in them but the order, and sayeth that John Rooth in his lifetime, and his sister, Catherine Rooth, since his death, often desired this deponent to bring the aforesaid challices, picts, cross and branch to his superiors, who told this deponent that they were safe where they were, and sayeth that the challices, &c., on John Warren's hands are the same.

"Jurat. coram me, 3 Oct. 1696.

"John Pape, Mayor."

II.

"To ye Worshipfull ye Mayor, Aldermen, & Common Council of the city of Kilkenny now assembled:

"The humble petition of ffrancis Fitzpatrick, gent.:

"Humbly sheweth yt his Majestie being graciously pleased to allow his Roman Catholique subjects of this Kingdom his tolleration for the exercise of their Religion, yt in consideration of his Majesty's royal bounty your petitioner erected a chapple wch. is called the franciscan chapple, within ye liberties of this citty, and finding that some challices which belonged to that chapple and other ornaments of the altar have been lately taken away out of the possession of Mrs. Rooth, whose deceased Bro. John Rooth of this city was at the time of his death, and long before, *sindicus* to that order and consequently intrusted wth. ye keeping of ye sd. challices and other ornaments your petitioner afferring and declaring uppon ye word of a priest yt ye sd. Rooth or any of his family had not directly or indirectly any manner of right or propertie in or two the said challices, &c., other than ye care keeping of them.

"The petitioner confidente and sure that there is not example of the kind in ye Kingdom, humbly requests you to order Mr. John Warren to deliver up ye said chalices to your petitioner, and he and all that are or may be influenced by your petitioner shall pray as in duty bound for ye prosperitie and welfare of your worshipps and the Citty.—Oct. 27th, 1696."

Endorsed:—"1696, The humble petition of ffrancis Fitzpatrick about chalices of ye ffranciscans by John Warring."

III.

"The humble petition of John Purcell and the rest of the franciscan fryars in the citie of Kilkenny:

"To the worshipful the mayer and Aldermen of the cittie of Kilkenny, The humble petition of John Purcell in behaulfe of himself and the rest of the Franciscan friars residing in the citie of Kilkenny:

"Humbly sheweth, That your petitioners lived these severall years past in this cittie and suburbs thereof, in a thatched cabin where your petitioners behaved themselves civil & loyal, intermeddling with no worldly affairs but with that of their duty and ffunction: That there happened a search lately in the said city for swoords and ffyer arms, and amongst other things there was a box belonging to your petitioners wherein there was five challices or cuppes, and two silver boxes, with some other small ornaments of theire altar found in the house of Mrs. Roth, which challices and ornaments yr. petitioners sent thither for safe keeping, to which they had recourse as often as they had occasion, your petitioners not thinking it safe to keepe [them] in theire owne thatched cabbin: That Cornt.

Blunt of this cittie seized on the said box and delivered it to Ebenezer Warren Esqr., then Mayor of this cittie [1694-6]: That yr petitioners applied themselves to yr Worshipps and gave yr. Worshipps full satisfaction by the testimony & oaths of credible persons, that the said box, with the things therein contained, belonged to yr. petitioners & to noe other; whereupon your Worshipps were pleased to take tyme of consideration and to further satisfie your Worshipps in the matter your petitioners had the opinion of the Rt. Hoñble the late Lds. Justices of Assizes for the Province of Leinster, and also of the Judges of Othes [?] in the Month of April last, who gave their opinion severally unto Rd. Conell Esqr., that yr. petitioners ought to have the sd. p[ar]ticlles.

"May it therefore please your Worshipps to order that sd. box, with the things aforesaid therein contained, now lodged in Alderman John Waring's hands, to be restored to yr. petitioners, they being in a starving condition, and that these p[ar]ticulls beeing all the subsistance they had or have to supply their wants.

"And your petitioners as in duty bound will ever pray."

Endorsed—"The humble petition of John Purcell, &c. as above, 3⁰. Sept. 1697⁰."

IV.

"Decision arrived at by the Mayor and Aldermen on the above:

"Ordered that the petitioners giving sufficient security to indemnifie this Corporation from any person that shall hereafter claim any interest in the within mentioned challices and cupps, have delivered unto petitioners ye said challices and cupps, and that Alderman John Warring take security accordingly.

"John Pape, Mayor" [1696-7].

1697 (July 24). Rev. Francis Forstall appointed Guardian.

In this same year a stringent law was passed by the Irish Parliament that all Popish Archbishops, Bishops, Vicars-General, Deans, Jesuits, Monks, Friars, and all other regular Popish clergy, and all Papists exercising any ecclesiastical jurisdiction should depart from the Kingdom before the 1st of May, 1698, on pain of imprisonment till transportation; and that, returning from transportation, they would be guilty of high treason. This law was enforced throughout the country with all possible rigour, so much so that almost all the members of the various Religious Orders left the shores of Ireland, in the months immediately preceding the day fixed for the commencement of their exile. The Franciscan Fathers of Kilkenny broke up their Convent and appear to have fled with the rest; and from this time onward we read no more of a Franciscan Chapel or Community in Kilkenny. Guardians continued to be appointed to this place for 174 years afterwards, but in many cases such appointments were purely titular. During most of the time, however, the Franciscan Order was represented among the Ossory clergy by one or two zealous members discharging missionary duty as helpers or Curates to the Pastors of the Diocese.

1699 (July 26). Rev. John Sedgraffe appointed Guardian.

1700 (Oct. 17). Rev. Francis Keally was appointed Guardian; also June 9th, 1702; Nov. 13th, 1703; June 9th, 1705; and Jan. 7th, 1711. Two old volumes in the Black Abbey Library bear his name on the fly leaves, thus: (1) "Procuravit

hunc librum pro Conventu Kilkeniensi F. Franciscus Kealy." (2) "Qui hoc utitur libro oret pro procuratore fratre Francisco alias Edwardo Kealy."

1706 (Nov. 13). Rev. Peter Mahon appointed Guardian; and again May 12th, 1708.

1709 (Oct. 12). Rev. James Comerford was appointed Guardian; also Oct. 16th, 1717; May 25th, 1741; Aug. 12th, 1745 and Feb. 12th, 1747.

Father Comerford must have been far advanced in life in 1747, as he was already a priest in 1693 when Bishop Phelan mentions him in his will. He was appointed Guardian of Desart, otherwise Castledermott, Nov. 17th, 1729. His brother, the Rev. Richard Comerford, "of the city of Kilkenny, clerke," by his will dated May 25th, 1743, and proved Jan. 10th, 1750, directs that his remains be buried in St. Canice's; leaves 40s. to his sister Joan Fannen alias Archdekin, of Callan; 10s. to his nephew, Thomas Fannen of Callan; a small bequest to his sister, Mrs. Simpson alias Comerford, of Kilkenny city, and another to his niece, Mary Sweetman, daughter of James Sweetman and Mary Comerford of Waterford: then follows the clause:—"I leave and bequeath unto Mr. James Comerford, clke of the city of Kilkenny, all my spiritual books and church stuff;" he appoints Mr. Pierce Bryan, of Jenkinstown, his executor and residuary legatee.

1714 (Oct. 13). Rev. Bonaventure Cormack appointed Guardian; and again May 10th, 1716. He is mentioned in Bishop Phelan's will in 1693, and in the will of John Langton of Kilkenny city, July 5th, 1723. He was appointed Guardian of Castledermot, Oct. 16th, 1717, and of New Ross, Nov. 17th, 1729. He is, probably, identical with the Rev. William Cormick, who was acting as Curate of St. Mary's in 1731.

1739 (July 24). Rev. Richard Morris appointed Guardian. He had been acting as Curate in St. John's in 1731.

1742 (Aug. 16). Rev. James Doran appointed Guardian.

1744 (April 16). Rev. James Phelan appointed Guardian.

1748 (Aug. 22). Rev. James Dormer appointed Guardian, also on 16th Feb., 1751; Feb. 26th, 1753; and Aug. 29th, 1757.

1754 (Aug. 4). Rev. Thomas (in religion, Bonaventure) Paye, S.T.L., was appointed Guardian; also on Sept. 24th, 1755, Aug. 18th, 1760, and Oct. 19th, 1761.

Father Paye was appointed Guardian of Wexford, Nov. 17th, 1729. He was collated to the pastoral charge of Muckalee in 1753.

1759 (Feb. 19). Rev. John Tobin appointed Guardian.

1769. Rev. Andrew Ring was Guardian in this year, and was re-appointed on the 8th Dec., 1770. His death is entered in the *Register of St. Mary's*, under the year 1771, thus:—"The Rev. Mr. Ring died at poor house, on Thursday the 18th of June, in the morning." By the "poor house" is here meant Father Tobin's

Poor House, in Walkin Street, where there was then a little chapel served by the Capuchins.

1772 (Aug. 31). Rev. Peter Colfer appointed Guardian; also Nov. 13th, 1773, 19th July, 1779, 29th May, 1781, 22nd July 1782, and 12th May, 1784.

The *Register of St. Canice's* shows that Father Colfer discharged the duties of Curate in that parish, without interruption, from Jany. 1774 to April 5th, 1783. He was born in 1730, was ordained at Rome in 1761, and died about 1785.

1776 (July). Rev. Michael Moran was appointed Guardian.

1785 (July 25). Rev. Patrick Lambert appointed Guardian.

1787 (May 9). Rev. Philip Forrestall appointed Guardian; also on July 14th, 1788; May 18th, 1790; July 11th, 1791; July 23rd, 1793; July 16th, 1804; July 14th, 1806; July 14th, 1819; July 15th, 1822; Jany. 14th, 1824; and Sept. 26th, 1827.

Father Forrestall was brother of the Very Rev. Michael Forrestall, PP. Callan, and was born at Ballyreddin, Bennetsbridge, in 1758. Having joined the Franciscan Order, and been educated at Rome, he was ordained in 1784. He returned at once to his native Diocese and served as C.C. in St. Canice's from 1785 to 1799 or 1800. He was assistant to his brother in Callan till the latter's death in Dec., 1820, after which he retired to Kilkenny city where he lived privately till his death in 1829. He is buried in Maudlin Street graveyard. He was the last of the Franciscans in Kilkenny.

The Capuchins in Kilkenny.

In the Annals of the Order, the year 1643 is assigned for the first settlement of the Capuchin Friars in Kilkenny. Their first introduction to this country dates but a few years earlier. The heroic labours and sufferings of Father Fiacre Tobin, of the Kilkenny community, between 1650 and 1656, are narrated at considerable length by Cardinal Moran in the pages of the *Ossory Archaeological Journal* (Vol. II., pp. 405-10). In 1678 the Capuchins had a community of three in the city. Their convent and chapel were, about this period, situated somewhere about St. John's Abbey. Among the Regular Clergy of Kilkenny mentioned by Bishop Phelan, in his will, in 1693, was Father Nicholas, Capuchin.

For the next sixty-four years there appears no reference to the Capuchins in the city, though it must be presumed that, during most of that period, the Order was not unrepresented here. We know for certain that they had a community in Kilkenny, in 1757. A volume in the present Capuchin Library bears on the title page: "Ex libris Patris Simonis Eustace, Capucini Conventus Kilkenniensis 1757 seaven." In another volume there, Father Eustace writes himself "Simon

al' Edmund Eustace, Vicar," *i.e.*, assistant; and enters the date 1756. The Capuchin "Conventus," at this time, was, no doubt, some private house in Walkin Street, near Father Tobin's Poor House. The very small chapel in which the members of the Order officiated, stood immediately to the rere of the Poor House, and hence was known as the Poor House Chapel. It was built, probably, by Father Tobin.

We have gathered together the following particulars regarding the members of the Capuchin Order in Kilkenny, from the middle of the 18th century:

Father Eustace above is buried with his friends, at Myshall, Co. Carlow, where his monument has:

"Here lieth the body of the Rev. Edward Eustace, of Myshall, Capuchin, who departed January 1783, aged 66 years. Requiescat in pace."

Rev. Francis O'Dowd, served in Kilkenny in 1764 and 1765.

Rev. Martin St. John died Oct. 6th, 1780, aged 93, and is buried in Maudlin Street graveyard.

Rev. Father McDonnell died July 3rd, 1782, aged 66, and is also buried in Maudlin Street graveyard.

Rev. Thomas Murphy laboured in Ossory from 1776 till June 13th. 1817, when he died at the age of 73. He is buried in the Friary Chapel.

Rev. William Berry died Oct. 20th, 1822, aged 80, having spent 45 years of his ministry at Kilkenny. He is buried in the same grave with Father Murphy.

Rev. Theobald Mathew, afterwards the great Apostle of Temperance, became a member of the Kilkenny community soon after his ordination, which took place on Easter Sunday, 1814. He was transferred from Kilkenny to Cork about 1816.

Rev. William Brophy was born in Ballyhinode, parish of Aghaboe, about 1781. He studied in the Maudlin Street College, Kilkenny, where he began Theology in 1811. Having embraced the Capuchin Order, and received the order of Priesthood, he was sent by his Superior to Kilkenny to replace Father Mathew. About 1825 he was transferred to the Capuchin Convent, Dublin, where he died in 1861, aged 80 years.

Rev. Patrick Michael Morriss, Capuchin, died in Kilkenny, Oct. 4th, 1824, aged 66 years.[1]

In 1826 the Kilkenny community consisted of Rev. P. J. Mulligan and Rev. J. P. Mooney, the latter of whom left soon after. Father Mulligan lived in Walkin Street for about 30 years, most of the time as Guardian; built the present fine Capuchin chapel, in 1848, over and around its predecessor, the Poor House chapel;

[1] *Waterford Mirror.*

and died Dec. 4th, 1853, aged 74 years. He rests in the same grave with Fathers Murphy and Berry.[1]

Rev. J. O'Flynn was stationed here from 1835, or before it, to 1852.

Rev. Thomas Francis McCarthy, born in Cork, in 1802, was on the mission in Walkin Street in 1835 and remained till 1839. He accompanied Archbishop Polding to Australia soon after, and died at Paramatta, Sydney, June 26th, 1844,

Rev. Father Duggan, stationed here in 1836.

After Father Mulligan's death there was no representative of the Order at Kilkenny, and Walkin Street chapel was closed up, till the

Rev. James Edward Tommins, in religion Father Edward, was sent down as Guardian in 1855. This worthy religious was born in SS. Michael and John's Parish, Dublin, Feb. 29th, 1812, entered the Capuchin Order in 1850, and was ordained in Feb., 1855. Almost immediately after his ordination he was appointed to Kilkenny and presided over the Convent as Guardian from 1855 to 1861, and again from 1868 to 1875, 1879 to 1880, and 1882 to 1883. Having enjoyed all the dignities and honours of his Order in Ireland, Father Tommins died in Walkin Street, July 29th, 1889, and is buried in the Friary chapel.

Very Rev. Father Francis C. Maher, in religion Father Columbus, Guardian 1861-1866. He was born in Dublin, June 9th, 1835, and died in his Convent there, Sept 10th, 1894.

Very Rev. Father Cherubin, Guardian, 1866-68.

,, ,, Albert Mitchell, Guardian, 1875-76.

,, ,, Francis Considine, Guardian, 1876-79.

,, ,, Laurence O'Dea, a native of Kilkenny city, Guardian, 1880-82.

,, ,, Paul, appointed Guardian, Dec. 1st, 1882.

,, ,, Matthew ,, ,, June, 1883.

,, ,, Bernard ,, ,, Feb. 15th, 1887.

,, ,, Peter ,, ,, April 10th, 1889.

,, ,, Matthew ,, ,, Oct. 21st, 1890.

,, ,, Fidelis ,, ,, Jan. 31st, 1893.

,, ,, Jarlath ,, ,, Dec. 10th, 1895.

,, ,, Aloysius ,, ,, Dec. 18th, 1898.

,, ,, Jarlath ,, ,, Sept. 2nd, 1901.

,, ,, Mark ,, ,, 1904.

A chalice in use in the chapel here has the following inscription round the six-panelled base :

"Ora pro Domino Gaspero Shee, qui me fieri fecit, Anno Domini 1726."

[1] See Mr. John Hogan's *Kilkenny*, pp. 418-23.

The Cistercians in Kilkenny.

After the death of Felix O'Dulany, Cistercian Bishop of Ossory, who died in the odour of sanctity, in 1202, the Cistercian Order remained unrepresented in the town or city of Kilkenny for fully four centuries.

Father Paul Ragget is the second member of the Order whom we find labouring here. He was a native of the city, being son of Alderman Richard Ragget, and of Catherine Garvey, his first wife.[1] In 1610 or 1611 and 1613, he was resident at Kilkenny. At the year 1611 the *Carew MSS.* (VI. 114), have a note of "Indulgences, granted by the Holy Father, Paul the Fifth, to crosses, medals, &c., at the instance and request of the Rt. Reverend Father in God, Lord Paul Ragget, Doctor of Divinity and Abbot of St. Mary's of Dublin, Dwyskt (Duiske), Dunbrody and Gerpont, Vicar General of the Sacred Order of Cistercians, in the Kingdom of Ireland, England and Scotland." In the *Epist. Camdeni* (p. 218), we find Bourgchier writing to Camden from Dublin, Feb. 15th, 1618-19, that :—"Here was lately taken a Cistercian monk, one Paul Ragget, born in Kilkenny, and Provincial of his Order in the three Kingdoms; he is banished by the State, on pain of death not to return." The following sketch of Father Ragget is taken from *Triumphalia Monasterii S. Crucis*, p. 269 :—

"The venerable Lord Brother Paul Ragget was born in Kilkenny, in Ireland, and became a monk in Spain, in the monastery of St. Mary of Nogales. After the usual course of Philosophy and Theology, he was sent by his superior to his native country for the comfort of the Catholics. In his sermons he showed zeal for God and for souls, and his work bore fruit. He was appointed by apostolic authority Abbot of St. Mary's, Dublin. On his way to Rome for important business of his Order, he was present at the General Chapter at Citeaux, where his amazing knowledge was shown at the public meetings. Wherefore by the authority of the same Chapter he was appointed Vicar General of the Order for Ireland, England and Scotland, and also honoured with the title of Doctor of Sacred Theology. He was held in great esteem throughout the whole kingdom. He was seized by the enemies of the Catholic faith, and brought before the Viceroy, in Dublin, as a disturber of the country and of the Protestants, and a seducer of loyal subjects. After being questioned he was thrust into the prison of the Castle. Firm in the Catholic Faith, all wondered at his questions and answers. Nevertheless he was condemned to perpetual banishment. But returning to his native country after 15 years' exile,[2] far advanced in years, he exchanged life for death in the city of Kilkenny, in the year of grace 1634. He was buried in St. Mary's Church."

Again at p. 21, the same work has :

"After enduring imprisonment and chains for Christ and the true Faith, and being banished for 16 years by the Protestants, he [Father Ragget] landed in this his native country on the 4th of July in the year 1633, in a venerable old age. But he died in the city of Kilkenny, his native place, on Saturday the 16th of October following, and was buried in St. Mary's church in the same city."

October, 1633, is the true date of his death, as appears from a letter of Dr. John Roche, Bishop of Ferns, to the Propaganda, on the 18th November of the

[1] See p. 88, *supra*.
[2] During his exile he became Abbot of Bonlieu, in France.

same year. The letter further states that up to the time of his death he retained the title and dignity of Abbot of four of the, in pre-Reformation days, richest Abbeys of his Order in Ireland. ("Quatuor amplissimorum quondam monasteriorum titulos ipse solus amplexus est, nunc alii pro his titulis adipiscendis transvolabant ad Urbem.") [1]

Father Luke Archer, whose life we have already sketched,[2] became Vicar General of the Cistercian Order in Ireland, in succession to Father Paul Ragget, Sept. 18th, 1618. About the same time he *established a novitiate of his Order at Kilkenny*, probably somewhere in St. Mary's parish, and presided over same till 1837. In connection with this novitiate he also opened a *public oratory*.

Among the many Cistercian Fathers who passed their novitiate at Kilkenny, under the abbot, Father Luke Archer, were Father Brother Gerald (in religion, Malachy) Forstall, Fr. Br. Luke Bergin, and Fr. Br. Patrick Grace, all three natives of Co. Kilkenny. Father Forstall, the first mentioned, made his religious vows, Nov. 16th, 1620, and was the first to receive the Priesthood at the hands of Most Rev. David Rothe, Bishop of Ossory. He died about the beginning of August, 1631.[3] Fathers Bergin and Grace received the religious habit together, Oct. 19th 1623, and made their religious vows the following year in Kilkenny. The latter was afterwards sent to the Cistercian monastery of Bonlieu, near Bordeaux, where he died "piously as he had lived," March 10th, 1625. Father Bergin was sent to Douay to study Philosophy and Theology; and, afterwards, returning to his native country, was appointed by apostolical authority Abbot de Rosia Valle, or Monasterevan. He "was executed at Wexford, in the year of our Lord, 1655, for the sole reason that he was a priest." [4]

Father Thomas O'Leamy, appointed Abbot of St. Mary's, Kilcooly, otherwise de Arvi Campo, of the Cistercian Order, Archdiocese of Cashel, in 1622, "died holily in the year 1636, on the 25th of July, in Kilkenny, at the house of the Rev. Fr. Br. Luke Archer, abbot of Holy Cross, and on the following day, after all the funeral offices had been gone through, he was taken amid a great crowd of religious and ecclesiastics and of the laity to his monastery of Kilcooly, where he was buried the next day." [5]

Father Stephen Shortall was born in Kilkenny city, where also he was well taught the arts of poetry and music. He afterwards went to Spain, and embraced the Cistercian institute in the monastery of Nogales already mentioned. Having been ordained, he was sent in 1619 to Ireland, but was taken captive during the

[1] *Spicil. Ossor.*, Vol. I., p. 190.
[2] Vol. I., pp. 83-6.
[3] *Triumphalia*, p. 101.
[4] *Ibid.*, pp. xlvii and 103.
[5] *Ibid.*, p. 75.

voyage, and, after suffering much from the Moors, he was set free by them. In 1621 he was appointed by Apostolical authority, Abbot of Bective, in the Diocese of Meath, but after a while he was compelled to abandon that monastery. He was a great theologian and canonist, and led a life of austerity and mortification. At his death, on 3rd or 4th Dec., 1639, an iron chain was found next his body. He is buried "in the ruined monastery of St. Dominick," (presumably the Black Abbey, Kilkenny.)[1]

Father John Meagher was the last of the Cistercians resident in Kilkenny city. A letter addressed by him to Propaganda, from Kilkenny, Aug. 27th, 1686, gives some interesting particulars of his history. About 1680 he received from Pope Innocent XI. a Brief appointing him Abbot of the Cistercian Abbey of Duiske, otherwise Graiguenamanagh. It was addressed to the Bishop of Ossory, and commissioned him to institute and give possession to the Abbot, as far as the times would permit, of the ancient privileges and rights attached to the dignity now conferred on him. Immediately on his landing in Ireland the Abbot was arrested and thrown into a prison, where he was confined for two years. At length he was released and, having been duly installed as Abbot of Duiske, he laboured there with commendable zeal. After a short time, however, Dr. Wesley, Bishop of Kildare and Administrator of Leighlin, desiring to appoint a secular priest to take charge of that district, deprived the abbot, to his great disappointment, of all jurisdiction. This action of the Bishop, which the abbot considered harsh and cruel, was the subject of his letter to Propaganda.

After his deprivation, Abbot Meagher appears to have lived in Kilkenny for some years. On the 12th March, 1684-5, Father Peter Purcell, P.P., St. John's Kilkenny, appointed as his executors, his "trusty and well-beloved friends, Edmond Ryan of Ullard and *John Meagher, priests*;" and on the 17th August, 1692, Elizabeth Loughman, otherwise Daniel, otherwise Wall, of the city of Kilkenny, widow, made a bequest to "Father John Meagher." Among the Professors of the Catholic College of Kilkenny, about 1688, was John Meagher, Professor of the Fourth Class.

Catholic Parish Churches of St. Mary's since the Reformation.

In 1678 the four parishes of Kilkenny city had each its own oratory, or chapel, decently fitted up as far as the circumstances of the time permitted.[2]

The first post-Reformation chapel of St. Mary's which we have been able to locate, was built about the year 1700. It stood outside the city wall, close to St.

[1] *Triumphalia*, pp. 277 and 279.
[2] See Vol. I., p. 119.

James's gate in James's Street. Rocque's Survey Map of Kilkenny City, made in 1757, shows it to have been a cross chapel, with nave, chancel and transepts, and to have been situated somewhere in the grounds attached to the present Episcopal Palace. The same site was most probably occupied by St. Mary's parish chapel of 1678, and by any other parish chapels that may have preceded it since the middle of the 16th century.

THE OLD CATHEDRAL.—Having weathered the storms of more than 70 years, years full of sorrow and suffering for the persecuted Irish Catholics, the chapel founded about 1700, was, through the zeal and energy of the P.P., Father Patrick Molloy, replaced by another more commodious and of much greater pretensions to architectural beauty. This latter chapel, which also stood within the Bishop's grounds, beside its predecessor, was called indifferently, St. Mary's Chapel and St. James's chapel, from the parish and street respectively, in which it was situated; but it is now best remembered as "The Old Cathedral," because it served as the Cathedral of the Diocese from the year 1789 to 1857.

Some valuable documents connected with its erection are preserved in the Diocesan archives, and may be noticed here.

I. Father Molloy's appeal for funds for the erection of the new chapel, addressed to the parishioners and public in general, and published in Finn's *Leinster Journal;* it is as follows:

"Kilkenny, May 3rd, 1771.

"Whereas the walls of St. Mary's Parish-Chappel, of the City of Kilkenny, in St. James's Street, Out-gate, built about 71 years ago, in a hasty and slight manner, have been for many years past in so ruinous a condition as to require buttresses for their support. And whereas, gentlemen of judgment and experience, as well as eminent workmen, have unanimously declared that the said walls, in a very few years, must yield to the weight of the roof, and endanger the safety of the public: The following particulars are humbly submitted to the consideration not only of the parishioners of said Parish, but likewise to the attentive humanity of all those gentlemen in different parts of this kingdom and elsewhere, whose opulence and unconfined charity are ready at all times, and in all places, to promote the public worship of the Almighty, or who, from their commercial or friendly connections with the inhabitants of said Parish, may be generously and charitably inclined to help them in building a new chapel more suitable to the decency and situation of the said city, as every town of any note in this kingdom (such as Clonmell, Carrick, Thurles, Feathard, Carlow, &c., not to mention Dublin, Corke, or Waterford) is furnished with a place of this nature vastly superior in point of space and structure to that of Kilkenny.

"First—The Roman Catholics of said Parish are absolutely in themselves unequal to such an expensive undertaking, as the great majority of them have nothing more than a bare subsistence, and as the rest, for the most part, have nothing to depend upon for the maintenance of their families but the credit, industry and trade, which, in an inland town, must be circumscribed within a very narrow sphere.

"Secondly—As the said chappel was originally intended for the use of the chief part of the city which is now grown exceedingly populous, and as a vast concourse of the country people frequents it on the Lord's Day, finding it more convenient as well for their wordly as their religious purposes, the parishioners hereby are most disagreeably interrupted in the exercise of their religious duties; hence great numbers of them for want of room, are deprived of the benefit of moral instruction, without which the people in general are but too apt to drop into their primitive gross ignorance, and into a total neglect of the obligations of Christianity: That these two great evils ought to be carefully

prevented on account of their dangerous influence on the peace, trade and property of every individual of the community, is an undeniable assertion and can need no discussion.

"Thirdly—Let it be considered that if our ancestors had not exerted themselves in promoting the exterior worship of God by building churches and chappels, it evidently appears from the degeneracy of the times, that the bulk of the people would have sunk into an oblivion of Christianity; surely then, when time has destroyed what they built, it must be our indispensible duty to re-build and to transmit to our descendants, the same public monuments of Christian Religion.

"It is then hoped that such laudable motives will impel all those in general whom the Almighty has favoured with his gifts, and those in particular who may be any way connected with the inhabitants of said Parish, to make a grateful return to the Giver of all blessings, by lending their help towards the accomplishment of a work so meritorious in its nature, so agreeable to Almighty God, and so interesting to the community, as must when executed be productive of many happy consequences and repeated blessings from Heaven upon all cheerful and bountiful givers, whose names shall be recorded on a monument of marble, which is to be erected for that purpose, and handed down to posterity by way of an instructive lesson to them upon every similar occasion.

"*N.B.*—It is resolved that the old Chappel shall stand as it now is for the use of the public until the new one is built, as there is a sufficiency of ground on the premises, exclusive of the spot occupied by the old chappel. Those who are inclined to subscribe to this pious undertaking are humbly requested to send their names as soon as convenient, but they shall not be called upon to pay in their subscriptions till Michaelmas or Christmas, 1771. The work will begin in the month of February 1772, and will be carried on with all possible expedition."

II. The list of original subscribers, with the amount contributed by each. This list includes all the parishioners of any consequence; several other contributors from the Co. and City of Kilkenny, among them being the Rev. Doctor Hewetson, the Rev. Mr. Austin, the Rev. Arthur Webb, (Protestant clergymen), Messrs. Edward Oldfield, Anthony Blunt, Captain Bushe, &c., (Protestants): *many* subscribers from Dublin, and some from Waterford and other towns.

The principal subscribers were:

	£	s.	d.
Mr. Nicholas Langton of Cadiz ..	60	0	0
Robert Butler, Esq. [of Ballyragget]	50	0	0
Mr. Edward Murphy of Cadiz ..	37	5	4
James Bryan,[1] Esq. [of Jenkinstown]	34	2	6
Mr. Peter Quinlan of Malaga ..	15	0	0
[Right Rev.] Thomas Burke, D.D.	12	10	0
[Rev.] Mr. Patrick Molloy ..	11	7	6
Mrs. Ellinor Langton	11	7	6
Mr. John Bray of Dublin ..	11	7	6
Mr. John Brennan, merchant ..	10	0	0
Mr. Dominick Farrell of Waterford	10	0	0
Mrs. Butler and Miss Archdekin ..	7	19	3
Thomas Bennett	7	19	3
Luke Meagher	6	16	6
Oliver Grace, Esq.	5	13	9
Mr. Thomas Laffan	5	13	9
Anty. Blunt, Mayor	5	13	9
William Ratican, by order of a friend (Henry la Rive, Esqre.) ..	5	13	9
Mr. James Fitzpatrick	5	13	9
Mr. James Commerford	5	13	9
Mr. Charles McCarthy	5	13	9
Bartholomew Rivers	5	13	9
Mr. James Kavanagh, mercht. ..	5	13	9
Mr. Edward Finn	5	13	9
Mr. Patrick Brennan, mercht. ..	5	13	9
Mr. William Ratican	5	13	9
Mr. John Hennessy	5	13	9
Mrs. Margaret Murphy	5	13	9
Emanuel Murray	5	13	9
Mary Murphy	5	13	9
Patrick Roth	5	13	9
Kiran Laffan	5	13	9
Patrick McLoughlin	5	13	9
James Callagan	5	13	9
Mr. Roger Meighan	5	13	9
Gregory Byrne	5	13	9
Mrs. Broderick	5	13	9
Mrs. Shee of Thomastown ..	5	0	0
Edwd. Dowling	4	11	0
Mr. James Finnell	4	11	0
John Ball	4	11	0
Rev. Doctor Hewseton	4	11	0
Mrs. Jane Langton .. .	3	8	3

[1]Mr. Bryan's subscription, though promised, does not appear to have been paid.

III. In Nov. 1773, the chapel was built and roofed, and on the 10th of the same month Father Molloy called the parishioners, or the committee, together, and laid before them the following account of the chapel funds :

" Present state of the new building of St. Mary's Parish-Chappel, Kilkenny, Novembr. 10th, 1773 :

" The building was begun about the 8th Sept. 1771.

	£	s.	d.
" Expended on said building, according to Treasurer's accot.	606	8	0
" Remains due on mason's bill	11	6	5½
" Due to glazier	13	14	0½
" Due to carpenter	11	5	0½
" Due for timber to Mr. Murry	82	14	11
" Slater's account (already paid £43 3s. 5d.) : balance due	12	16	7
" Due to Darby Ryan senr. for freight of balk	6	1	3
" Due to Alderman Watters for bricks, about	3	0	0
" Total amount now due	£140	18	3½
" Amount subscribed (including £65 8s. 1½d., not yet paid in), ...	630	9	3
" of which the foreign subscriptions amount to	397	12	0
" those of the parishoners amount to	232	17	3

On the same occasion Father Molloy made a fresh appeal for funds to pay off the existing debt on the church and to carry out the external and internal decoration of the edifice. Among the subscribers on this occasion were :

	£	s.	d.
Mrs. Arkwright and her mother	11	7	6
Mrs. Murphy of Gragara ..	10	0	0
Mr. Finn	5	13	9
Mr. Luke Meagher	5	13	9
Mr. Nick Knaresbrough ..	5	13	9
Mr. Grace	5	13	9
Mrs. Brodrick	5	13	9
An unknown lady	5	13	9
Mr. Murry	4	11	0
Mr. Edmund Dowling	4	11	0
[Rev.] Mr. Molloy	3	8	3
Mr. Pat Brennan	3	8	3
Mr. Ratican	3	8	3
Mr. Tom Laffan	3	8	3
Mr. Pat Loughlin	3	8	3
Mr. Tom Shee	2	5	6
Mr. Delany	2	5	6
Mr. Callaghan	2	5	6
Mr. Gregory Byrne of Dublin ..	2	5	6
Mr. John Purcell	2	5	6
An unknown lady	2	5	6
Mr. Michael Delany	1	14	1½
Mr. Garrett Farrell	1	2	9
Mr. Peacan	1	2	9
Mr. Loughlin Scott	1	2	9
Mr. Tom. Arkwright, senr. &c. ..	1	2	9
" Total amount subscribed	£109	10	1

The plastering and decoration of the interior were effected in the early part of 1774, at an outlay of £89 10s. 8½d., and soon after the church was thrown open

to the parishioners. A mural slab formerly inserted in the wall of the entrance porch, and now fixed into the Bishop's garden wall, is inscribed :

" From A✠D. 1771 to 1774
this Chapel was built by public
subscription, under the inspection,
and by the zealous exertions of the
Revd. Patrick Molloy, the late worthy
and pious Pastor of this Parish.
What his modesty made him
firmly refuse while alive,
the gratitude of his parishioners caused
to be inscribed after his death,
this public acknowledgment
of his zeal, worth and piety."

On the completion and consecration of the present Cathedral, " the old Cathedral was taken down in 1858, having served its sacred purposes for more than eighty years." The sacristy attached to it still remains, and has been incorporated with the Bishop's Palace.

St. Mary's Cathedral.

After the 8 o'clock Mass on Sunday, the 18th of August, 1843, the foundation-stone of the new Cathedral [1] of St. Mary's, Kilkenny, was laid by the Right Rev. Dr. Kinsella, Bishop of Ossory, assisted by the Rev. William Lynch, the Rev. Robert O'Keeffe and the Rev. John Delahunty. In the foundation-stone was placed a sealed bottle containing a copy of the Rules of the Society for the Propagation of the Faith, another of the Rules of the Christian Doctrine Society, a number of the *Kilkenny Journal*, and some contemporary silver coins. A metal plate, also inserted with the sealed bottle, was inscribed :

" Primarium hunc Lapidem
Ecclesiae Cath. B. M. V. Assumptae
Kilkenniae, posuit
Rdmus. P. Guilelmus Kinsella, An. Sal.
MDCCCXLIII., Episcopatus sui XV., feliciter
regnante Gregorio XVI. Papa,
et Victoria Regina Mag. Brit. Deo.
adjuvante, proficiat opus."

The following is copied from the *Kilkenny Journal* of Saturday Oct. 12th, 1857 :

" Most Rev. Dr. Kinsella, imbued with the spirit of his great predecessors ; confident in the undying faith of the people ; and firmly relying on the Divine aid and the Christian munificence of his flock, fearlessly embarked on this great undertaking [viz., the erection of the new Cathedral]. His exchequer was in the hearts of his people. He called upon them, and they responded to his bidding with a sum of nearly £6,000. The pious and devoted Bishop died full of years and merits [December 12th, 1845, when

[1] The Cathedral stands on the site of the old college of Burrell's Hall. It was designed by Mr. Butler, Architect, Dublin.

the building was only seven or eight feet high over the ground]; but the work which he had nobly begun was destined, under Providence, to be efficiently continued and brought to perfection by his illustrious successor in the See of Ossory, the Most Rev. Dr. Walsh. The requirements of the building made a fresh call necessary. It was made by the most Rev. Dr. Walsh, and a sum equal to that first contributed was freely given. The work went on apace, and as tier above tier of the solid masonry rose, developing the form of the new Church in all the grandeur of its design, the zeal of the people kept pace with its progress. A further demand was made on the people of all classes, and another sum exceeding either of the two former contributions in amount was promptly subscribed. These sums, and other means derived from the private resources of the Lord Bishop, realizing a gross total of £25,000, brought the building to its present state of completion; and it should be a theme of just pride and honourable congratulation to the people of Ossory, that not a single shilling of the large amount of money required for the erection of this noble Cathedral was subscribed out of their own Diocese. . . . .

"The Cathedral [which is of pure Gothic design, and built entirely of beautiful chiselled limestone], is of cruciform shape; its length, from the grand portal to the recess behind the altar, is 162 feet. The nave is 30 feet in width, and the aisles are each 15 feet wide. The total width of the nave and aisles is 60 feet, and the breadth of the building at the transepts is 100 feet. The tower, which springs from four symmetric arches at the junction of the nave with the transepts, rises to a height of 186 feet 6 inches, measuring to the top of the pinnacles. The upper section of the belfry tower windows is beautifully ornamented. The window opes are gracefully shaped and enriched with appropriate moulding and decorative ornamentation. The crypt and chancel of the Cathedral form a space describing five sides of an octagon, lit by nine lanceolated windows above and five below. Three of the upper windows and all the lower are filled with beautiful stained glass. The transepts are lighted by splendid triple lanceolate windows of stained glass, with smaller windows at the sides. The transept doors are enclosed by moulded Gothic portals, comprising finely cut pillars and arches, somewhat similar to the side-doors of Christ Church Cathedral in Dublin. Beneath the cross on the gables are richly carved niches, with canopies, for the reception of statues. There are also niches above the doors. Each of the transepts is flanked by two massive towers, surmounted by open panel work in cut stone and carved pinnacles. But the glory of the Cathedral, after the tower, is the grand window over the principal entrance at the front gable, which is flanked by majestic towers. This window is divided into six compartments by stone mullions, the compartments enclosing panels of stained glass representing the stages of the Passion of Our Divine Redeemer. The cutting of the upper or rose portion of this window is incomparably beautiful.

"But all this external gives but a faint idea of the splendid interior of this magnificent temple. It is divided, as all cathedrals should be, into the nave, aisles, choir, transepts, crypt and side chapels. The nave is divided from the aisles by five arches in solid stone supported by symmetric and graceful pillars. Above these arches the walls are perforated by double lanceolate opes or arches, giving a borrowed light to galleries running above the ceiling of the aisles. Above the opes are placed triple Gothic windows corresponding with the arches. From brackets above the windows trellised rafters support the carved ceiling of stained and ornamented wood-work, with a rich cornice running the entire length of the nave. The floor of the Cathedral is a mosaic of black marble and white stone. The choir is approached by steps of black marble. The interior of the tower is open and ornamentally ceiled at a vast elevation, producing a magnificent effect from the centre of the choir. The sanctuary is approached by two further steps of black marble. The high altar is in itself worthy of notice as a work of art. It is constructed of the rarest varieties of Italian marble, richly gilded at the margins and mouldings of its panelled compartments. It bears on the centre a beautifully designed monogram of the Sacred name. It is surmounted by an elaborately carved Tabernacle. The candlesticks are in keeping as to shape. They are tall, massive, and richly gilt. In the centre of the Tabernacle is a large gold cross. The effect of the whole is truly splendid. At either side of the choir are placed votive chapels, one of the Blessed Virgin, and the other of St. Joseph, the altar of the Virgin's chapel being similar to the high altar, but of smaller proportions. From this brief outline some idea may be formed of this gorgeous temple of God."

The shell of the Cathedral having been completed, the noble structure was consecrated to God under the patronage of the Assumption of the Blessed Virgin, and St. Kieran, the Diocesan patron, on Rosary Sunday, October 4th, 1857, by Most Rev. Dr. Walsh, Bishop of Ossory.

During the next thirty years no improvement of great consequence was effected

in the Cathedral, and so it remained in a practically unfinished state. The completion of the sacred structure in all its details was reserved for the present distinguished occupant of the See of Ossory, the Most Rev. Dr. Brownrigg. Soon after his consecration his Lordship "proceeded with unflagging energy and zeal to effect the changes and improvements, which were essentially necessary in order to satisfy the requirements of church architecture and accommodation as understood at the present day. It was no small undertaking, and the anxiety and trouble entailed upon the good Bishop in carrying it through must have been enormous. New sacristies and a Chapter-room, connected with the Cathedral church by a handsome cloister, and also a new baptistery, have been built from designs by Mr. William Hague of Dublin. Several costly marble altars, a very beautiful marble pulpit, and a splendid baptismal font have also been erected. New benches of pretty pattern, and elaborately finished, have been provided, as well as vestments, altar fittings, brasses, and miscellaneous church furniture—all of the most costly description and the most beautiful design. The high altar, the pulpit, the mosaic flooring of the sanctuary, and the exquisite mural paintings behind, are remarkably fine specimens of decorative art. The [reredos of the] high altar, the pulpit and baptismal font were supplied by Mr. Ryan of Denmark Street, Dublin, and the mosaic flooring was executed by Messrs. Burke and Co., London. The mural decorations were carried out from designs by Mr. W. J. Westlake, London. The metal and brass work was provided by Mr. M'Gloughlin, of Brunswick Street, Dublin. The building is heated throughout by a suitable system of hot-water appliances. The surrounding grounds have been greatly enlarged, and are now beautifully laid out and planted. All these extensive improvements have cost close on £20,000, and of this large sum almost every penny has been contributed by the children of Ossory at home and abroad. The church, now quite complete and thoroughly equipped, will rank amongst the finest of the many very fine cathedrals of which Ireland can at present boast."[1]

The following detailed particulars of the additions and improvements effected by Dr. Brownrigg, are copied from the *Kilkenny Journal* of April 12th, 1899:—

The Baptistery.

"This was designed by the late Mr. Hague and built by Mr. P. Nolan, Monaghan. It is of Gothic style, built, like the Cathedral itself, of Kilkenny limestone. In shape it forms about three-quarters of a circle, having a cone-shaped roof, surmounted by a cross. Inside, the ceiling is dome-shaped and made of pitch pine, beautifully carved. The floor is of mosaic marble, and represents water in which a number of fishes are swimming, and was most artistically designed, and executed with the greatest care, by Messrs. Burke and Company, London. In the centre of the baptistery is the font. This is a beautiful and massive piece of marble work. It was, like the altars and pulpit, designed by the late

[1] See *Kilkenny Journal*, Wednesday, April 12th, 1899.

Photo by] [*Fox, Greenhough & Co., Kilkenny*

ST. MARY'S CATHEDRAL, KILKENNY (INTERIOR).

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Mr. Hague and built by Messrs. Thomas Ryan and Son, Dublin. The top of the font consists of a large piece of white marble richly carved on the sides. This is supported by a large pillar of Galway granite in the centre, and four pillars of green marble surrounding it. The base consists of black and gold marble and granite. The canopy of the font is of massive oak, worked by balance movement. It consists of one large spire and four pinnacles, all carved, and was supplied by Brooks, Thomas and Company, Dublin. At the entrance is a gate made of bent iron and brass work, designed by Mr. Hague, and made by Mr. McGloughlin and Company.

The Sanctuary.

"The Altar railing stretches the entire breadth of the Church. It was erected by Mr. Colles, Kilkenny, and consists of white marble. In the centre, and near each of the ends of the railing, is a gate of bent iron and brass. The sanctuary was decorated by Mr. Westlake, London. The top portion displays representations of lilies; the portion overhead of the lower windows contains paintings representing the Crowning of the Blessed Virgin; the lower portion is more richly decorated. The high altar is very beautiful. The lower portion, which is the old altar, with the exception of the Tabernacle, is of Italian workmanship, beautifully inlaid, and shows the accurate and delicate work for which the Italians are noted. The reredos is new, and was erected by Messrs. Thomas Ryan and Son, from a design by Mr. Hague. The panels in the reredos are of mosaic, and were executed by Messrs. Burke and Co., London. Six of the panels represent instruments of the Passion. Kilkenny black marble is used in the steps. On each side of the altar, but nearer the church, is a credence table of white marble, erected by Messrs. Ryan and Son, between the pillars supporting which are screens of brass, made by Messrs. McGloughlin and Co., Dublin. The Bishop's throne occupies a centre position on the Gospel side. The decoration of it was carried out by Messrs. Power Bros., in a splendid and artistic manner, and is in harmony with the surroundings of the throne. Nearer to the church are two arches which communicate with the side chapels. These arches were formed by Mr. Nolan and decorated by Messrs. Power Bros. In each of these arches is a gate of iron and brass work, made by McGloughlin and Co., Dublin. The gates were designed by the late Mr. Hague, and contribute greatly to the splendour of the sanctuary. The sanctuary lamp is large and massive. It is of brass, and was specially made by Messrs. Kane and Gunning. Behind the statues of the Blessed Virgin and St. Joseph at the entrance to the sanctuary are rich hangings embroidered with lilies, most artistically executed by the Nuns of the Presentation Convent, James's Street. The framework of these draperies, which is of brass, was made by Messrs. Kane and Gunning, Dublin. On the Gospel side of the sanctuary is the Lady Chapel. This Chapel is beautifully decorated. The altar is the same as formerly, with the addition of a reredos. The old altar is of workmanship similar to the high altar. A plaster statue of the Madonna, by Mayer, is over the Tabernacle. The lamp which formerly hung before the high altar, now hangs before this.

"Outside this chapel is the Shrine of the Sacred Heart. This is, perhaps, the most beautiful altar in the church. It was designed by the late Mr. Robinson, R.A., and erected by Mr. Pearse, Dublin. The panels in the reredos of this altar are of mosaic. There is no Tabernacle; instead, a pillar supports a life-size statue of the Sacred Heart. Beneath the table of the altar is a carved representation in marble of Our Lord's Apparition to Blessed Margaret Mary Alacoque. Outside the altar rails, before this altar, is a costly candelabrum, in which candles are kept constantly lit before the Shrine. This altar was erected at the expense of the members of the Confraternities of the Sacred Heart and Blessed Sacrament attached to the Cathedral.

"On the Epistle side of the Sanctuary is St. Joseph's Chapel. This chapel, as well as the Lady Chapel, was decorated by Mr. Westlake, London. The altar is entirely new. Beneath the table of the altar is a representation of St. Joseph's death—dying in the arms of Jesus and Mary. Outside St. Joseph's Chapel, and in the place corresponding to where the Sacred Heart Shrine is erected, are life-size images representing the crucifixion. The huge crucifix is suspended on the wall, and underneath, on pillars, are images of the Blessed Virgin and St. John. At the foot of these images is a representation of Christ after being taken down from the Cross, the Blessed Virgin supporting him in her arms. This was supplied by Mayer and Co., Munich. It rests on a stand decorated by Messrs. Power, Bros., with an appropriate design. The floor, inside the rails, in the two chapels, and in the sanctuary, is of mosaic marble. It was put down by Messrs. Burke and Co., London. In the middle of the sanctuary floor is a large circle inside which is represented in the four corners of a cross the symbols of the four Evangelists. In the centre of the cross are represented the arms of the Diocese. At the entrance to the sanctuary is a representation of a rose in the middle of the floor, and at the entrance the initials B.V.M. Before the Sacred Heart Shrine, on the floor, is represented the figure

of the Sacred Heart, in the floor of St. Joseph's Chapel the figure of a lily, and at the entrance the initials S.J.

Inside of the Church.

"The church was cleaned from the tower downwards by Messrs. Power, Bros., painters, High Street, Kilkenny. The walls were painted with duresco to imitate stonework, and the pillars were all washed and brushed in excellent style. In the porch two additional doors have been erected by Mr. Nolan to prevent draughts. A wood block pavement of pitch pine was laid down by Mr. Nolan in the nave of the church. From pillar to pillar an iron screen covers the water pipes, and in the middle of the screen is an iron railing; these were made by Messrs. McGloughlin and Co., and decorated by Messrs. Power, Bros., in red and gold. The gas branches are all re-lacquered and serve excellently for the new acetylene gas. The confession boxes are painted to imitate pitch pine. The frames of the Stations of the Way of the Cross are also re-painted. These and the confession boxes were painted by Messrs. Power, Bros.

"The most striking object on entering the church is the new pulpit. This is one of the most beautiful pulpits in Ireland. It is about ten feet high, and very massive. It was executed by Messrs. Thomas Ryan and Son, Dublin, from a design by Mr. Hague. There are three panels representing scenes described in Acts II., Matt. V., Acts XVII., and, between the panels, statues of St. Kieran and St. Canice. These panels were sculptured by Mayer and Co., Munich. The pulpit is supported on pillars of marble, resting on a base of Italian black and gold marble. The steps leading to the pulpit are of white marble supported by pillars of the same kind. The railing is of brass with the top of oak, and it was erected by Messrs. Kane and Gunning.

"The altar which was formerly in St. Joseph's Chapel is now outside the altar rails opposite the Sacred Heart Shrine. It has been decorated by Messrs. Power, Brothers, in a very artistic manner. This altar contains the relic of St. Victoria in a phial; there is also a waxen image of the Saint. Over this altar is a large and magnificent painting of Our Lord appearing to Blessed Margaret Mary Alacoque. This picture formerly hung where the Shrine is now erected. Its massive frame was made by Messrs. Brooks, Thomas and Co., Dublin, from a design by Mr. Hague. Over each of the side doors of the church is a beautiful screen. All the doors of the church and sacristy were painted by Power, Brothers.

"The Church was heated by Messrs. Thomas Power and Son, Kilkenny.

The New Sacristy.

"The Sacristy was designed by Mr. Hague and built by Mr. W. K. Cleere, Kilkenny. This large building is very handsome from the outside. It is carved very beautifully. On the end of the Sacristy, on which is the principal entrance, there is a life-size marble statue of St. Canice near the top, and, lower down, the arms of the Diocese. The top portions of the windows are of stained glass. The inside of the building is in keeping with the outside, very beautiful and spacious. A corridor runs the whole way from the principal entrance to the Church, terminating in St. Joseph's Chapel. The corridor is tiled. Immediately on entering is the staircase leading to the principal room in the building, the Chapter Room. This room contains a large table, horse-shoe shape, and a number of arm-chairs. From the ceiling four angels are represented in wood, holding gasaliers. At the end of the room opposite the entrance there is a large bay window, and at the other end an oil painting of His Holiness, Pope Leo XIII. On the four corners of the ceiling are carved wood representations of the four Evangelists. Off this room there is a small ante-room and off that a lavatory. On the ground floor the principal room is the priests' sacristy. This room contains a large vestment press containing numerous drawers. Off this is the altar boys' sacristy. This room contains large presses, in which are stored all the brass work, &c., The store-room is near the foot of the stairs. In this room are kept banners, &c. There are also store-rooms underground, which are used for articles only required occasionally.

"All the ceiling of the sacristy, as well as the doors, is of pine. The furniture is also of pine, the drawers being mostly lined with cedar-wood, and was made by Messrs. Brooks, Thomas and Co., Dublin.

"The sacristy throughout has been decorated in a thoroughly competent manner by Messrs. Power, Bros., the designs being most artistic and the workmanship excellent. It is heated by water pipes erected by Messrs. Thomas Power and Son, Kilkenny, and is lighted by acetylene gas."

The solemn opening of the Cathedral after its thorough renovation, took place on Sunday, April 9th, 1899, in the presence of an immense congregation gathered together from every corner of the Diocese ; of a vast number of ecclesiastics from Ossory and elsewhere through Ireland, and of the following members of the Irish Hierarchy : His Eminence Cardinal Logue Archbishop of Armagh ; His Grace Most Rev. Dr. Walsh, Archbishop of Dublin ; Most Rev. Dr. Brownrigg, Bishop of Ossory ; Most Rev. Dr. O'Callaghan, Bishop of Cork ; Most Rev. Dr. Healy, Bishop of Clonfert (now Archbishop of Tuam) ; Most Rev. Dr. Browne, Bishop of Ferns ; Most Rev. Dr. Lyster, Bishop of Achonry ; Most Rev. Dr. M'Redmond Bishop of Killaloe ; Most Rev. Dr. Sheehan, Bishop of Waterford and Lismore ; Most Rev. Dr. Owens, Bishop of Clogher ; Most Rev. Dr. Hoare, Bishop of Ardagh ; Most Rev. Dr. Foley, Bishop of Kildare and Leighlin ; and the Most Rev. Dr. Donnelly, Bishop of Canea. The celebrant of the High Mass was the Most Rev Dr. Donnelly ; the preacher was the Most Rev. Dr. Healy, who took for his text, "And I say to thee, that thou art Peter, and upon this rock I will build my Church and the gates of hell shall not prevail against it."—Matt. xvi., 18.

Inscriptions on Chalices, etc., at present, or formerly, in use in the Cathedral Parish of St. Mary's.

Chalices.

I. "Pray. for. the. soule. of. Ann. Euelin. alias. Stanes.[1]

II.—(*a*) "Ora pro anima Joannis Langton Roberti qui me fieri fecit anno Dom[in]i, 1711
(*b*) "The Gift of Mr. Richard Archer."

III. Pray for the soul of Mrs. Rose Kennedy alias Shee, who died Nov. 18th, 1739, and whose gift this is to the parish of St. Mary."

IV. "Ex dono Catherinae Rothe alias Archdekin Parochiae S. Mariae Kilkeniensis. Obiit 13^{o} Aprilis An. Dom. 1714, ora pro ea." [2]

Ciborium.

(*a*) "Holy and immortal God have mercy on me."
(*b*) St. Mary's Parish, Kilkenny, 1797."

Monstrance.

A. M. D. G. Presented by Thomas Peart to the R. C. Parish of St. James, City of Kilkenny April 15th, 1853."

Chasuble.

The Gift of Mr. Peter Langton to the Parish of St. Mary's. Pray for the soul of Mrs. Maryanne Langton alias Clarke, who died in Cadiz, 1762."

[1] See Vol. II., p. 205.]
[2] See Vol. I., p. 112, and Vol. II., p. 205.

Parish Priests and Administrators.

Rev. Pierce Archer.—In tracing the succession of the Pastors of St. Mary's during the 17th century and beginning of the 18th, the "Register of the Langton Family"[1] is of the utmost importance. The Langtons were an old Kilkenny stock, and had their "mansion house" in High Street, in this parish. Their "Register" was begun by Nicholas Langton (b. 1562, d. 1632), and was continued by his descendants for several generations. In it they made entries of the baptisms, marriages and deaths of the various members of their families. But they did not rest satisfied with bare entries of these events; for, in recording the baptisms, they invariably give the names of the sponsors, and, almost always, of the officiating priests, that is, the priests of their own parish of St. Mary's; in like manner, too, the priests who married them are sometimes given, and even the priests who attended them on their death-bed are occasionally recorded. The first priest mentioned in the "Register" is Father Pierce Archer (son of Patrick fitzEdward), who baptized Michael, Catherine and Edward Langton, respectively, on Sept. 26th, 1606, Nov. 29th, 1607, and April 7th, 1609.

Very Rev. Laurence Reinaghan baptized Beale Langton, on Nov. 3rd 1610, and Margaret Langton, on the 8th Dec., 1611.[2]

Rev. Thomas Horohan, whose name is now almost always written Holohan, was harboured by John Rothe fitzPierce, at Wolf's Arch, in Parliament Street, in the end of 1610 or beginning of 1611.[3] He baptized children of Nicholas Langton and of his son, Michael fitzNicholas, on January 1st, 1612-13; Christmas Day, 1613; Nov. 12th, 1616; Trinity Sunday, 1621; Feb. 4th, 1632-3; March 7th, 1633-4; Dec. 29th, 1635; April 4th, 1637; Oct. 4th, 1638; and Nov. 21st, 1640.

Rev. Pierce Archer baptized Mary Langton, born Aug. 20th, 1642; Margaret Langton, born June 20th, 1644; and Mary Langton "ye 2nd." born August 3rd, 1646.

Rev. Luke Archer baptized on Feb. 6th, 1663-4; March 11th, 1665-6; May 23rd, 1667; July 21st, 1668; Aug. 19th, 1669; Aug. 31st, 1670; Jan. 1st, 1671-2 Jan. 17th, 1672-3; March, 30th, 1674; June 3rd, 1675; Aug. 25th, 1677; Feb. 20th, 1678-9; and Dec. 30th, 1680. Among the signatures to a letter of the Ossory priests, in Aug. 1669[4] is that of "Lucas Archer, Vicarius B. Mariae de Kilkenny." Though Father Archer here merely styles himself "Vicarius," there can be no question he was *Parochus* or Parish Priest. He died between the 4th and 9th

[1] See p. 83, *supra*.
[2] See Vol. I., p. 81.
[3] See Vol. I., p. 82.
[4] See Vol. I., p. 118.

of January, 1681 (1682, *new style*). His will, made nuncupatively, on the 4th of January, 1681-2, and proved five days after by Edmond Lowrey, is as follows:

"The last will and testament of Luke Archer of the citty of Kilkenny, Priest, late deceased by him nuncupatively declared the 4th of Jany. (81.)

"Imprimis he did nominate his brother Richard Archer to be his true and lawful execr. and admr. and to dispose of what little he had to the use of his soule; and also he left to his nephew, Marcus Stafford, all that belongs to the clergy, which is all that he said."

Most Rev. Dr. William Daton became next P.P. of St. Mary's, within a month after Father Archer's decease, as appears from the following entry made in the "Register of the Langton Family," by Nicholas Langton:—"My said daughter [Ann] was married unto Mr. Nicholas Ley ye 28 day of January anno 1682 by Dr. William Dalton, at his entrance to our parish, it being ye first marriage he solemnized therein." The same marriage is thus entered in an old MS. belonging to the said Nicholas Ley:—"Nicholas Ley fitzThomas and Ann Langton fitz-Nicholas was married by Dr. Wm. Daton, Parish Priest of St. Mary's Parish in Kilkenny the 23 (*sic*) day of January, 1681 [*old style*] Nicholas Ley." Dr. Daton baptized William Langton fitzNicholas, born Sept. 18th, 1683; administered the last Sacraments to Nicholas Langton, who died Dec. 9th, 1683; and married James Archer and Mary Langton, May 21st, 1687, and Martin Archer and Margaret Langton, Feb. 26th, 1692-3. On the 20th Feb. 1696, he was appointed Bishop of Ossory, after which he probably retained pastoral charge of St. Mary's till his banishment to the Continent, in April, 1698. [1]

Very Rev. Edmund Murphy, D.D., V.G., appears to have been a native of Thomastown. He studied in Spain and was ordained at Seville, in 1673. He is thus noticed in the *Irish Ecclesiastical Record*, Vol. IX., p. 220:—

"Rev. Edmund Murphy studied Philosophy and stood a general thesis in the College of Santiago, and first year's Theology in some other college of Seville. He was received as a collegian of the Irish House on 20th November, 1672; and in 1674 he completed his studies, and defended conclusions of theology with great credit, giving evident proof of his wonderful talent. He took the degree of Doctor in the University of Seville and was approved as Confessor in that Archdiocese. He laboured gloriously in Ireland and was Confessor to his Serene Majesty James II. He died in Kilkenny on the 29th January, 1705."

He was P.P. St. Canice's, January 24th, 1689-90, as appears from the will of Patrick Mackey, of Irishtown, "moulster," who, at the said date, "in presence of his Parish priest Doc. Edmd. Murphy, whose name is under written, did declare his last will to be as followeth, vizt., I leave to Dr. Murphy to be disposed for my soul eighty pounds," &c. Dr. Murphy is also mentioned in the will of Elizabeth Wall, of the Butts, Aug. 17th, 1692, thus:—"I leave to Doctor Edmund Murphy,

[1] See Vol. I., p. 127.

Parish Priest, three pounds. . . . . to Doctor Daton ten shillings. Item to Father Cantwell five shillings, to Father John Meagher, five shillings. I leave to Father James Tobin five shillings."

About 1698 he was translated to St. Mary's, and in 1704 was registered as P.P. of same. During Dr. Daton's exile he governed the Diocese as Vicar General. "The Register of the Langton Family" shows that he baptized Jane Langton, born Oct. 5th, 1704, and Nicholas Langton, born Nov. 20th, 1705. His will, now preserved in the Public Record Office, Dublin, was made Jan. 27th, 1705-6, and was proved Nov. 30th, 1706, and, save for some uninteresting passages which are here omitted, is as follows :

"I, Edm. Murphy, being in my perfect senses but threatened in body do make my last will as followeth. I bequeath my soule to my Redeemer and my body to be interrd. in S. Keni's churchyard or at Thomastown with my relations as my executors shall determine. I leave my worldly substance to be given for M.m. for my soule at ye rate of 1s. per Mass after ye month's mind. In this article I include my church stuff, bookes, and all my other moveables wch. shall be canted for him yt bidds most for them.

"Sr. Walter Butler owes me ten pounds for ye funeral and month's mind of his Lady, for wch. their is an acceptance from Mr. Recorder, ye most of it is paid and by figure above, ye rest is my own.

"The legacy of Gouran pr. Tho. Kelly owes me 15s. 6d. for enrolling. Coll. Butler Mountgarret owes me £4 8s. od. lent to him self, and six pounds odd money for ye wax, Blacks and sermons of my L. Mountgarret's funeral and month's minde.

"F. Denish Lary on his bond to his father & sister for 12s. a year owes me neare twelve pounds.

"Mr. Pierce Cody owes me since '92 nine pounds, one of these later years, & £4 4s. 2d. borrowed of Matthew Ward. I charge his conscience to get Masses said for me as far as he can, as far as 190.

. . . . . .

"Due to me of my nephew, Neile, five pounds.

"Due to me of my nephew, Nowles, four pounds.

"Due to me of my cosson, Redmond Geraldin, as I am told, three hundred livres and the book and other tokens in father Dobbin's will.

. . . . . .

"Due to me of my brother, Nowles,in the beginning eighteen pounds, deducting five pounds for my nephew, Johnny, which I bestowed on him. . . . I have not yett discounted sedatly with my brother, Nowles, about the means of my brother, Toby.

. . . . . .

"Item. I leave my redd vestments to ye Parish of St. Mary's that I may be remembered.

. . . . . .

"Item I leave to my sister, Austace Nowles, and my sister, Neile, between them all my linnen to her daughter, Onor Nowles, the London ticking bed and the other to the other daughter, Onor Neile, and the linnen and furniture of it.

"I desire fa. John Murphy to save and cause to be sayed for my soul eight hundred Masses. I deem his 12 pounds for 500 Masses sufficiently satisfied. I charge the Diocese with the obligation of 15 Masses a piece according [to] the constitutions of it to every V.G. . . . . .

. . . . . .

"Item, I leave to my executors to recover the debts due to me in this will specified and to bury me as decently as they can thereby, and to get my month's [mind] and anniversary don as decently as they can, and if there be anything over and above to get Masses celebrated for me.

"I leave my pixis to father Mottly. For the execution of this will I appoint the Rd. father Malachy Dullany and Mr. George Stafford, merchant.

"Witness my hand and seale this 27th day of Jan., 1705.

"Witnesses, Edm. Murphy.

"fa. Peter Power,

"fa. Walter Mottly."

Dr. Murphy died two days after signing the above will, and is buried in St. Canice's churchyard underneath an inscribed horizontal slab.[1]

Most Rev. Dr. Patrick Shee succeeded as P.P. St. Mary's and V.G. of the Diocese. He baptized Michael Langton's children, born March 25th, 1707 ; Sept 27th, 1708 ; March 18th, 1710 ; June 30th, 1711 ; Aug. 10th, 1712 ; Dec. 23rd 1713 ; Sept. 12th, 1715 ; Feb. 18th, 1716-17 ; March 11th, 1719 ; Aug. 5th, 1720, and Aug. 16th, 1721. While still allowed to hold St. Mary's Parish, he was appointed Bishop of Ossory, on the death of Dr. Malachy Dulany, in 1731.

Very Rev. Edward Shee was nephew to Bishop Shee, who, shortly before his death, resigned St. Mary's in his favour and appointed him Parish Priest thereof. As this appointment was made without the requisite Papal sanction, it led to a protracted controversy, already treated of, [2] between Father Shee and Dr. O'Shaghnussy, Dr. Shee's successor in the See of Ossory. Father Shee was at length secured in possession of the parish, on certain conditions, by a Papal Brief, obtained by Dr. O'Shaghnussy, and thus the dispute was set at rest. He is mentioned once in the "Register of the Langton Family," where the following entry of the death of Michael Langton is made by one of his children :—"My honoured and dear Father died on Friday at five of the Clock in the morning, it being the third day of June, ano. 1737, after having received all the rights of the Church by the hands of Father Ned Shea." In 1748 he was Chancellor of the Diocese. He died in March 1751, *old style*, that is, 1752, *new style*. The following record of his interment is found in the Register of Burials of the united (Protestant) Parishes of St. Mary's and St. Patrick's, Kilkenny, preserved in the Record Office, Dublin :—

"Edwd. Shee, a popish priest, March 18th, 1751."

Most Rev. Dr. James Bernard Dunne, Bishop of Ossory, became next P.P., in virtue of a Papal Brief of 1752, but resigned the parish very soon after in favour of the

Very Rev. Patrick Molloy, whom he collated thereto on the 30th of May, 1753. Father Molloy was born in the city of Kilkenny, Oct. 23rd, 1726. He made his ecclesiastical studies in Paris, where he graduated Bachelor of Theology ; and was ordained to the priesthood by Dr. Christopher de Beaumont, Archbishop of Paris, in the year 1752. On his return to Ossory, he was at once appointed P.P. of St. John's, whence he was translated to St. Mary's and promoted to the dignity of Vicar General, May 30th, 1753, being then in the 27th year of his age.

[1] See Inscriptions at St. Canice's Cathedral in Chap. treating of St. Canice's Parish.
[2] Vol. I., p. 151.

In translating him from St. John's to St. Mary's, Dr. Dunne, who had himself held the pastoral charge of the latter parish, neither procured nor applied for the Papal sanction necessary for the purpose. After Dr. Dunne's death in 1758, the next Bishop, Dr. Burke, called in question the validity of Father Molloy's collation, just as had already happened in the case of Father Edward Shee. Particulars of the long dispute that followed have been given in our sketch of the life of Dr. Burke, and need not be repeated here. Suffice it to say that by the terms of settlement, laid down by the Holy See, Father Molloy was deprived of the title of P.P., but was left in charge of the parish, with the title of Perpetual Vicar, and with the obligation of paying £40 yearly out of the parochial revenues to Dr. Burke, who was to be recognised as the titular P.P. of the parish.

By Brief of Clement XIV., dated January 23rd, in the 3rd year of his Pontificate, that is, in 1772, Father Molloy was appointed Dean of Ossory in succession to Father Walter Daton, deceased. In the preceding September he had begun the erection of a new parish church of St. Mary's, still well remembered as the "old cathedral," and in 1774 he brought the work to a successful finish. About the same time he also erected a presbytery, which after his death became the residence, or Palace, of the Bishops of the Diocese.

On the death of Dr. Burke, Sept. 26th, 1776, he was elected Vicar Capitular by the Chapter, and soon after was recommended to Rome for the vacant Episcopate by the entire Chapter and clergy of the Diocese. The Bishop of Kildare, and all the Bishops of Munster, with the exception of Dr. McMahon, the Dominican Bishop of Killaloe, backed up this recommendation and sent forward a strong petition to the Cardinal Protector of Ireland, in Father Molloy's favour, Oct. 28th, 1776.[1] But before this petition could reach Rome, Dr. Troy had been already appointed to Ossory, as the Prefect of the Propaganda subsequently explained, by letter, to the Archbishop of Cashel.

Having failed to secure the See of Ossory for Father Molloy, all the Munster Bishops, the Bishop of Killaloe again excepted, united in recommending him for the See of Limerick, after the resignation of the Bishop-Elect, Dr. John Butler, in 1778. This we learn from a letter of Dr. Troy, Bishop of Ossory, to Dr. Carpenter, Archbishop of Dublin, Jan. 30th, 1779:

"Father Molloy has been certainly recommended by the prelates of Munster, except Dr. MacMahon, for Limerick. There are some other appearances in his favour. We shall probably know the determination of this matter before March."

Again, in a letter to Dr. Keeffe, of Kildare, dated Feb. 3rd, 1779, the same writer states:

"Father Molloy has been strongly recommended by his friends in Munster. As to myself, I can

[1] See *Spicil. Ossor.*, Vol. III., pp. 351-3.

only say that I have made a just and favourable report of his abilities and behaviour since I knew him at Court, and I have reason to think no friend of mine there his enemy. I am a little jealous with his friends in this Kingdom for endeavouring to keep their intentions a secret from me, as I told himself yesterday."

But Father Molloy was a second time passed over, Dr. Conway having been selected for Limerick, by the Holy See. His friends, however, did not yet lose hope of his being finally raised to the Episcopal dignity, and accordingly in the following year (1780), the Munster Bishops again proposed him, but without success, for the Coadjutorship of Kildare.

When Dr. Troy was translated to Dublin, in Dec. 1786, Father Molloy was, for the second time, appointed by the Chapter of Ossory to fill the office of Vicar Capitular. Soon after Dr. Dunne's consecration, Sept. 1787, his health began to give way, and, after a lingering illness, he departed this life, Sept. 10th, 1789, in the 63rd year of his age, and 37th of his charge of St. Mary's parish. He rests with his relatives, underneath a fine altar-tomb, in St. Mary's churchyard.

St. Mary's *Parish Register of Births, Marriages and Deaths*, the oldest Catholic Register in this Diocese, begins in the first year of Father Molloy's pastoral charge. The part containing the Baptismal entries has the following in Father Molloy's beautiful hand :—"Baptisms from January of the year of our Lord, 1754—my first year in the Parish of the Blessed Virgin Mary in the city of Kilkenny." The division set apart for recording the Deaths is not confined exclusively to the inhabitants of St. Mary's ; it also records, in several instances, the deaths of persons of note belonging to other parishes in the city and county of Kilkenny. The following entries, all in Father Molloy's handwriting, may be inserted here :

"1754. Mr. Anthony Dillon, merchant, dy'd between Jan. and Febry, 1754. (17th Janry.).
,, March 9th, Mr. Joseph Langton, Apothecary, dy'd the 9th of March.
"1755. Mr. James Huish dy'd January ye 14.
,, Doctor Taaffe, dy'd about ye 1st or 2nd of July.
,, Mrs. Mary Langton dy'd ye 22nd of August.
,, Captain William Archer of the pent house dy'd ye 2nd of December, 1755.
"1756. Father Grady died about the 29th of November.
"1757. Ms. Mary Anne Shee died ye 8th of April on good fryday.
,, The Revd. Father Crow died 28th decembr.
1758. Mr. William Brennan, son to Mr. Michael Brennan, died 11 Jan. 1758.
,, Mr. Jer. Ryan died the 11th of April, 1758, on a tuesday.
,, Colonel Butler of Westcourt died the 14th of April, 1758.
,, Mr. Thos. Shee died ye 14th of June ; he liv'd in the pent house.
1760. Mr. Thomas Huish died September ye 2nd, 1760.
,, Miss Ann Langton died on thursday 23rd October, at one oclock in the morning.
1762. Mrs. Sullivan, wife to Mr. John Sullivan of the Garter, died June the 24th, anno 1762.
,, Pierce Bryan, Esq., of St. Mary's, died the 31st of March, 1762, on a Wednesday night.
,, Mr Timothy Ryan of Backlane died on tuesday the 8th of June at 8 oclock in afternoon,
,, Mrs Isabella Purcell died on Sunday the 26th Decr.

1764. Mrs. Frances Butler of frankfort died on fryday ye 2nd of March, 1764.
1765. Miss Kitty Ryan of backlane, died on tuesday the 15th of January at 10 oclock at night.
,, Mrs. Anne Bryan of St. Patricks died on Sunday the 30th July, 1765.
,, Mrs. Christian Fogarty, Mr. William Lanagan's mother-in-law, died on Tuesday the 15th of October at 8 oclock in the morning, 1765.
1768. Mr. William Lanagan, wine merchant, died on thursday Novr. 26th at 9 o'clock at night.
,, Mr. Mathias Archdekin died on Wednesday 16th March, at 10 oclock at night.
,, Mr. Gerard Delclisor died Oct. 21st.
1769. Mrs. Barbara Chevers died at Damma January 19th, 1769.
,, Mr. Edward Molloy died on Tuesday 20th June at 9 oclock in the morning. May he rest in Pace. Amen.
,, Dr. McEniry died June 10th.
,, The Rev. Robert Brenan, Parish Priest of St. Patrick's, died on Sunday, 8th October, 1769.
1771. The Revd. Arthur Masterson died on Sunday the 20th of January at 9 oclock at night.
The Rev. Mr. Ring died at poor house on Thursday the 18th of June in the morning,
1772. Mrs. Eleonar Murry, wife to Mr. Emanuel Murray died May 9th, 1772.
1773. Mrs. Archdaken of the Pent house died April 4th.
1781. Mr. Oliver Grace of Back lane died Aug. 24th.
The Revd. Thomas Lawler, Parist Priest of Ooney [*i.e.*, Owning] dwyed on Fryday Night the 7th day of Septr. 1781.
1783. Mr. William Knaresbrough of Backlane died Nov. 4th.
1787. Mrs. Ellionora (or Ellen) Butler died July 21st, 1787."

The *Register* also contains the following entry by Father Molloy :

" Presentations made to the Parish Chapel of the B.V. Mary, in Kilkenny, under the administration of Mr. Molloy : the names of the pious donors are here inserted that the incumbent of St. Mary's Parish of the time being may never forget to pray for them :

" Miss Anne Langton deceas'd gave the flowered silk vestment pearl coulour laced with broad gold. Her sister Miss Cornelia Langton gave the flowered silk cope with gold fringe and lace. These two sisters jointly gave also the Ciborium that lies in the Tabernacle. Miss Anne Langton also left five guineas for decorating the chapel, which sum was expended upon the portable Chalice. Her sister, Miss Cornelia Langton, when the chapel was repairing in December, 1766, gave ten pounds.

" Mr. Gerard Delclisor gave the Remonstrance which is used at the Benediction of the B. Sacrament : said Mr. Delclisor was also very active in procuring the large Branch by subscription. Mr. Delclisor also gave at Christmas, 1766, the silver flowered vestment, red ground.

" Miss Margaret Shee gave the entire red ground silk vestment laced with silver, for the souls of her sisters Joanna and Mary Anne Shee.

" Mrs. Cheevers gave the flowered silk cope, fringed and laced with silver, to Mr. Molloy, as a present to himself.

" Mrs. Elleonar Langton gave to the parish chapel the black velvet vestment laced with broad silver lace : she ought to be remembered perpetually by the clergy of St. Mary's Parish.

" Mr. Peter Langton of Cadiz in Spain gave the gold flower'd ornament white ground, likewise the Dalmatics of the same. Mr. Langton also gave the silver flowered Ornament, yellow ground."

After Father Molloy's death St. Mary's became a mensal parish. The successive Bishops of Ossory have been ever since its Parish Priests. The list of Administrators, as far as they can now be ascertained, is as follows :

1789-1805 Rev. William Lanigan (afterwards P.P. St. Patricks').
1805-1810 ,, Laurence Reynolds (,, P.P. Thomastown).
1810-1815 ,, Thomas Quinlan (,, P.P. Ballyragget).
1815-1816 ,, Patrick Connery (died C.C. Castlecomer in 1821).

1816-1817 Rev. Edward Walsh (afterwards P.P. Ballyragget).
1817-1831 ,, Laurence Murphy (,, P.P. Thomastown).
1831-1840 ,, James Cuddihy (,, P.P. Rathdowney).
1840-1847 ,, Robert O'Shea (,, P.P. Ballyhale).
1847-1851 ,, William Lynch (,, P.P. Rathdowney).
1851-1857 ,, William Hayden (,, P.P. St. Patrick's).
1857-1865 ,, Edward Walsh (,, P.P. Mooncoin).
1865-1871 ,, Michael Kavanagh, died Sept. 3rd, 1871.
1871-1878 ,, Thomas Kelly (afterwards P.P. St. Canice's).
1878-1879 ,, Edward Callanan, died on the English Mission, Jan. 3rd, 1881.
1879-1885 ,, Patrick Phelan (now P.P. Slieverue).
1885-1894 ,, Tobias R. Walsh (now P.P. Freshford).
1894-1898 ,, James Dillon (now Adm. Borris-in-Ossory).
1898-1904 ,, William Cassin (now P.P. Gowran)
1904 ,, James Doyle.

CHAPTER XII.

PARISH OF ST. CANICE'S.

THE present parish consists of the entire of the civil parish of St. Maul's, and of the entire of the civil parish of St. Canice's, except the following denominations, which belong to St. Patrick's, viz.: Archer's Street Lot, Cashel, Maiden Hill, Sugarloaf Hill (otherwise Rose Hill), Marnell's Meadows, Walkin's Lough, and part of Duke's Meadows. Its area, city and rural combined, is 6,957 stat. acres.

Bishop Rothe's statement in reference to the origin of St. Mary's church,[1] may be taken to prove that anciently, that is, shortly before the year 1218, St. Mary's parish formed part of the parish of St. Canice's. The rural district attached to the Cathedral must at the same time have been very small, as there were then two *ecclesiæ*, or parish churches, each with its own separate parochial district, within the present civil parish of St. Canice's. These were the churches of Ballyfinnan or Newtown, and Thornback. The Cathedral parish and that of Ballyfinnan were vested in the Vicars Choral of St. Canice's; Thornback was an independent parish.

St. Canice's Cathedral.

A church of some kind must have stood within the precincts of the cemetery attached to St. Canice's Cathedral, almost from the first planting of the Christian Faith in Ireland. This is no mere assertion, but a statement of whose accuracy

[1] See p. 9, *supra*.

substantial proof may be adduced. Excavations carried on here in 1847 revealed the very strange fact that the base course, or foundation, of St. Canice's Round Tower rested on the *unbroken surface of a graveyard*, which had been previously used for *interments after the Christian fashion*, that is, with the feet of the dead turned to the east. Now, as a Christian cemetery, in ancient times, is always found in connection with an adjoining and pre-existing church, it follows that St. Canice's churchyard was the site of a church long before the erection of the Round Tower was thought of, and therefore long before the ninth century, the latest period to which the foundation of the Round Tower can be assigned.

From Photo by] [*W. Lawrence, Dublin.*

ST. CANICE'S CATHEDRAL, KILKENNY. INTERIOR VIEW.

The *Four Masters* record the burning of Cill-Chainnigh in 1085 and 1114, and the slaying of the Lord of Ossory in the middle of Cill-Chainnigh in 1146; but it is extremely probable that these entries refer not to the *church* of St. Canice at Kilkenny, but to the Celtic *town* which had grown up around it.

Evidences of the existence of a Hiberno-Romanesque church of the early part of the 12th century have come to light here. These are the richly carved frame stones of an ornamental Hiberno-Romanesque doorway; they have been removed to the Kilkenny Archæological Museum. This church, which became

the Diocesan Cathedral, towards the close of the 12th century, probably stood on the site of the present Cathedral of St. Canice, the eastern portion of which has been raised over the foundations, still remaining under ground, of some large building.

For reasons already given,[1] we are of opinion that the older portion of St. Canice's Cathedral, including the chancel, transepts, and side chapels, which are all a blending of the Norman and Early English styles of architecture, is to be attributed to Hugh de Rous (1202-18), the first English Bishop of Ossory. The nave, which is pure Early English, is most probably the work of De Rous' immediate successors, especially, perhaps, of Geoffry de Turville (1244-50).

From Photo by] [*W. Lawrence, Dublin.*

WEST DOOR, ST. CANICE'S CATHEDRAL.

The plan of the Cathedral is cruciform, with chapels and other accessory buildings at both sides of the chancel. The total length from east to west is 212 ft. 3 in.; total breadth across the transepts 117 ft.; length of nave, 107 ft.; chancel, 73ft. 10 in. long, and 28 ft. 8 in. wide. The purposes served by the different portions of the building may be learned from the accompanying Plan, which we have been enabled to reproduce here from Graves and Prim's *History and Antiquities of St. Canice's Cathedral, Kilkenny*, through the courtesy of the publishers, Messrs. Hodges and Figgis, of Grafton Street, Dublin

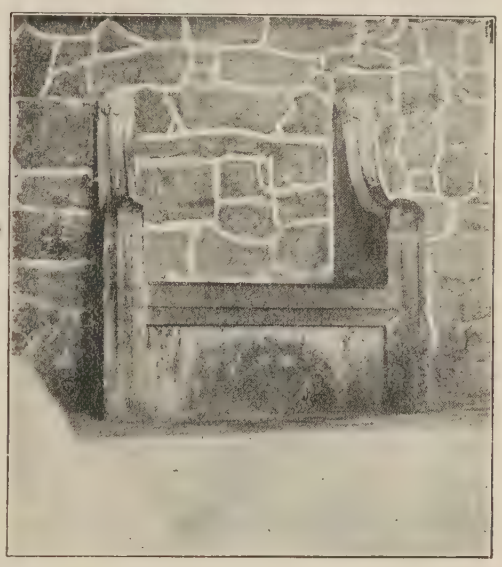
Bishop Rothe's description of the Cathedral has been already given.[2] For an exhaustive description of the building and its various parts, see Graves' and Prim's most excellent *History and Antiquities of St. Canice's Cathedral*, pp. 65-107.

[1] See Vol. I., pp. 32-3.
[2] See pp. 6-9, *supra*.

St. Canice's Round Tower stands at the south side of the Cathedral, within a few feet of the gable of the south transept. It is 100 ft. high, wants the conical cap, and is slightly out of the perpendicular, the inclination being towards the church. It is supposed to date from some period between the 6th and 9th centuries.

The following events connected with St. Canice's Cathedral may be recorded :

1310 (Feb. 12). At the close of a Parliament held in Kilkenny, in the 3rd year of the reign of King Edward II., Maurice MacCarwell, Archbishop of Cashel, William FitzJohn, Bishop of Ossory, William Roglened, Bishop of Emly, William le Fleming, Bishop of Lismore, and Maurice de Blanchfield, Bishop-Elect of Leighlin, in the presence of Richard, Earl of Ulster, John Wogan, Justiciary of Ireland, and other magnates of Ireland, assembled in the Cathedral of Kilkenny (in majori ecclesia Sancti Kenni de Kilkenny), pronounced sentence of excommunication against all who would violate the statutes of the said Parliament.[1]



ST. KIERAN'S CHAIR, ST. CANICE'S CATHEDRAL.

1332. "On Friday, May 22nd, the belfry and a great part of the chancel of St. Canice's Cathedral, Kilkenny, fell, bringing down with them the vestibules of the side chapels, the bells, and the meremium, so that it was a horrid and pitiful sight to the beholders. (Cecidit campanile Sancti Kannici, Kylkennie, et magna pars chori, vestibulum capellarum et campanas, et meremium confregit, die Veneris, 11 Kal : Junii ; unde horribile et miserabile spectaculum erat contuentibus.)[2]

The injury done to the Cathedral by this catastrophe was partially repaired by Bishop de Ledrede, who, moreover, furnished the windows with stained glass of most exquisite design, more especially the great east window, on which the history of the Life, Passion, Resurrection and Ascension of our Lord was so skilfully portrayed that its equal was not to be found in all Ireland.[3]

1370. Bishop John de Oxford released all proxies belonging to the Cathedral except 26s. 8d., and devoted them to the ornamentation and repairs of same.

[1] Hardiman's *Statute of Kilkenny*, p. 120.
[2] *Clyn.*
[3] *Hibernia Sacra*, p. 144.

1407-17. Bishop Snell presented the Cathedral with a new mitre set with precious stones, pontifical gloves and sandals, and a fair cope of silk interwoven with gold.

1460-78. Bishop Hackett re-erected the belfry which had fallen in 1332.

1478. Richard, the son of Edmund Mac Richard Butler, was slain by Fineen Roe [Mac Gillapatrick], the son of Fineen, one of the Ossorians, in the doorway of the church of St. Canice (i ndorus cille Cainnig).[1]

From Photo by] [*W. Lawrence, Dublin.*

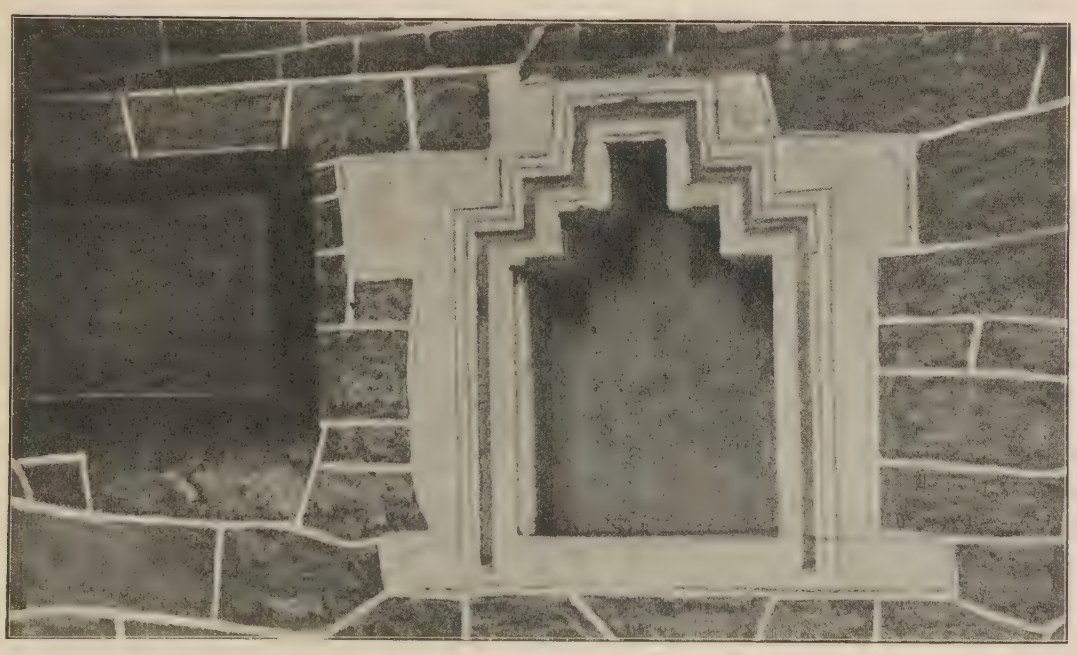
NORTH DOOR, ST. CANICE'S CATHEDRAL.

1528-50. Bishop Milo Baron presented to the Cathedral a beautiful marble table for the high altar, and a siver pastoral staff.

1553. John Bale, the first Protestant Bishop of Ossory, tore down and defaced all the statues and pious pictures which he found in the Cathedral, sparing, however, the great stained glass window in the east gable of the chancel. On the 26th July, the day after King Edward the Sixth's death had been announced in Kilkenny, Bale writes that "a very wicked justice called Thomas Hothe, with the Lord Mountgarret, resorted to the Cathedral church, requiring to have a communion, in honour of S. Anne. . . . . The priests made him answer, that I had forbidden them that celebration, saving only upon the Sundays, as I had indeed for the abominable idolatries that I had seen therein. 'I discharge you (saith he) of obedience to your bishop in this point, and command you to do as ye have done heretofore.' . . . . . On the last day of August, I being absent, the clergie of Kilkennie, by procurement of that wicked justice, Hothe, blasphemously resumed again the whole Papisim, or heap of superstitions of the bishop of Rome; to the utter contempt of Christ and His holy word, of the King and council of England,

[1] *Four Masters.*

and of all ecclesiastical and politic order, without either statute or yet proclamation. They rung all the bells in that cathedral, minster, and parish churches; they flung up their caps to the battlement of the great temple; they brought forth their copes, candlesticks, holy water stocks, crosses and censers; they mustered forth in general procession most gorgeously all the town over, with *Sancta Maria, ora pro nobis*, and the rest of the Latin Litany. They chattered and chaunted it with great noise and devotion; they banqueted it all the day after; for that day they were delivered by the grace of God into a warm sun."



AUMBREY IN PARISH CHURCH, ST. CANICE'S CATHEDRAL.

1575. Rory Oge O'More, chief of Leix, made his submission to the Lord Deputy Sydney, "in the cathedrall churche of Kilkennye."

1642-50. During the entire period of the Confederation of Kilkenny the Cathedral was in the possession of the Catholics, and was used for Catholic worship.

Monumental Inscriptions.

Of the uninscribed monuments within the Cathedral the most interesting is the fine effigial tomb occupying the sepulchral niche in the north wall of the chancel, and now generally admitted to be the tomb of Richard de Ledrede, Fran-

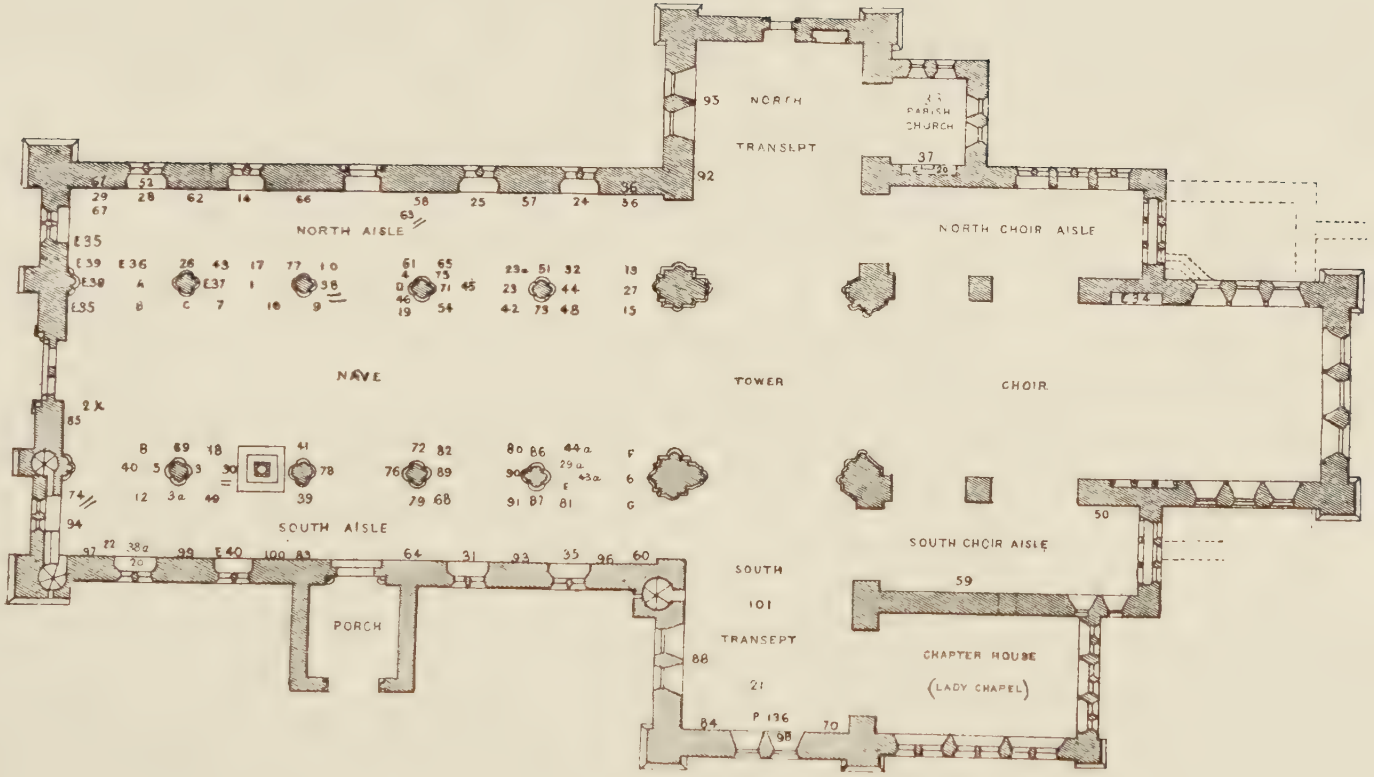
ciscan Bishop of Ossory from 1317 to 1360. The effigy, which is recumbent and in bold relief, represents a Bishop arrayed in full pontificals, except for the feet, which are encased, not in episcopal buskins, but in sandals of similar pattern to those worn by members of the Franciscan Order. The right hand, much mutilated, is raised in the act of blessing, and the left holds a crozier. The features of the face are slightly damaged. Early English foliage ornaments the head of the crozier and the cushion on which the feet of the effigy rest.

For many years this tomb was placed altar-wise in the north side-aisle. The question of its identity must have been frequently debated, but no satisfactory conclusion seems to have been come to. So it remained till 1868. In this year, while restorations on a large scale were being effected in the Cathedral, the old oak galleries and panellings put up a century before by Bishop Pococke were re-moved, and behind the wood-work in the north wall of the chancel, the sepulchral niche at present to be seen there, was brought to light. It was also found, at the same time, that in the thickness of the wall, under the base of the niche, was a chamber just large enough to hold the body of a full-grown man. The stone- work over the chamber was rabbeted and chamfered for the purpose of receiving a slab or cover.

From Photo by] [*W. Lawrence, Dublin.*

VIEW OF SOUTH AISLE, ST. CANICE'S CATHEDRAL.

The possibility of a connection between the newly discovered niche and the effigial tomb in the north aisle soon suggested itself to the Cathedral authorities. Measurements were accordingly taken, when it was found that the dimensions of the tomb were in perfect agreement with those of the slab that had formerly fitted into the grooves in the base of the niche. As a result the ancient tomb



GROUND PLAN OF ST. CANICE'S CATHEDRAL

(The numerals indicate the position of the monuments. The dotted lines at east end, mark portion of the foundations of an earlier Church).

To face page 149, Vol. III. (Text).

was removed to the niche and again set up in what, there could be no doubt, was its original position, but from which it had been, for some reason, removed long before.

There are two solid and convincing reasons for identifying this tomb with that of Bishop de Ledrede. (1) The effigy thereon is that of a Franciscan Bishop, as is clear from the sandals worn on the feet; and Richard de Ledrede was the only Franciscan Bishop that ever ruled over the See of Ossory. (2) The tomb, as was found in 1868, was that originally set up in the niche in the north wall of the choir; and we know from the *Catalogue*[1] that this was the exact position occupied, four centuries ago, by Bishop de Ledrede's tomb.

The only objection to this identification is that the tomb is ornamented with Early English foliage and should, therefore, belong to the 13th rather than to the 14th century. But to this difficulty it may be answered that the sculptor of the tomb, or rather, whoever gave him the commission to execute it, preferred the old and but lately out-of-date style of ornamentation to the one then in general use, and had his wishes carried out accordingly.

Another uninscribed monument of interest is an elaborately-carved effigial altar-tomb in the south side-aisle, supposed to commemorate James, 9th Earl of Ormond, who died in 1546. The pillow supporting the head of the effigy shows the *chief indented* of the Ormond family.

The remaining uninscribed monuments, or portions of such, number about a dozen.

The inscribed monuments within the Cathedral are fully *a hundred* in number, and date from the closing years of the 13th century to the present time. Our transcript includes all the inscriptions, with only a few exceptions,[2] down to the year 1700. The positions of the tombs on which the inscriptions occur, are indicated by numbers on the Ground Plan of the Cathedral, corresponding to those prefixed to the different inscriptions as given below:

(1) + HIC : IACET : . . . . [LIVS : HENRICI : DE : PONTO : DE : LYRA : QI : OBIIT : IN : DIE : DE]COLLACIONIS · BI : JOHIS : BAPTISTE : ANNO : DNI : M° : CC° : LXXXV..

TRANSLATION.—Here lies . . . son of Henry de Ponte of Lyra (Lyrath ?) who died on the feast of the Beheading of St. John the Baptist, in the year of our Lord MCCLXXXV. .

[1] See Vol. I., p. 57.
[2] Namely, those numbered 54, 57, 58, 68, 69 and 70, *infra*.

This is a fragment near the western door, between the second and third pillars of the north aisle. The inscription is in incised Lombardic characters. Another piece of this monument, containing the portion of the inscription given here in brackets, was formerly in the north side chapel, but is now missing.

(2) [HIC :]IACET : ROSIA : [BVL. .] . . . . . ANIME : PROPIT[IETVR : DS.]

TRANSLATION.—Here lies Rosia Bul. . . . . soul God have mercy.

A fragment inside the western door, with inscription also in incised Lombardic characters. Portions of this slab have been chiselled off since 1858, carrying with them the parts of the inscription which we have given in brackets.

(3) HIC : IACET : ELENA : FILIA : EDWARDI : CVIVS : AIE : PROPICIETVR : DE : IN : VITAM : ETERNAM. AM.

TRANSLATION.—Here lies Elena, daughter of Edward. On whose soul God have mercy unto eternal life. Amen.

A fragment with inscription in same style as last.

(3a) . . . ACET ANABINDA ROCH . . .

TRANSLATION.—Here lies Anabinda Roch. . .

A coffin-shaped slab : inscription incised Lombardic.

(4) . . . . . E : LYVNS : G . T : IGI : DEV : DE ; SA : ALM. . . . .

TRANSLATION.— . . . . . de Lyuns lies here. God on . . soul [have mercy].

A fragment with inscription of same description as preceding.

(5) . . . . . ALLAN : CVIVS : ANIME : PR . . . . . .

TRANSLATION.—Here lies . . . . . Allan. On whose soul. . . . . .

A fragment with inscription of same character as last.

(6) HIC : IACET : DNS : SIMON : DVNYNG : QONDA : PRECENTOR : ISTIVS : ECCE : QVI : OBIIT : IN : FESTO : BEATE MARIE MAGDALENE : ANNO : DNI : M° : CCC : XXX : QVARTO.

TRANSLATION.—Here lies "Sir" (*i.e.* Rev.) Simon Dunyng, formerly Precentor of this Church, who died on the feast of St. Mary Magdalen, A.D. 1334.

A large plain floor slab with inscription of same description as last.

(7) HIC IACET ROBERTVS FERR A . . O D M CCC^{O} OBIIT. PAT : ET AIE COTIDIE OMNIB . S PRO AIA DICENTIBVS . . . . . N . . . IA . . . DIERVM.

TRANSLATION.—Here lies Robert Ferr; he died A.D. 1300. To all who daily say a Pater and Ave for his soul is granted an indulgence of . . days.

A fine coffin-shaped slab broken across in two places. This is the "Robert Dobbayn" monument of Graves and Prim's *History of St. Canice's Cathedral.*

(8) + Hic jacet Joh[ann]es Talbot cui^{9} aie ppiciet' ds.

TRANSLATION.—Here lies John Talbot. On whose soul God have mercy.

A floor-slab with gracefully interlaced cross. The inscription is in incised Old English characters.

(9) Hic . . . . . ns Willms Carleil qonda[m]^{1} rector de Yorhil ac Archidiacon' Mid' & eccliar' dublies' & cass' ossor' : fern' : clon' : & corkag' : canonic', & [*one or two words lost*] cui' aie ppicietur ds. Am.

TRANSLATION.—Here lies "Sir" [now Rev.] William Carleil, rector of Youghal, Archdeacon of Meath, Canon of the [Cathedral] Churches of Dublin, Cashel, Ossory, Ferns, Cloyne, and Cork, and . . . . . On whose soul God have mercy. Amen.

A coffin-shaped slab. Inscription in incised Old English. William Carleil here commemorated was Baron of the Exchequer, and died on Ash Wednesday in the seventh year of King Richard the Second. *i.e.*, in 1384.

[1] See *note*, p. 92, *supra*.

(10) Hic iacet dns ioh[ann]es de Karlell quo[n]da[m] cancellarius eccl. . . . Pat'rii dublin' ac eccliaru[m] fern' & limicen' cano[n]ic' & . . . . . iacet Richardus Deane Nuper Epus Ossoriens' q . . . . . 20 die mensis Februarii anno dni 1612.

Translation.—Here lies "Sir" John de Karlell, Chancellor of the [Cathedral] church of St. Patrick, Dublin, Canon of the [Cathedral] churches of Ferns and Limerick, and . . . . . [Here] lies Richard Deane, late Bishop of Ossory, who [died] Feb. 20th, 1612.

A broken and much injured coffin-shaped slab. The inscription to John de Karlell is in incised Old English, that to Dr. Deane in *raised* Old English. John de Karlell was brother of William Carleil of the preceding monument, and like him was a Baron of the Exchequer. He died in 1394. Richard Deane was Protestant Bishop of Ossory. His coat of arms is cut on the slab.

(11) Hic iacet dn. Willmus Uayl . . . .

Translation.—Here lies Sir William Uayl. . . .

A fragment with inscription in incised Old English.

(12) Hi . . . nt Ricard' Talbot quonda[m] burge[n]sis ville Kilke . . . . . aie ppic . . . . en. Pater et aue Maria.

Translation.—Here lies Richard Talbot, burgess of the town of Kilkenny. On whose soul God have mercy. Amen. ✠ A Pater and Ave Maria.

A floor slab with incised cross. The inscription is in incised Old English, and much worn away. Richard Talbot is supposed to have died in 1408.

(13) Hic . iacet . Ricard' . forstall.

Translation.—Here lies Richard Forstall.

A floor slab with incised cross. Inscription in incised Old English.

(14) Hic iacet Iacob' Schorthals dns de Ballylorca[n] & de balykif' q' ha[n]c tu[m]ba[m] fieri fecit an[n]o d' M° cccc° vii.° + Et kat'ina Whyte uxor ei'. P[ro] quor' & pare[n]tu[m] a[n]i[m]ab' c'libet d[icenti oracion]e[m] d[omi]ni[clam] et salutacion[em] a[n]g[e]l[icam] co[n]cedu[n]t[u]r LXX dies indulge[ncie]. +

Translation.—Here lies James Schorthals [now Shortall], lord of Ballylarkin, and Ballykeeffe who got this tomb made in A.D. 1507; and Katherine Whyte, his wife. An indulgence of eighty days is granted to every one who says the Lord's Prayer and the Hail Mary for their souls and the souls of their parents.

An altar-tomb with a recumbent effigy of the founder clad in armour *cap-a-pie*. On the pillow supporting the head are two shields, one bearing the arms of the Passion of Our Lord, the other, the Shortall arms, viz., *on a cross five lions' heads erased close*.[1] The inscription is in raised Old English lettering.

(15) Hic jacet Mag[iste]r Joh[ann]es Moghlande quo[n]da[m] cancellarius Oss' eccl[es]ie qui obiit xix die me[n]sis Marcii Anno dni M°cccc° viii° p[ro] cui' a[n]i[m]a cuilib' dice[n]ti p[a]t' nr. & ave m' 'redu[n]t' a reue[ren]do p[at]re Oliu'o epo. Oss' xL dies i[n]dul'.

Quisqs er' q' t[ra]nsier' sta, p'lege, plora.
Su[m] qd. er' fuera[m]q. q[uod] es p[ro] me p'cor ora.
Joh[ann]es Moghlande de Monte.

Translation.—Here lies Master John Moghlande, Chancellor of the Church of Ossory, who died March 19th, 1508; for whose soul any person saying a Pater and Ave is granted an indulgence of forty days by the Reverend Father, Oliver, Bishop of Ossory. Whoe'er thou art who passest stand, read, lament. I am what you will be. I was what you are. Pray for me I beseech you. John Moghlande of the Mountain.

TOMB OF JAMES SHORTALL OF BALLYLARKIN. A.D. 1507.

A floor-slab with beautiful interlaced cross. The inscription is of similar character to last. See the Chancellors of Ossory, Vol. I., p. 245. Moghlande, and its variations, Mohland, Molghan, and Mohillahane, are now represented by the surname Mullins, which, in Irish, is pronounced *O'Muhilaghawn* (*u*, *i* and first *a* short ; accent on *Muh*). The surname Moylan, which has been incorrectly identified with Moghlande, is pronounced *O'Mweeleen* in Irish.

(16) Hic jacet Petrus Grante quo[n]dam dn' de Ra . . . an, Cor . . . . , ... et Ballet . . . . . it die xxv me n s' . . . . . bris . . . cccc cui' aie ppiciet' de' Amen.

Translation.—Here lies Peter Grant, lord of Ra[thkyr]an, Cor[loddy], ... and Ballyt[arsney, who] died . . ber the 25th, 1510. On whose soul God have mercy. Amen.

[1] See Vol. II., p. 262

A floor slab with central cross, the arms of which are enclosed in a cusped circle. The inscription is in raised Old English characters and is very much obliterated. An incorrect version of this inscription, copied from O'Phelan's *Epitaphs on the Tombs* in the Cathedral, has been inserted in Graves and Prim's *History of St. Canice's Cathedral.*

(17) . . . . . i Canici Kilkenie q obiit xxvii die me[n]sis Septe[m]bris anno dni M°cccc°xii, cui' aie propicietur. . . . .

Translation—Here lies . . . . . of St. Canice, Kilkenny, who died Sept. 27th, 1512. On whose soul God have mercy. Amen.

Portion of a floor slab which apparently commemorates some dignitary of the Cathedral. Inscription of similar character to preceding.

(18) I°H.S. Hic jacet Thomas Power q' obiit anno dni mccccxix et Margeria Pynso[n] uxor eius. Joh[ann]es Power filius et heres dicti Thome cu[m] sua uxore Johana Sawadge q' obieru[n]t anno Di. M°cccc q'nquagesi[m]o. Ric[ard]us Power eius *(sic)* Joh[ann]is filius et heres quondam burgenses ville hibernice Kilkenie, qui Ric[ard]us obiit 27 die mensis Maii A° dni mcccc 83, et Esabella Roth, uxor illi' q obiit [ ] die mensis [ ] A° dni mcccc [ ]

Translation.—Here lie Thomas Power who died A.D. 1519 and his wife Margeria Pynson; John Power, son and heir of said Thomas, with his wife Johanna Savage, who [both] died in A.D. 1550; [and] Richard Power, son and heir of John, [both of whom were] burgesses of the Irishtown, Kilkenny; which Richard died May, 27th 1583; his wife Isabella Roth, died . . . . 15 . .

A floor slab with interlaced cross in relief. Inscription in same style as preceding.

(19) Hic jacet Thomas Karroke q' obiit xxvi die Me[n]s' Julii anno do' mccccxx. Cui' aie ppicietur deus.

Translation.—Here lies Thomas Karroke who died July 25th, 1520. On whose soul God have mercy.

A floor slab with a cross floré down the centre. The inscription is raised Old English.

(20) Hic jacet dns Joh[ann]es Ca[n]twel qonda[m] p'sentor isti' ecc[les]ie q' obiit xviii die me[n]s' nouc[m]bris a° d' mccccxxxi cui'

a[n]i[m]e ppiciet' d[eu]s Ame[n]. Milo, Ep' Oss' o[mn]ib' dice[n]tib' or[aci]one[m] d[omin]icam et salutac[i]one[m] a[n]g[e]lica[m] p[ro] a[n]i[m]a p[re]d[i]c[t]i p[rese]ntoris toties quoties 'cessit yl dies i[n]dulge[n]cie.

Hic jacet dns Joh[ann]es Nele Thesaurari' ist' ecl[es]ie q obiit [ ]

Translaton.—Here lies Sir" John Cantwell, Precentor of this Church, who died Nov. 18th, 1531. On whose soul God have mercy. Amen. Milo, Bishop of Ossory, has granted an indulgence of forty days to all persons every time they say a Pater and Ave for the soul of the said Precentor.
Here lies "Sir" John Nele, Treasurer of this church who died [ ].

A floor slab with cross in relief. Both inscriptions are in raised Old English characters.

TOMB OF PIERCE, EIGHTH EARL OF ORMOND, AND HIS COUNTESS.
ST. CANICE'S CATHEDRAL.

(21) E.M.R.E. Hic iacent Petrus butteler, Comes Or: monie & Oss' q' obiit xxvi die Augusti A°. do' M° cccc° xxxix Et Margareta fiz Geralde Comitissa uxor ei' q. obiit ix die Augusti [ ].

Translation.—Here lie Peter Butler, Earl of Ormond and Ossory, who died Aug. 26th 1539, and the Countess Margaret Fitzgerald, his wife, who died Aug. 9th [1542].

A fine altar-tomb supporting recumbent effigies of the Earl and his Countess. The inscription is raised Old English The year of the Countess's death has been left uncarved.

(22) Omnib° ora[cion]e[m] do[mini]cam cu[m] salutac[i]one angelica p[ro] aiab° ceue[re]ndi p[at]ris dabid, dei gra[cia] ep[i]s[copi] Oss°, ac M[agist]ri thome Myghel ut'usq. iuris baccalarii, offi[cia]lis

Oss' ac ist' & Cass' eccliar' canо[nі]ci, q' h[i]c iac[ent], ac thome hakkett, burge[n]s^{9} ville Kylke[n]ii, d[e]bote dice[n]tib^{9}, tocie[n]s qocie[n]s cccc dies i[n]dulge[n]cie ^{9}ccdunt.^{9}

Hic jacet Nichola^{9} hakhed quo[n]da[m] burge[n]s^{9} ville Kylkenie filius & heres p[re]fati thome hakhed q' obiit [ ] die me[n]s^{9} [ ] anno domini millisimo ccccxx et Margareta Archer uror eiusde[m] Nich[ola]i q. obiit xxix die me[n]s^{9} Ap[r]ilis A° d' M°ccccc°xxviii. Q[u]or[um] aiab^{9} p[ro]piciet^{9} de^{9} A[m]e[n].

Translation.—An indulgence of four hundred days is granted to all persons every time they say devoutly a Pater and Ave for the souls of the Reverend Father, David, by the grace of God, Bishop of Ossory; of Master Thomas Myghel, Bachelor of both Laws, Official of Ossory, and Canon of the Churches of Ossory and Cashel, who [both] lie here; and of Thomas Hackett burgess of the town of Kilkenny.

Here lie Nicholas Hackett, burgess of the town of Kilkenny, son and heir of the aforesaid Thomas Hackett, who died A.D. 1520; and Margaret Archer, wife of the same Nicholas, who died April 29th, 1528. On whose souls God have mercy. Amen.

A plain altar-tomb. Inscription, raised Old English.

(23) . . . . . capitaneu^{9} turbarioru[m] comitis Ormonie q. obiit quarto die novebris A° do. M°cccc . . ir & Ellena Gras ur. ei^{9} A° do. M° cccc [rest uncut].

Translation.—[Here lie Edmund Purcell], captain of the kerns of the Earl of Ormond who died Nov. 4th 15[4]9; and Ellen Grace his wife [who died] A.D. 15. .

A fragment of a floor slab with shield bearing the Purcell coat of arms, viz., *three boars' heads couped two and one.* The inscription is in raised Old English letters,

(23a) Hic jacet Edmund^{9} Purcell capitaneu^{9} turbarioru[m] comitis ormonie q. obiit quarto die Novebris A° d' M [worn away] ℔ & Ellena Gras ur. ei^{9} q. obiit [ ] A° d^{9} M°cccc° [rest uncut].

Translation.—Here lie Edmund Purcell, captain of the kerns of the Earl of Ormond, who died Nov, 4th 1[549], and Ellen Grace his wife who died [ ] A.D. 15 . . .

A fragment of a floor slab commemorating the same two persons mentioned on the preceding monument. The upper part of the slab has the arms of Our

Lord's Passion. On the lower part was sculptured a miniature effigy of a man in armour in low relief, of which the bust only now remains. The date of Edmund Purcell's death, partially obliterated on both monuments, is supplied from O'Phelan's *Epitaphs on the Tombs in St. Canice's Cathedral.*

(24) Hic jacent Adam Cottrell, Jacob^{9} Cottrell, Ricard^{9} lawles et Walter^{9} lawless cu[m] ei^{9} uxor letícia courcy, quo[n]da[m] burge[n]s^{9} bille Kilk...nic, ac dni de Talbott is Inche q^{i} Walter^{9} obiit s[e]c[un]do die me[n]s^{9} dece[m]bris A^{o} d. M^{o}cccc qui[n]q[u]age[ssi]mo quor[um] aiab^{9} ppiciet^{9} de^{9} Ame[n].

Hic jacet Ric[a]rd^{9} lawles filius et heres dicti Walteri qui obiit bi die me[n]s^{9} Octobris A^{o} dni M^{o}cccc^{o}liii^{o}.

Hic jacet Jacob^{9} lawles frater et hexes Ric[ar]di lawles filii et heredis Walteri lawles q^{i} obiit ulti[m]o die Julii A^{o}. do[min]i M^{o}ccccclxii cui^{9} a[n]i[m]e ppiciet^{9} de^{9} Ame[n] et Adam lawles qi obiit xx die Octobris 1600. Et L[eti]tia Shee uxor ei^{9} q. obiit . . die Octobr. Mccccclxxb.

Credo q[uo]d rede[m]ptor me^{9} bibit et in nobissimo die de t[ex]ra surrectur^{9} su[m] et i[n] carne mea bidebo deu[m] salbatore[m] meu[m]. Que[m] bisuru^{9} su[m] ego ipse et non ali^{9} et oculi mei conspecturi su[n]t.

Translation.—Here lie Adam Cottrell, James Cottrell, Richard Lawles and Walter Lawles (with his wife Letitia Courcy), burgesses of the town of Kilkenny and lords of Talbot's Inch, which Walter died Dec. 2nd 1550; on whose souls God have mercy. Amen. Here lies Richard Lawles, son and heir of the said Walter, who died Oct. 6th 1553. Here lie James Lawles, brother of Richard Lawles, [which Richard was] son and heir of Walter Lawles, who died July 31st 1562, on whose soul God have mercy. Amen; and Adam Lawles, who died Oct. 20th 1600; and Letitia Shee his wife who died Oct. [5th] 1575.

I believe that my Redeemer liveth, and in the last day I shall rise out of the earth, and in my flesh I shall see God my Saviour. Whom I myself shall see and not another and my eyes shall behold.—Job. XIX., 25-7.

A large slab dating from the 13th century, as its ornamentation in the Early English style clearly shows. It appears to have been originally the covering stone of an altar tomb; was appropriated and inscribed by the Lawlesses in the 16th century; served as a floor-slab down to about 1860; and at present rests

on a pile of masonry, the whole resembling the usual altar-tomb. The inscription is in raised Old English, and, though the sculptor's name is nowhere mentioned, is the work of William O'Tunny.

(25) Hic jacet Johes gras miles ac baro de courtistown & Onorina brenach ux eius A° do.ⁱ M° c.ccc°lii, biii die me[n]sⁱ [rest broken off].

Roricus otwnne fabricavit Estam tu[m]bam.

Translation.—Here lie John Grace, Knight, and Baron of Courtstown, and Onorina Brenach his wife, 8th of [ ] 1552.
Rory O'Tunny made this tomb.

TOMB OF SIR JOHN GRACE, OF COURTSTOWN ST. CANICE'S CATHEDRAL.

An altar-tomb. On the covering slab is the recumbent effigy of Sir John Grace in armour. At the foot of the monument is sculptured the lion rampant of the Grace family. The inscriptions are in raised Old English letters.

(26) [Hic jace]t Jacobⁱ Purcell filiⁱ Phillippi de ffoukerath qⁱ obiit xi die me[n]sⁱ Octobris A° d mⁱ ccccc°lii et Johan[n]a Shortals uxor eiⁱ q. obiit [ ] die me[n]sis. [ ] ano di M°cccc°[ ] quorⁱ aiabⁱ ppiciet deⁱ Ame[n]. Jesus. M[aria].

Credo quod rede[mp]tor meⁱ vivit et i[n] novissimo die de t[er]ra surrecturⁱ sum Et i[n] carne mea videbo deu[m] salvatore[m] meu[m]. Que[m] visuⁱ su[m] ego ip[s]e et no[n] alⁱ et oculi mei co[n]specturi su[n]t. Susrepit israel pueru[m] suu[m] recordatⁱ mi[sericord]ie sue. Letatⁱ su[m] in his que dicta su[n]t m[ih]i i[n] domu[m] d[omi]ni ibimⁱ.

Willelimⁱ Otun[n]y fab[ri]cavit Esta[m] tu[m]ba[m]. pro me p[recor] o[ra].

TRANSLATION.—[Here lie] James Purcell, son of Philip, of Foulksrath, who died Oct. 11th 1552, and Johanna Shortall, his wife, who died 15 . On whose souls God have mercy. Amen. Jesus. Mary.

I believe that my Redeemer liveth &c. [as in inscription 24 *supra*].
He hath received Israel, his servant, being mindful of his mercy.
I rejoiced at the things that were said to me, we shall go into the house of the Lord.
William O'Tunny made this tomb. Pray for me I beseech you.

A floor-slab. At the head are the arms of the Crucifixion ; below is a shield charged with *three boars' heads couped*, and over it the word **Purcell** ; underneath this shield is another bearing *on a cross five lions' heads erased close*, and over it the word **Shortals.** The entire inscription is in raised Old English characters.

(27) **Hic jace[n]t Ricard⁹ hay Et Anastasia Kygho e[ı̃] uxor q[uor⁹] aiab⁹ pp]iciet⁹ de⁹ Ame[n]. dns Will[el]m[u]s hay s[u]bdecan⁹ et vicarius de donfarte obiit xviii° die Januarii A°. d. M°:cccc° : lvii°.**

TRANSLATION.—Here lie Richard Hay and Anastatia Kygho (Kehoe), his wife ; on whose souls God have mercy. Amen. "Sir" William Hay, Dean's Vicar, and Vicar of Donfarte (now Danesfort), died Jan. 18th 1557.

A floor-slab ornamented by the arms of the Passion, a chalice and Host, a heart pierced with swords, and a priest's cap having around it the text : **da mihi cor tuu[m] & [su]fficit,** that is, Give me thy heart and it is enough. The entire inscription is in raised Old English characters. On the 3rd June, 1551, William Haye, chaplain, was presented by the Crown to the vicarage of St. Michael the Archangel of Dunferte, Diocese of Ossory, and County Kilkenny, vacant by the death of James Donell, late vicar, and in the King's presentation for this turn.[1] This appointment was schismatical, but must have been afterwards confirmed on the accession of the Catholic Queen Mary. Hay's title of Sub-Dean shows that he was head of the College of the Vicars Choral of St. Canice's.

(28) **Hic j . . . . . cccclxvi, Et Leticia Walme uxor eius q. obit [ ] die me[n]s⁹ [ ] an[n]o dni mccccclx.**

TRANSLATION.—Here lie . . . . . [1]566, and Leticia Walme, his wife, who died . . . . 1560.

[1] *Fiants* of Ed. VI.

A fragment of a floor-slab, with a segmental cross in relief. The inscription is in raised Old English letters.

(29) Hic. jacet. honest⁹. ac. di[scret⁹. vir. dn]s. Nicholaus. Motyng. quo[n]da[m]. ca[n]cellari⁹. Esti⁹. ecc[lesie. & rector.] de Kilder. qⁱ. obiit. xiiii. die. me[n]s⁹. feb⁹arii. A°. d⁻ⁱ. M°cccc°lxviii. cui⁹. a[n]i[m]e. ppicietur. de⁹. Ame[n]. Jesus. +

Translation.—Here lies the honourable and prudent man, "Sir" Nicholas Motyng, Chancellor of this church and Rector of Kilderry, who died Feb. 14th 1568, on whose soul God have mercy. Amen, Jesus.

This appears to have been originally a floor-slab, but it now forms part of the elaborate mural tomb of the Murphys. The inscription is in raised Old English; the obliterated portions are supplied above in brackets from O'Phelan's *Epitaphs*

(29a) A fragment of a floor-slab, with an interlaced segmental cross in relief and the date "1570."

(30) [Hic ja]cet dn̄s Will⁹ Vale quoda . . . . . iu⁹ Eccle qⁱ obiit xxi°. die me[n]s⁹ . . . . . m°v°lxxi.

Translation.—Here lies "Sir" William Vale [Precentor] of this church who died . . . 21st 1571.

A fragment of a floor-slab, now missing. The inscription is here copied from Graves and Prim's *History of St. Canice's Cathedral.*

(31) Hic. jac[et Ricar]dus Butler Vicecomes Montgarret qⁱ obiit 20 dece[m]br[i]s 1571.

Translation.—Here lies Richard Butler, Viscount Mountgarret, who died Dec. 20th 1571.

An altar-tomb. On the covering table is a sculptured effigy of Lord Mountgarret clad in armour.

(32) Hi[c j]acet Petr⁹ mylotte q[uo]nda[m] burge[n]s⁹ Kilken[nie qⁱ obiit . . . die m]ensis februarii [Anno d⁻ⁱ] 1580 Et Joanna Noulan eius ux[o]r q. obiit x die mensis decembris . . . 75.

Translation.—Here lies Peter Mylotte, burgess of Kilkenny [who died] February the . . . 1580, and Johanna Noulan his wife who died Dec. 10th 1575.

A floor-slab, with inscription almost effaced. This is the "Patrick Kerin" tomb of Graves and Prim's *History of St. Canice's Cathedral.*

(33) [Hic] jacet Christophorus Gafneus quond[am] Ossoriensis ep[iscop]us q[i] obiit iii° die m[en]s° Augusti A° d[i] m°cccc°lxxvi°.

Translation.—Here lies Christopher Gaffney, Bishop of Ossory, who died Aug. 3rd 1576.

A floor-slab with interlaced segmental cross down the centre. Dr. Gaffney was the second Protestant Bishop of Ossory.

(34) . . . . . owli quond[am] marcator burg̃es° ville hibernicane Kilkeni q. obiit 8 die [ ] . . . . . e bur[gen]sis q. obiit [ ] die mensis [ ]. . . . . Et Elina . . . uxor ei° q̄ obiit [ ] die mensis Marcii 1579.

Translation.—Here lie . . . . . [D]owli, merchant, burgess of Irishtown, Kilkenny who died 8th . . . . . burgess of the same town, who died. . . . . and Elina, his wife, who died March 30th 1579.

A fragment of a floor-slab. This fragment was much larger in 1858, since which date a portion of it has disappeared; the remaining portion, containing the inscription from e bur[gen]sis to the end, now lies against the north wall of the churchyard. The early part of the inscription has been copied from Graves and Prim's *History of St. Canice's Cathedral.*

(35) Hic jacet Reverend° pater Nicholaus Walshe q°nd[am] ossor° Epūs q[i] obiit die mēs° decebris xiiii A° d[i] m°b°lxxxv°.

Translation.—Here lies the Rev. Father Nicholas Walsh, Bishop of Ossory, who died Dec. 14th 1585.

An altar-tomb with plain covering table. Dr. Walshe was Protestant Bishop of Ossory.

(36) Qui clari fuerant fili *(sic)* spesq. alma parentū
Bourcheri Charolus fredericusq. Philippus
Ossa Immatura simul flebilis nunc contigit urna
Morte puer Juvenis virq. senexq. cadit.
Quorum alter obiit [17 die Se]ptembris 15[84];
Alter viii° die Martii A° 1587.

TRANSLATION.—Charles and Frederick Philip Bourchier were the fair sons and fond hope of their parents. The mournful urn now covers together their immature remains. By death falls the boy, the youth, man in his prime, and man in old age. One of these [brothers] died Sept. 17th 1584, the other, March 8th 1587.

A mural tablet with sculpturings of several coats of arms. The inscription is in raised Old English characters.

(37) Hic jacet dns Robertus Gafny Capellan^{9} q. obiit xix die mens^{9} Septembris A° d' m°cccc°lxxxx°i.

TRANSLATION.—Here lies "Sir" Robert Gaffney, Chaplain, who died Sept. 19th 1591.

A floor slab with interlaced segmental cross in relief.

(38) [H]ic jacet Th[omas Pembrock quondam b]urge[n]s^{9} ville Kilkenie qui obiit x die Septe[m]br^{9} A° d^{i} [. . . . Hic etiam jacet David Pemb]rock filius dicti thomae q. obiit 14 die me[n]sis Octobr^{9} an 1590, [Et Thom]as filius dicti David una cum [eius uroribus Alicia] Ragget et Katharina Archer. [Dictus Th]omas obiit 25 Januarii 1616 [et fuit] unus primorum bicecomitum [Kilkenie]. [Dicta] Alicia Ragget obiit 21 [die mensis . . . . . 15]85, Katharina Archer obiit [ ] . . . . us filius dicti Thomae Pembrocke [ ]. Johanna Ragget uror dicti . . . . .

TRANSLATION.—Here lie Thomas Pembrock burgess of the town of Kilkenny, who died Sept. 10th . . . . ; and David Pembrock, son of said Thomas, who died Oct. 14th 1590; and Thomas, son of said David, with his wives, Alicia Ragget and Katherine Archer. Thomas died Jan. 25th 1616, having been one of the first sheriffs [of Kilkenny city]. Alicia Ragget died. . . . 21st 1585. Katherine Archer died [ ]. Richard son of said Thomas Pembrocke [died Oct. 3rd, 1639] Johanna Ragget wife of said [ ].

A floor-slab with end chiselled off to fit it into the floor of the church. It is ornamented with an interlaced segmental cross. The inscription is in raised Old English characters.

(38a) Hic jacet honorina Gras Filia Johis grace milit^{is} ac quond' uror oliveri shortall dni de Ballilorcan q obiit 6 die mē's's december A° d^{i} m°cccc°96.

TRANSLATION.—Here lies Honorina Grace, daughter of John Grace, Knight, and wife of Oliver Shortall, lord of Ballylarkin, who died Dec. 6th 1596.

The table of an altar-tomb, found beneath the floor of the church, but now resting on masonry. It has a full-length recumbent effigy of the lady, whose head is adorned with the horned head-dress then in fashion.

(39) Hic jacet Gulielm⁹ Donoghou quond[am] burgensis ville de Eristoune juxta Kilkenia[m] q⁹ obiit xiii die me[n]s⁹ novembris A° d⁹ M° 1597 Et Gatharina Mara ei⁹ uxor q^ae obiit [ ].

Translation.—Here lie William Donoghou, burgess of Irishtown by Kilkenny, who died Nov. 13th 1597, and Catherine Mara, his wife, who died [ ].

A floor-slab with beautiful cross. The inscription is in raised Old English characters.

(40) . . . . . ustriss. d⁹[a] Ellana Butler nobiliss. viri d⁹ Petri Butler, Ormoniae Comitis filia et ux . . quo[n]da[m] pia clarissimi d⁹ Donaldi obr . . n tomondiae comitis q. obiit 2 die Julii 1597.

Translation.—Here lies the most illustrious Lady Ellena Butler, daughter of the most noble Peter Butler, Earl of Ormond, and pious wife of the most illustrious Donald O'Brien, Earl of Thomond, who died July 2nd 1597.

A floor-slab, with cross down the centre, and richly ornamented with instruments of the Passion, &c. The inscription is in raised Old English letters.

(41) Hic jacent Jacobus Sentleger de Ballefennon q⁹ obi . . . mo die feb[ruarii] . . . . . Egidia toben . . . . . obiit 2 die mensis . . bembris 1570 et Patricius sentleger filius secundus eor. q⁹ obiit xxi die mensis februarii 1607 [et] margareta Shee ei⁹ uxor q^e obiit [ ] die mensis [ ].

Translation.—Here lie James Sentleger of Ballyfennon, who died Feb. 1st . . . and Egidia Tobin, [his wife], who died Nov. 2nd 1570, and Patrick Sentleger, their second son, who died Feb. 21st 1607, and Margaret Shee his wife who died [date uncut].

A floor-slab ornamented at the top with an escutcheon charged with a bend, and, over it, in chief, the words bin gulen argent, signifying probably, that the

family arms were *argent, a bend gules.* Ballyfennon, also written Ballyfennor, is now included in the townland of Newtown, parish of St. Canice's. The date of James St. Leger's death is probably 1557.

(42) Hic jacet Georgius Savadge filius Georgii Savadge quondam ville Kilke[nie bur]gensis qui obiit [ ] die mensis [ ] A° d[i] mcccc [ ].

HIC JACET . . FILIVS (*sic*) MARGARETA SAWADGE.

TRANSLATION.—Here lies George Savadge, son of George Savadge, burgess of the town of Kilkenny, who died [ ] 15[ ]. Here lies his daughter Margaret Sawadge.

A floor-slab with interlaced segmental cross in relief down the centre. The first inscription is in raised Old English characters. The latter is in raised Roman capitals. The Savages were an old mercantile family in Kilkenny. They also wrote their name Seix (pronounced *Size.*)

(43) Hic jacet Thomas Sawage quoda burges[9] . . . . . icolaa Schee uxor ei[9] q̄ obiit [ ] die [ ] mes[9] . . . ccc . . .

. ARDVS CANTWEL.

TRANSLATION.—Here lie Thomas Savage, burgess of Kilkenny and Nicholaa Shee, his wife who died . . . . . .ard Cantwell.

A floor-slab with interlaced central cross. The end of the slab has been chiselled off. The inscription is in Old English characters, except the last two words, which are in Roman capitals.

(43a) Hic jacet Elena . . . . .

TRANSLATION.—Here lies Ellen . . . . .

A fragment of a floor-slab with beautiful central cross. The inscription is in raised Old English letters, and belongs to the early part of the 16th century.

(44) . . . jacet dionisius Kely c[t ux. ei[9]] morina uuhelan A° d[i] m°cccc°xl.

TRANSLATION.—[Here] lie Denis Kely and [his wife] Mor Whelan, A.D. 1540.

A floor-slab with segmental cross. The inscription is in Old English characters.

Morina, the christian name of the lady here commemorated, is a Latinized form of the old Irish female christian name Mor, now changed to Mary.

(45) Hic jacet Donat⁹ Brin et margareta seerlock.

TRANSLATION.—Here lie Donogh Byrne and Margaret Sherlock.

A fragment of a floor slab ornamented with a cross, and with sculpturings in relief of two adzes, an auger, and a carpenter's square. The inscription is in raised Old English letters.

(46) . . . . . et belina shee bror dcti thome . . . . . obiit . . . . Richard⁹ obiit . . . .

TRANSLATION.—[Here lie] . . . . . and Beale Shee wife of the said Thomas . . . . . died . . . . . Richard died. . . .

A small fragment of a floor-slab showing portion of the base of a cross. The inscription is in Old English lettering.

(47) . . . . . dns de balitohyr ac de cloighcordeile i com.

TRANSLATION.—[Here lies . . . . . Cantwell] lord of Ballintogher and Cloighcordeile in the Co.

A fragment of a floor-slab, now missing. The inscription, which is in raised Old English characters, has been copied from Graves and Prim's *History of St. Canice's Cathedral*. It, no doubt, commemorates some member or members of the Cantwell family. In Kilcooley Abbey there is a monument marking the grave of William Cantwell "dominus de Ballyntohyr & Cloghecordely" who died April 22nd [year missing]. and his wife Margaret Butler who died Nov. 21st, 1528. Balintohyr (not Balintobyr, as the *History of St. Canice's* has it,) is now Ballintogher, in the civil parish of Graystown, Barony of Slieveardagh, Co. Tipperary; Cloighcordeile is now Clogharaily, in the civil parish of Loughmoe East, Barony of Eliogarty, and same Co. of Tipperary.

(48) Hic jacet Petrus bolger qui obiit 8 die Septembris 1601 et uxor eius Joanna Walshe quae obiit 29 die januarii 1608.

OPIFICE ME WALTERO KERIN.

TRANSLATION.—Here lie Peter Bolger who died Sept. 8th 1601 and his wife, Johanna Walsh, who died Jan. 29th 1608. Walter Kerin was my sculptor.

A floor-slab with central cross of the pattée form. The inscription is in raised Old English characters, except the part relating to the sculptor, which is in Roman capitals.

(49) Hic iacet joanes marob Quonda Civitatis Kilkenie burgensis q^i obiit 23 die Decembris 1601 Et margareta Riane uror eius q^ac Obiit 9 die januarii 1609.

Translation.—Here lie John Marob, burgess of the city of Kilkenny, who died Dec. 23rd 1601, and Margaret Riane, his wife, who died Jan. 9th 1609.

A floor-slab with an I.H.S. in relief and a small Maltese cross arising from the letter H. The inscription is in raised Old English letters.

(50) HIC . JACET . CORPVS . DIANÆ . WOODLEFE . QUÆ . OBIIT . 13 . DIE . IANVARI . A.D. . 1604.

Translation.—Here lies the body of Diana Woodlefe, who died Jan. 13th 1604.

A mural tablet. Inscription in raised Roman capitals.

(51) Hic jacet Gulielm^o Hollechan de Civitatae Kilkenie burges^o q^i obiit 1 die januarii 1609 et morona macher ei^o uror q^e obiit [rest uncut]

Translation.—Here lie William Holohan of the city of Kilkenny, burgess, who died Jan. 1st 1609 and Mor Maher, his wife, who died [ ].

A floor-slab with central cross, beside the shaft of which are sculptured a fly-shuttle, temples, frame of a spring-loom and spool of yarn, emblems of the weaver's trade. The inscription is in raised Old English letters.

(52) A mural tablet with the coat of arms of Dr. John Horsfall, Protestant Bishop of Ossory.

(53) Inscription to Dr. Deane, Protestant Bishop of Ossory.[1]

(54) Inscription commemorating Elizabeth Barlow, wife of Jonas Wheeler, Protestant Bishop of Ossory.

(55) Edmonde brenan. Robert Kinighan. Edward Kinighan 1615.

This slab is now missing. The inscription, which is in raised Old English, has been copied from Graves and Prim's *History of St. Canice's Cathedral*.

[1] See inscrip. 10, *supra*.

56) In Obitum probae ac modestae admodum mulieris margaretae Wale uxoris joannis Namoy y Kelly generosi Connachtiensis, obiit 2° maii a di 1623, ipsius mariti funebre Hexastiron :

Grata Deo delecta toro dilecta marito
Moribus et vita hic culta sepulta jacet
Ellius Ingenium Ingenuum pietasq. fidesq.
Dona fuere suo dos satis ampla viro
Quanquam jure suo sua corpora Terra reposcat
Tanta vir digna est Hospite Terra Tamen.

Translation.—A mournful Hexastic composed by her husband on the death of the discreet and modest woman, Margaret Wale, wife of John Na Moy O'Kelly, Esq., of Connaught; she died May 2nd 1623.

A mural tablet. The inscription is in raised Old English characters. John Na Moy O'Kelly was settled at Creagh, near Ballinasloe.

(57) Inscription commemorating William Johnson, Protestant Dean of Ossory.

(58) Inscription to the memory of Mrs. Mary Stoughton.

(59) Inscription to the memory of David Rothe, Bishop of Ossory.[1]

(60) HIC . IACET . GVLIELMVS . KELLY . QVONDAM . CIVITATIS . KILKENIAE . BURGENSIS . QVI . OBIIT . 27 MENSIS . MAY . ANNO DNI . 1644 . ET . VXOR . EIVS . CHARA . MARGARETA . PHELAN . QVAE . OBIIT . 2 . DIE . OCTOBRIS . ANNO . DM . 1635.
MISEREMINI . MEI . MISEREMINI . MEI . SALTEM . VOS . AMICI . MEI . IOB . 19C.

Translation.—Here lie William Kelly, burgess of the city of Kilkenny, who died May 27th 1644, and his dear wife, Margaret Phelan, who died Oct. 2nd 1635. Have pity on me, have pity on me, at least you my friends. Job, xix.

A low altar-tomb. The inscription is in raised Roman capitals, in parallel lines, at the top of the covering slab. Below the inscription is a plain segmental cross with other religious emblems. Over the tomb, in the wall, is a tablet with a shield bearing *two lions rampant supporting a castle, triple-towered, two ropes depending from the battlements, a crescent for difference*, for Kelly; impaling *a cross engrailed between four martlets*, for Phelan. Beneath the escutcheon are the letters W. K., M. F.; the motto, TVRRIS FORTIS MIHI DEVS; the date 1642; and the distich :—

SPIRITVS AMBORVM CÆLI VERSATVR IN AVLA
INFRA NVNC QVORVM CORPORA TERRA CAPIT,

[1] See Vol. I. pp. 103-4.

(61) D. O. M.

ELOQVIO CLARVS VIRTVTE FIDEQ' IACOBVS
CÆLVM MENTE HABITANS HOC HABET OSSA SOLO.

IACOBVS CLARVS PROTONOT[ARIVS]
[RECT]OR ECCLESIÆ D. IOAN[N I S]
. . . . . CESIS . . . . . .

VIR BON[VS ET] BEN[IGNVS]
[VERE]CVNDVS VISV MORIBVS MODESTVS
ELOQVIO DECORVS, A PVERO IN VIRTVTIBVS
EXERCITATVS, DEO DEVOTVS, HOMINIBVS
AMABILIS ET OMNIBVS BONORUM OPERUM
EXEMPLIS PRAECLARVS. OBIIT AN. 1643
14 NOVMB. SUB AURORAN CUM MAXIMO
PIORVM HOMINVM LVCTV.

TRANSLATION.—James Cleere, Prothonotary [Apostolic], Rector of St. John's, and . . . . . Diocese of [Ossory], a good and gracious man, modest in aspect, chaste in morals decorous in speech, practised in virtue from youth, devoted to God, beloved of men, and distinguished as a model of all good works. He died about day-break, Nov. 14th 1643, to the great regret of good men.

A floor-slab broken across the middle. At the top is a representation of an altar, with a chalice and the Host, and at either side a candle lighting in a candlestick. Under this is the inscription in parallel lines, in Roman capitals. Below is a shield, with the Cleere arms, viz. : *a fesse between three spread eagles*, and under it a scroll inscribed IACOBVS CLARVS. The shield is surmounted by a Cardinal's hat having on each side three rows of corded tassels interlaced.

(62.) D. O. M. Ad Pietatis Et Mortalitatis Memoriam Clarissimus Et Nobilissimus Dominus D. EDMVNDVS Blanchuille, Eques Auratus, D. de Blanchuills Towne, Killmodemucke, &c. Ac Nobilissima D. ELIZABETHA BVTLERA Vxor pientissima, perillustri Domino Giraldo Blanchuille, filio charissimo Primo-genito, Viro Optimo Immatura Morte praerepto, Sibi, Liberis, posterisq' Suis Monumentum Hoc erexerunt Mense Augusti, 1647. GIRALDVS obiit 21° Februarii, 1646. Edmundus [ ] Elizabetha [ ].

Requiescant in Pace . Amen.

Epitaphium.

Qui patri in terris succedere debuit haeres
In tumulo huic haeres cogitur esse pater.
Est oriens primus, moriens postremus, et idem est
Ortu posterior, interituq' prior.
Mors haec mira facit, mutat quadrata rotundis,
Mors fera, quae gnatum sic rapit ante patrem,
Et gnatum, virtute senem, iuuenemq' diebus,
Gnatum Blanchueliae spem columenq' domus.
Sed quoniam fera mors vitam sine labe caducam
Abstulit, aeternum dat diadema Deus.

A Renaissance tomb, with incised inscription, and coats of arms.

(63) PRAY . FOR . IOHN . BRENAN . CARPINTER . WHO . DYETH . YE . 8TH DAY OF [8 BER . 1646 . AND . HIS . WIFE . ANNE NY . GLANLOW. DEAD THE . . . .].

A plain floor-slab with inscription in raised Roman capitals. The portion of the inscription in brackets is now missing, and has been supplied from Graves and Prim's *History of St. Canice's Cathedral.*

(64) D. O. M.

SACRVM.

ILLMVS. AC NOBMVS. DNVS RICHARDVS BVTLER VICE COMES DE MOVNTGARET, BARO DE KELLS &c.

Ex Antiquissimis primariæ in Hibernia Nobilitatis familiis oriundus, Vtpote Petri Butler Ormoniae et Ossoriae Comitis ac Margaretae fitz Gerald filiae comitis de Kildar pronepos, vir Religione in Deum, pietate in Patriam, fidelitate in Regem, Pace belloq' conspicuus, de Rege, Regno, Ecclesia Dei, pro quibus Fortiter periculosis et maxime turbatis temporibus stetit optime meritus; faelicis ac foecundae Prolis Parens; sibi, maioribus, ac Posteris hoc Monumentum pie posuit; memoriam sui nunquam morituram reliquit. Obiit ille Ano. 1651.

Defunctus [sic], ac nobilissimae Vice Comitum de Mountgaret familiae bene precare Viator.

A huge mural monument of black marble in the Renaissance style. The inscription is in small Roman letters and incised. The two last figures giving the date of Lord Mountgarret's death have been added only during the last forty years.

TOMB OF RICHARD, THIRD VISCOUNT MOUNTGARRET.
ST. CANICE'S CATHEDRAL.

(65) HIC IACET GVLIELMVS KYVANE, ROBERTI FILIVS, QVONDAM CIVITATIS KILKENIAE, VIR DISCRETVS, QVI SIBI, CHARISSIMAE VXORI SVAE, ELIZABETHAE BRAY, LIBERIS AC POSTERIS, HOC MONVMENTVM FIERI FECIT, 1647.

OBIIT GVLIELMVS [ ] DIE MENSIS [ ] ANNO DMI. [ ], ETIAM VXOR EIVS ELIZABETHA [ ] DIE MENSIS [ ] ANNO [ ].

A floor-slab with a segmental cross. The inscription is in raised Roman capitals.

(66) D. O. M.

RDVS. D. IACOBVS SHEE GVLIELMI SENATORIS ET IN HAC KILKENIENSI CIVITATE, BENE, PRVDENTER ET FÆLICITER FVNCTI TER PRÆTORIS OFFICIO, FILIVS, DIVINI CVLTVS, ET ANIMARVM ZELO RELIQVISQVE QVÆ VERVM DEI SACERDOTEM DECENT, VIRTVTIBVS CONSPICVVS : PRÆBENDARIVS DE TASCOFFIN, VICARIVS DE CLARAGH, ECCLESIÆ CATHEDRALIS SANCTI CANICI PROVIDVS PROCVRATOR ET VICARIORVM COMMVNIS AVLÆ INDVSTRIVS PROVISOR ; INTER ALIA PIETATIS OPERA MONVMENTVM HOC SIBI, SVOQVE GERMANO FRATRI R. D. IOANI SHEE PRÆBENDARIO DE MAYNE, PAROCHIÆ SANCTI IOANNIS EVANGELISTÆ KILKENIÆ VICARIO FIERI FECIT. OBIIT D. IACOBVS DIE 29 MENSIS APRI' ANO DNI 1648 OBIIT ETIAM D. IOANNES DIE [ ] MENSIS [ ] ANO. D. 16[ ].

ÆTERNAM ILLIS REQVIEM, ECCLESIÆ DEI PACEM
ET TRANQVILITATEM PRECARE VIATOR.

Epitaphium.

Vna parens fausta fratres Quos protulit aluo
Vna Sacerdotes Continet Vrna Duos.

MONUMENT OF THE BROTHERS, JOHN AND JAMES SHEE, PRIESTS, A.D. 1648.

A Renaissance monument bearing at top a sculpturing of the Shee and Walsh coats of arms. Underneath the shield is the motto VINCIT VERITAS. The inscription is incised. In the floor under this monument is a slab inscribed : OSTIVM MONVMENTI D. IACOBI SHEE SACERDOTIS. Fathers James and John Shee were sons of William Shee and Margaret Walsh, whose monument may be seen in St. Mary's churchyard.

(67) D. O. M.

D. PATRITIVS MVRPHIE, CIVIS, SENATOR & QVONDAM PRAETOR KILKENNIENSIS, VIR PRVDENS, PROBVS, PIVS, PAVPERVM & PVPILLORVM MERITO PARENS, MORTALITATIS DVM VIVERET MEMOR, SIBI, CHARISSIMAE VXORI SVAE ANASTASIAE PHELAN, MATRONAE LECTISSIMAE, OPTIMAE, NVMEROSAE NEC NON ERVDITAE PROLIS MATRI, FILIO AC HAEREDI SVO RICHARDO MVRPHIE OMNIBVS MVLTVM CHARO, VICE-COMITIS MVNERE KILKENIAE SVMMA CVM LAVDE FVNCTO, AETATIS FLORE PRAEREPTO, EIVS VXORI ELISAE ROTHE, LIBERIS AC POSTERIS MONVMENTVM HOC POSVIT. OBIIT PATRICIVS 3 DIE MENSIS MARTII 1648, ANASTASIA 6MO. DIE FEBRVARII 1646, RICHARDVS 8AVO. JVNII 1643, ELISA [ ] DIE MENSIS [rest uncut].

Exaltans humiles Deus hic extolle sepultos
Qui fuerant humiles semper amore tui
Qui requiem, uitam, solamen, dona, salutem
Pauperibus dederant his miserere Deus. Amen.

Epitaphium.

Junxit amor viuos ; vno mors jungit amantes
Marmore ; non moritur qui bene vixit, amor.
Christi verus amor post mortem viuit & addit
Æternae vitae gaudia connubio.

Iohn Murphy the son of the above mentioned Richd. died 16 Novr. A.D. 1690. Mary Tobin, the wife of Iohn 17th Ianuary 1690-1. Barnaby Murphy the son of Iohn 28 Ianuary 1741. Mary Shee, his wife, died 3 November 1737. Thomas, the son of Barnaby (who in compliance with his own wishes is interred outside this wall, but in the Family burial ground) departed this life 18th Sepr 1776, in the 68 year of his age. Also his wife Mary Meagher who died 30 day of Sepr. 1787 in the 58 year of her age. Barnaby Murphy, the eldest son of Thos. & Mary Murphy died in London the 4th of June A.D. 1802 & in the 61 year of his age. His body lies deposited in a Tomb in the churchyard of St. Pancras.

An elaborate Renaissance monument, with a shield at top bearing the Murphy arms impaling those of Phelan. The inscriptions are incised.

(68) Inscription to the memory of Thomas Hill, Protestant Dean of St. Canice's.

(69) Inscription to the memory of John Bushop or Bishop.

(70) Inscription to the memory of Mrs. Foulkes.

(71) HERE LYETH THE [BODY] OF RICHARD LONGE WHO DEPARTED THIS LIFE THE 18TH OF APRIL ANNO DOMINI 1690.

A floor-slab with inscription in Roman capitals.

(72) *Hic jacet Thomas Ottway Ossoriensis Episcopus qui Obiit sexto die Martii* 1692–3 *Aetatis suae* 77.

A floor-slab with inscription in italic characters. Dr. Otway was Protestant Bishop of Ossory.

(73) hic jacet Richard^{9} Clonā quōdā burgēs^{9} ville Kilkenie q^{i} obiit [ ] et helena Rothe uxor ei^{9} q obiit [ ].

A floor-slab of close of 16th century, with central cross, also with sculpturings of the emblems of the shoemaker's trade, viz.: cutting and paring knives, awl and slicker, &c. The inscription is in raised Old English characters.

(74) Here lies John Sprice qi. obiit [ ] die [ ] and his wyfe Joane Kennede qe obiit [ ] die [ ].

A small coffin-shaped monument of about 1580. There is a raised central cross. The inscription is partly in Old English, and partly in small Roman, characters.

(75) . . . [dmundus] butler q . . . [die mēs^{9}] julii A^{o} d^{i} . . . . . [nie ei^{9} u]xor q. obiit x . . . . . .

A fragment of a floor-slab with raised Old English inscription dating from about 1540. The portions of the inscription in brackets above are now missing, but are supplied from Graves and Prim's *History of St. Canice's Cathedral.*

(76) hic jacet Antoni^{9} O'Boue Et mari. Gale.

A plain floor-slab of about 1600, with raised Old English inscription.

(77) HERE LYETH WILLIAM O'DOWLEY.

A floor-slab with inscription in raised Roman capitals. Date, about 1650.

This exhausts the list of inscribed tombs within the Cathedral, dating from before the year 1700.

In the Cathedral Churchyard :

. . . . ıpp⁹ bryk cui⁹ aıe ppıcıet deus. Amen.

TRANSLATION.—[Here lies] Philip Bryk. On whose soul God have mercy. Amen.

A floor-slab lying against the north wall of the churchyard, and which was, no doubt, formerly inside the church. The top has been chiselled off, thus destroying the upper portion of the beautiful incised floriated cross which runs down the centre. The inscription is in incised Old English characters. Date, the 15th century.

Beside preceding lies the fragment of the "Dowli" monument, the inscription on which has been already given.[1]

Hic jacet R. D. Edmundus Murphy Sacræ Theologiæ Doctr. qui obiit 29 die Januarii Anno Dni. 1705. Requiescat in pace. Amen. Hic etiam jacet Revdus. Dns. Walterus Walsh qui obiit die 9 Novris. Ano 1748 & 64 suæ Ætatis. Requiescat in Pace. Amen.

A headstone in the space between the Round Tower and the Cathedral porch. Dr. Murphy was P.P. St. Canice's, and afterwards of St. Mary's, and died in January, 1705-6. Father Walter Walsh cannot be identified.

Pray for ye soul of ye Revd. Father James Keauanagh, who depd. April ye 13th 1753. Aged 38 yrs. God be Merciful to ye Souls of his parents & Family.

A headstone now lying flat on the ground close to the preceding monument. Father Kavanagh was P.P. of Muckalee and Archdeacon of Ossory.

Bishop John Dunne's monument,[2] an altar-tomb, is close to preceding.

Hic jacent reliquiae Reverendi D. Joannis Byrne, dum vitam ageret, R. C. Decani Ossoriensis. Huic quaecumque Virtus vel Christianae Religionis adornare ministrum vel hominum posset conciliare Amorem nulla defuit. Comis, prudens, mitis & beneficus, cunctis quibus fuerat notus non leve sui reliquit Desiderium. Ille cui vigilantissime profuit gregi lugubri mortem planctu prosecutus est, et ademptum haud cessabat moerere pastorem. Heu ! nec facilis Morum Suavitas, nec Pietas docta simul & fervida, nec profusae plurimorum Lacrymae, ineluctabile remorari valuere Fatum. Obiit Anno Ætatis 64, Domini vero 1801. Requiescat in Pace. Amen.

[1] See p. 161, *supra*.
[2] See Vol. I., p. 209-10.

A table of an altar-tomb now lying against the south wall of the churchyard. Father Byrne was P.P. St. Canice's, and Dean of Ossory.

R. D.
IACOBVS SHEE
PROCVRATOR
TEMPLI.
1647.

Inscription in raised Roman capitals on a slab 18 in. long and 11 in. wide, inserted in the churchyard wall beside the entrance door from Kenny's Steps. Father Shee died April 29th, 1648.[1]

The Episcopal Manor or Palace at St. Canice's.

We have already advanced the theory that, previous to the Synod of Rathbreasail, in 1118, Kilkenny was an old episcopal See dependent on the See of Saighir, having its cathedral at St. Canice's, and consisting probably of the two old Deaneries of Kilkenny and Siller. In proof of our theory we can put forward but one argument, but it is one of undoubted weight, viz., that from time immemorial a portion of St. Canice's parish belonged to the temporalities of the See of Ossory.

The original extent of the see lands of St. Canice's is unknown. They certainly included the site of the Irish Town, that is, all of the present city of Kilkenny lying north of the River Bregach, which flows into the Nore under Watergate (formerly Cotterell's,) Bridge; they also included the site of the portion of the city lying between Watergate, on the north, and St. Kieran's Well in the Fish Market, on the south, and comprising all Parliament-street; they included, moreover, we must presume, such denominations as the Bishops' Meadows, Bishops' Demesne, and Bishops' Hill.

In 1245, Bishop Geoffry de Turville had a royal grant of a yearly fair in his manor of Kilkenny, to last for eight days, and of a weekly market there on Wednesday. In 1399 the episcopal manor house, called Oldcourt, was found, by inquisition, to be of no value, because it had been thrown down (quia humo prostratur). This manor of Oldcourt must have stood somewhere in the vicinity of the Cathedral. Wherever it stood, it had long ceased to be occupied by the Bishops, for the episcopal residence, at Kilkenny, in the time of Geoffry St. Leger (1260-87) stood on the site of the Common Hall, and was handed over by that Bishop to the Vicars Choral of St. Canice's.

The presentation of his own residence to the Vicars may seem to be, and, no

[1] See p. 170, *supra*.

doubt, was, a great sacrifice on Bishop St. Leger's part; but it must be borne in mind that at this period and during the three succeeding centuries our Bishops had noble manor houses or palaces at Freshford, Durrow, and Clonmore, and probably at Tascoffin.

A new episcopal mansion was built beside St. Canice's Cathedral by Bishop Richard de Ledrede (1317-60). It was called Nova Curia, or New Court. To provide materials for its erection, De Ledrede had a royal permission to take down three churches without the city walls. He made reparation to the titulars of these churches,—who, according to Ware, were St. James, St. Nicholas, and St. Bridget—by dedicating an altar to them in the new edifice, at which the Vicars Choral were bound to celebrate Mass as often as he required them to do so.

During the Confederate period, this mansion, which, for the preceding eighty years, had been in the occupation of the Protestant Bishops, fell again into Catholic hands, and was occupied by Bishop Rothe in 1646.[1] It passed again to the Protestants in Cromwell's time, and has ever since served as the Protestant episcopal Palace at Kilkenny. Though entirely modernized on the outside, it is said to preserve, on the inside, some of its ancient features.

Ancient Manses of the Cathedral Dignitaries.

Besides their parochial or rural residences, several of the Diocesan Dignitaries had manses in the immediate vicinity of the Cathedral.

The Dean.—The Dean's manse, in the old Catholic times, stood on the site now occupied by the Protestant Deanery, which dates from between 1755 and 1784.

Archdeacon.—"The Archdeacon's manse house is south of [the Cathedral of] St. Canice, together with a small garden south of the house, ruinous."[2] Mr. John Hogan writes that it stood at the head of Kenny's Steps, on the east side.[3]

Precentor.—"The Chantor [*i.e.*, Precentor] had a manse house and garden, ruined in the wars, on the south side of the Cathedral, mearing on the east [west ?] with the Dean's garden and house."[4] According to Mr. Hogan, the Precentor's manse stood at the head of Kenny's Steps, on the west side.[5]

Chancellor.—"The Chancellor had formerly a house in Irishtown, built on his Orchard. The Orchard mears on the west with the street leading to Troy's

[1] See Vol. I., p. 105.
[2] Ledwich's *Antiquities of Ireland*, published in 1804, p. 398.
[3] *Kilkenny*, p. 352.
[4] Ledwich, p. 398.
[5] *Kilkenny*, p. 352.

Gate ; on the east with the Nore ; on the north with the lands of the Vicars Choral ; and on the south with the lands of [the Prebendary of] Tascoffin, and the river Bregagh, running by the city walls. A stone tan-house by the Nore side belonged to the Chancellor, and James Toovey, malster, possessed part of the orchard, ruined in the wars." [1]

The Curates' house in the Butts is situated in "Chancellor's Orchard." The Chancellor's manse stood between this house and Vicar Street. It was taken down to the ground about the year 1800.

Treasurer.—"The Treasurer's manse house mears on the west [*recte*, east] with the river Nore ; on the south with the Vicars Choral's house and the Chancellor's tan-house ; on the east [*recte*, west] with the street leading from the Butts to Troy's Gate ; on the north with the house that was Alderman Connel's" [2] This house evidently stood somewhere about the middle of Vicar Street, but its exact site cannot now be identified. Archdeacon Lynch writes that the Treasurer's house stood at St. Canice's Cathedral between the houses of the Precentor and Archdeacon.[3]

Prebendary of Tascoffin.—"The manse house of the Prebendary of Tascoffin meared on the east with the Chancellor's Orchard ; on the west with King Street ; on the north with the Chancellor's Orchard ; and on the south with the Vicar's house." [4] The King Street mentioned here is not the street now so called. It was apparently the continuation, in a straight line, of Vicar Street, from Bull Alley to the Bregach river. Mr. Hogan, with every show of reason, identifies the site of the manse of the Prebendary of Tascoffin with that now occupied by Miss Connery's shop in Bull Alley.

Prebendary of Killamery.—"The house of the Prebendary of Killamery is now converted into an alms-house, on the west of the Cathedral, adjoining to the ancient school-house of the Diocese ; the garden to it still belongs to the Prebendary." [5]

If the Prebendaries of Blackrath, Aghoure, Mayne, Kilmanagh and Clonamery had manses in the neighbourhood of the Cathedral, there is no reference to such.

Vicars Choral of St. Canice's Cathedral.

The Vicars Choral of St. Canice's Cathedral were a community consisting of eight members, (at least four of whom were priests), whose duty it was to take

[1] Ledwich, p. 398.
[2] Ledwich, p. 398.
[3] See p. 8, *supra*.
[4] Ledwich, p. 398.
[5] Thus Ledwich, who in this, as well as in his other notes, already given, on the manses of the Cathedral Dignitaries, professes to have copied from the *Visitation Book* of Dr. Otway, Protestant Bishop of Ossory from 1680-92.

the place of the Dean and some other Capitular Dignitaries, when absent, in the daily chanting of the Divine Office in the Cathedral, and in attending to the pastoral charge of the Cathedral parish.

According to Ledwich, four of the Vicars Choral represented, respectively, the Dean, Precentor, Chancellor and Treasurer; the other four, whom he calls stipendiaries, represented the Archdeacon, and the Prebendaries of Aghoure, Blackrath and Mayne. We must suppose that each Vicar received payment to some extent for his services from the Dignitary for whom he acted.

The Vicars lived in community, or collegiately, in the ancient house beside St. Canice's Cathedral, known as the Common Hall; and hence we find them referred to as the "Vicarii Collegii S. Canici," "Vicarii Collegii Ecclesiae Cathedralis S. Canici," "Vicarii Collegiati S. Canici," "Vicarii Communis Aulae," and "Collegium Vicariorum Ecclesiae S. Canici Kilkenniae."

Their foundation as a College, or Community, dates from the Episcopate of Geoffry St. Leger (1260-87), who gave them his own Episcopal manse or palace, *i.e.*, the Common Hall, for a residence. He also appropriated to them the Rectory of *Kilkeasy*, and endowed them with the rent de manubrinio and one mark sterling yearly, hitherto paid to the Bishops of Ossory by the Abbots of Duiske, for the townland of Stomkarlewan (now Tikerlevan, near Graiguenamanagh). Bishop St. Leger at the same time imposed on them the obligation of holding an office every year for the repose of the deceased Bishops and Dignitaries of the Diocese.

Bishops Richard de Ledrede, John of Oxford and Thomas Barry, are also mentioned among their benefactors.[1] Bishop Hacket granted them the church of *Ballybur*, and Bishop Cantwell that of *St. Maul's*. Bishop O'Tonory increased the community by adding four Choristers "ad serviendum Deo et S. Canico in perpetuum," and made provision for the support of the new members, by appropriating to the College the Vicariate of the church of *Dysert*, near Castlecomer.

In addition to their other duties, the Vicars Choral conducted a high class Diocesan school or College, on their premises at the Common Hall, as we learn from Bishop Rothe.[2]

At the Reformation the College of Vicars Choral ceased as a Catholic body, but continued on under Protestant auspices. The *Regal Visitation* of 1615 found that "in their College near the Church [of St. Canice's] are 8 Vicars Choral and 4 Choristers, who are bound to serve the Cathedral Church at Divine Service daily."

The Black Abbey.

St. Dominick was called to his eternal reward, at the age of 51, on the 6th Aug.

[1] See *Catalogue of the Bishops of Ossory.*
[2] See p. 7 *supra.*

THE BLACK ABBEY. SOUTH-EAST VIEW

(From Grose's *Antiquities of Ireland*, 1791).

To face page 177. Vol. III. (Text).

1221. At the termination of the General Chapter of his Order, held in Bologna, in the early part of the same year, he "sent, with the consent of the Supreme Pontiff, his children into Scotland, Ireland, Scandinavia, and Greenland, to preach the Gospel, to bring infidels to the Catholic Faith through the Sacrament of Baptism, and to lead sinners to Christ by Penance: all which things they effected to the great benefit of the souls committed to their care."

The Dominican Convents of Dublin and Drogheda, the first of the Order in Ireland, were established three years later, or in 1224. The next Dominican House in this country was the *Monasthir dhu*, Abbatia Nigra, or Black Abbey, Kilkenny, founded, in honour of the One and Undivided Trinity, by William Marshall, the younger, Earl of Pembroke, in 1225.

A.D.1231. The founder died this year at Kilkenny, and was buried in the choir of the Abbey. This is admitted by all the old writers, except Holinshed, who "writeth that this William Marshall, the younger, deceased at London, and lyeth buried by his father in the new Temple." [1]

1234. Richard Marshall, brother of William, and his successor in the Earldom of Pembroke, having been defeated and wounded "in a battell nigh Kildare, upon the great Heath called the Curragh," April 1st or 12th, 1234, died at Kilkenny on the 16th of the same month. "Hee lieth buried by his brother, William, in the Black Fryers at Kilkennye . . . His tombe, with the tombes of eighteene knights that came over at the Conquest, and resting in that Abbey, at the suppression of the Monasterie was defaced, and the inhabitants then turned them to their private uses; and of some they made swine-troughs, so as there remaineth no monument in the said Abbey, save one stone, whereupon the picture of a knight is portraied, bearing a shield about his necke, wherein the *Cantwel* armes are insculped; and yet the people there call it Ryddir in Curry, that is, *the Knight slaine at the Curraghe*. John Clyn, Guardian of the Fryers there, in his *Annals of Ireland*, writeth thus:

'Post incarnatum lapsis de Virgine natum
Annis millenis tribus triginta ducentis
In primo mensis Aprilis, Kildariensis
Pugna die Sabbati fuit, in tristitia fati
Acciderant stallo pugnae Comiti Mariscallo.'

"And upon his Tombe:

'Hic comes est positus, Richardus vulnere fossus
Cujus sub fossa Kilkennia continet ossa.'" [2]

[1] Hanmer's *Chronicle*.
[2] *Ibid.*

Other ancient authorities agree with Hanmer in assigning Earl Richard Marshall a grave in the Black Abbey. Others, however, maintain that he rests not here, but in the neighbouring Abbey of St. Francis. In which of the two Abbeys his remains were laid, must, therefore, remain a matter of uncertainty.

1240 (Oct.). Herward was Prior of the Friars Preachers, or Dominicans, of Kilkenny (*priore fratrum Predicatorum de Kilkenny.*) [1]

Circa 1247. Geoffry de Turville, Bishop of Ossory (1244-50), granted a conduit of water from St. Kenny's Well, to the Friars Preachers of Kilkenny.[2]

Circa, 1255. Hugh, Bishop of Ossory (1251-60) granted them full possession of the said well itself [3]

(1260. A Dominican Bishop of Ossory, named Hugh, is stated to have been buried here in this year. It is certain, however, that no such Bishop ever existed).[4]

1274. Gilbert de Clare, Earl of Gloucester and Hertford, granted them an annual rent, exemption from toll for grinding their corn at his mill, and the privilege of having their corn ground at his mill before that of anyone else, and even before his own corn unless it might be at the moment on the mill-stone. [5]

General Chapters of the Order were held here in 1281, 1302, 1306, and 1346.

1349. During the great plague at Kilkenny, eight Friars Preachers died here between Christmas Day, 1348, and March 6th, 1349.[6]

1437 (July, 25) The King, Henry VI., grants the Friars Preachers of Kilkenny two parts of the profits of the Rectory of Mothel, in the Co. Kilkenny, as long as they shall be in his hands, as appears from the following :

" Rex omnibus ad quos, &c. salutem. Supplicarunt nobis dilecti nostri, prior et conventus Fratrum Praedicatorum Kilkenniae, ut cum ipsi continuo sint oratores pro statu nostro, et pro animabus nobilium progenitorum nostrorum, quondam regum Angliae, &c. ; et seipsos non possunt sustinere ex eleemosynis villae Kilkenniae, neque comitatus Kilkenniae, eo quod dictus comitatus est tam per rebelles nostros quam Hibernicos inimicos destructus & devastatus :

" Volumus, praemissis consideratis, eo praetextu cum eis agere gratiose, nos supplicationi suae praedictae annuentes, de assensu venerabilis in Christo patris, Ricardi, Archiepiscopi Dublin, Justiciarii nostri terrae nostrae Hiberniae, et concilii nostri in eadem terra nostra per manucaptionem Johannis Nauyler de Trym & Thomae Clopham de Navane, concessimus iisdem priori & conventui, duas partes omnium commoditatum & proficiorum quorumcunque rectoriae ecclesiae de Mothil in comitatu praedicto, in manibus nostris, certis de causis, existentes. Habendum et tenendum dictas duas partes, quandiu in manibus nostris praedictis contigerint remanere. Reddendo inde per annum ad scaccarium nostrum Hiberniae octo denarios ad festa Sti. Michaelis & Paschae per aequales portiones. In cujus &c., teste praefato Justiciario nostro apud Dublin, 25°. die Julii."

(—Ex turr. Berm. pat. 15 Hen. VI. No. II. intus. A.D. 1437.) [7]

[1] See *Register of St. Thomas's Abbey, Dublin*, p. 352.
[2] See Vol. I., p. 38.
[3] See the original charter among the *Municipal Documents*, Tholsel, Kilkenny.
[4] See Vol. I, p. 40.
[5] *Municipal Documents.* Tholsel, Kilkenny.
[6] Clyn's *Annals.*
[7] Ledwich's *Antiquities*, p. 508.

Circa, 1507. Erection of the central tower by James Shortall, lord of Ballylarkin and Ballykeeffe, and his wife, Katherine Whyte.

1526-7 (Jan.). Oliver Cantwell, Bishop of Ossory, was buried in the Abbey of the Friars Preachers, Kilkenny, near the high altar (prope altare principale).[1]

1540. Peter Cantwell was Prior at the suppression of the Abbey, when he was found seised of the said Abbey,

"Containing, within the precincts, a church and belfry, a small castle near the church, a domitory, and beneath it the chapter house; another called the King's Chamber, and adjoining it a small turret, a granary, with two cellars underneath, a toft, a chamber called the Prior's Chamber, and another called Will. Dowlagh's Chamber; a castle over the gate, and three small gardens or closes; also of twenty-four messuages, twelve gardens, twelve acres, and a stang of arable land, two acres of scrub and one of meadow, with the appurtenances, in Kilkenny; one acre of wood, with the appurtenances, in Aldernewood; one acre of the same in Glassanaghe; one acre of arable land, with the appurtenances, in Ketingiston; one acre of meadow in Carrickillen [*recte* Carrickiller]; three acres of meadow, with the appurtenances, in Cowleshill; one acre of meadow, with the appurtenances, in Browniston-Waryng; nine messuages, twenty-seven acres of arable land, twenty of pasture, and eight of moor, with the appurtenances, in Lysnefunchyn; an old unroofed castle; thirty-one acres of arable land, and four of wood, with the appurtenances, in Tullaghpissane; forty acres of arable land, and two of pasture, with the appurtenances, in Ballynolan; and twenty-three acres of arable land, four of pasture, and the site of a mill on the river Noire, with the appurtenances, in Ferynbroke; all in the County of Kilkenny, and of the annual value, besides all reprises, of £12 4s." [2]

1543 (Aug. 25th). This Abbey with its possessions was granted by King Henry VIII. to Walter Archer, the sovereign, and to the burgesses and commonalty of Kilkenny, and to their successors for ever.[3]

After its suppression part of the Abbey Church was fitted up for a County Court House, and was used as such, with one or two brief interruptions, till at least 1698. It is the tradition of Kilkenny that during this time the high altar was the bench from which, at the Assizes, many sentences were pronounced against Catholics who refused to sacrifice their Faith.

Queen Elizabeth died on the 24th March, 1603. The passing away of the persecutor, and the accession of the son of the martyred Queen of Scots to the throne of England, emboldened the Irish Catholics to again take possession of the churches in which their fathers had worshipped, but which an alien rite had closed against themselves. From a *State Paper* of May 4th, 1603, we learn that one of the leaders of the Catholic movement at Kilkenny was "a seditious friar carrying the name of Edmund Barrie, who forcibly entered into an Abbey [*i.e.*, the Black Abbey], in that town, a part whereof was converted to a sessions-house for the whole county, being accordingly furnished with bars and benches for that use, which he (Barrie) pulled down and therein erected the Mass, and dispossessed him that dwelt in the rest; which friar being attended by two priests of the like

[1] See Vol. I. p. 66.
[2] Archdall's *Monasticon*.
[3] See p. 107 *supra*.

profession, was daily guarded by the commons and attended by the Sovereign of that town and his brethren in his processions in and about the same, affronted the Earl of Ormond, disobeyed his advice and commandments; and some also of the higher calling carried a canopy over his head." [1] A promise was exacted from Walter Archer, Sovereign of the town, Sir Richard Shee, and three others of the principal inhabitants, "to pull down certain relics of Popery which they had put up in an Abbey [the Black Abbey] there, and to reduce the place to the use of a sessions house. Notwithstanding their promise they have made new additions of idolatrous images and many other idle toys. And they maintain openly there a friar of great note among the Papists. Dublin, 2nd July, 1603." [2]

From photo by] [*W. Lawrence, Dublin.*

ANCIENT SCULPTURE OF THE MOST HOLY TRINITY. BLACK ABBEY.

For his part in the restoration of the Black Abbey to Catholic uses, or rather for his disobedience to the Lord Deputy's mandate enjoining him to again secularize the newly consecrated edifice, Walter Archer, the Sovereign, was later on thrown into prison, where by his constancy, during a long incarceration, he proved the firmness of his faith. After his liberation he retired to the Continent and was there called to his reward, on the 24th Aug., 1604.[3]

The noble example given by their Sovereign was not lost on the townspeople. It nerved and strengthened them for the fight. Hence we find the Protestant Bishop of Ossory, John Horsfall, writing to the Lord Deputy and Council of Ireland from Bishopsloghe, 8th June, 1604: — "There is difficulty in carrying out their order for the repairing of the bodies of Churches by a tax to be raised on the parishes, for the people generally are so misled with superstitious idolatry, that they altogether scorn their church censures; . . . . for even on Sunday last they set their Mass publicly on foot again in their late hallowed abbey in Kilkenny: which they undertook to the Lord Lieutenant to alter to a session-house, as it formerly was." [4]

[1] *State Papers*, James I., Vol. I., 48
[2] *State Papers*, James I., Vol. I., 82.
[3] Rothe's *Analecta*, p. 392.
[4] *State Papers*, James I., Vol. I., 280-1.

1642-50. During the Confederate Period, the Black Abbey was once again in Catholic hands. A public ordination was held here by the Nuncio, Rinuccini, in Dec., 1646.

Having ceased to be used as a Court house, about the beginning of the 18th century, the church became a roofless ruin, and continued so till about 1778, when the nave and transept were again covered with a roof. A few years earlier the chancel was taken down to supply materials and a site for the lately removed Dominican Convent. Though the church had been roofed in about 1778, it was not thrown open to the faithful for many years afterwards. Mass was said here a few times in 1816, but some eight or ten years had still to elapse before its status as one of the city churches was fully acknowledged.

The present Black Abbey Church preserves the nave, square bell-tower, and south transept, with side aisle, of the original church ; also the lower portion of an ancient castle attached to the west end of the nave and now serving as an organ gallery. The following inscription, in raised Old English characters, occurs on the base of the north side of the chancel arch :

"Ora p [a]iab⁹ jacobi Shorthals dñi de ballylor[can] & de balykyfe [& K]at⁹ine Whyte ei⁹ uxoris q⁹ dederūt fabricatorib⁹ capanilis stipe diu a p̄ncipio usq. ad finē.

Translation.—Pray for the souls of James Shortall, lord of Ballylarkin and Ballykeeffe, and his wife Katherine White, who gave the workmen, employed in the erection of this tower, their daily pay from the beginning to the end.

The Shortall tomb in St. Canice's Cathedral, was erected by the above James Shortall in the year 1507.

The Black Abbey churchyard, long obliterated, was used for interments by some of the prominent Catholics of the city down to the close of the 17th century. In her last will, made in 1692, Mrs. Loughnan, otherwise Wall, ancestress of the Loughnan family of Kilkenny city, desires to be buried at the Black Abbey, with her first husband, Edmund Daniell.

The ancient monumental slabs and stone coffins dug up here from time to time, are ranged along in a line within a wire railing, to the left as one passes from the street into the Abbey Church. The monumental slabs, ten in number, are almost all coffin-shaped, with crosses down the centre ; they belong to the 13th and 14th centuries. Three are inscribed in incised Lombardic lettering, as follows :—

MESTER : ROBERT : DE : SARDALOVE : GIT : ICI : DEV : DE : SA : ALME : EIT : MERCI : PAT NR. :

Translation.—Here lies Master Robert de Sardaloue. God on his soul have mercy. An Our Father.

D[ ] MERCHAOR · GIS : ICI : DEV : DE : S[A : AI:M]E : EIS : MERCI : AMEN.

TRANSLATION.—D . . . the merchant, lies here. God on his soul have mercy.

HIC IACET VALTERVS CLVAV.

TRANSLATION.—Here lies Walter Cluay.

The cross on this last tomb is incised: the crosses on the two preceding tombs are in relief.

The tomb 'whereupon the picture of a knight is portraied," mentioned by Hanmer as in the Black Abbey in his time, that is, in 1577,[1] is no longer here.

SUPPOSED GRAVE AND REMAINS OF EARL WILLIAM MARSHALL, JUN., BLACK ABBEY.

In an interesting paper entitled, "The Story of the Black Abbey," contributed by Father Ambrose Coleman, O.P., to the *Irish Rosary* of April, 1897, the writer says: "The Earl [William] Marshall, [junr.], received the privilege of the founder by being buried, in 1231, in the middle of the [Black Abbey] choir. It is wonderful how popular traditions, often discredited, prove to be right after centuries. The house which [lately] served as a convent, and which was built towards the end of the eighteenth century, was erected on the site of the choir. All trace of the tomb of the Earl had disappeared even in the sixteenth century, and the place of burial was even more effectually concealed by the erection of the convent. Yet the inhabitants of the district used to say: 'Underneath the parlour of the convent the Earl Marshall lies buried.' On the erection of the new convent a few years ago and the consequent demolishment of the old one, an excavation was made in the spot marked out by tradition, and there sure enough, at a depth of eight feet beneath the surface, was found a perfect skeleton with remarkable head and teeth, enclosed in a grave much in use in the thirteenth century, namely, a flag above and another below, with the upper flag kept in position by a number of

[1] See p. 177, *supra*.

large stones distributed round the body. There can be very little doubt that this was the body of the Earl."

The skull discovered here was not re-interred with the rest of the skeleton; it is now preserved under a glass shade in the Black Abbey library.

The Dominicans in Kilkenny since the Reformation.

1603. Father Edmund Barry, a Dominican friar, restored the Abbey Church to its original uses.[1] He was still in Ossory in 1604.

1608. Father John de Cruce, Prior.

"R. P. Fr. Johannes de Cruce in patriam profisciscens a piratis captus est et multa mala pro fide Catholica sustinuit; sed, Deo favente, in patriam pervenit ubi per sex annos cum maximo omnium audientium applausu et utilitate praedicat. Nunc vero actualiter Prioris officium agit Chilchenniae Ossoriensis, Provinciae Lageniae.—34 annos.[2]

1627. In a Propaganda list of the names of the Dominican Convents and Friars in Ireland, in this year, the writer states that "in the Kilkenny Convent there are three priests, viz., Father John de Cruce, Prior, Fr. Joseph Langton, and Fr. Gaspar Boyton, and, I think, some novices (In Conventu Kilkeniensi—Sunt tres Sacerdotes, vidlt. R. P. Fr. Jo. de Cruce, Prior, R. P. Fr. Josephus Langton, R. P. Fr. Gaspar Boyton, et, ut reor, aliqui novicii.)" [3]

1629. In a *Brevis Relatio de Statu* [*Dominicanae*] *Provinciae Sanctae Crucis, Hiberniae*, mention is made of the "Conventus Kilkenniensis in quo praeest P. Thomas Curcheus: septem Fratres." At the end of the list is added:—"Quaelibet dictarum communitatum curam habet vicinorum Conventuum desolatorum."

In the List of Names of 1608, already quoted from above, we find the following particulars relative to Father Curcheus (Courcey?):—

"Ad. R. P. Fr. Thomas Curcheus qui habitum Ordinis suscepit in reformato Conventu Tolosano, et ibi Sac. Theol. summa cum laude legit, et nunc quindecim annos summa cum audientium utilitate praedicavit in Hibernia, innumerose ferme hereticos ad fidem Catholicam convertit. Officium Procuratoris, item et Provincialis illius Provinciae, per quadriennium exercuit, et nunc actualiter Prioris Limericensis agit officium.—50 annos."

1642. Father Joseph Langton, Prior.[4]

Father Langton was born in Kilkenny, March 25th, 1594, and was son of Alderman Nicholas Langton fitzRichard and Lettice Daniel, his wife.[5]

[1] See p. 179, *supra*.
[2] List of Names, Rome, A.D. 1608.
[3] *Spicil. Ossor.* Vol. I. p. 159.
[4] *Ossory Archæol. Journal*, Vol. II., p. 312.
[5] See p. 83, *supra*.

The following particulars of his history are entered in the *Register of the Langton Family*, by his nephew, Nicholas Langton fitzMichael :

"He was a Dominican Fryar & reputed to be the best Preacher yt was in his time. He took Orders in Valladolid, where he preached often before the King and Queen of Spain to ye great satisfaction of the Spaniards. He continued in Ireland near 30 years, where he converted many to the Catholick Religion, chased devils out of many possessed bodies; & was admired for sanctity of life. In the year 1652, he, with many other Priests & Friars, in obedience to Cromwell's proclamation, transported him for Spain, where he continued his wonted preaching & died at his Convent in Valladolid, in the year 1659, where he was honourably buried & was esteemed for a holy man." [1]

Father Langton must have entered upon the Irish mission previous to June 23rd, 1622, at which date he baptized his step-sister, Frances Langton.[2]

1643 Died at Kilkenny, while the Provincial Chapter was being held here, Father John McDavid, a member of the Kilkenny Convent, remarkable for great holiness of life :

"P. Fr. Joannes Davidis (Kilkenniensis), Innocentia ac Humilitate conspicuus, erga Beatam Virginem Mariam devotissimus & Rosarii ejus propagator zelantissimus, in bona senetcute moriens, inopinato Fratrum suorum ex omnibus Regni finibus Concursu meruit consolari, quibus brevi oratione ad regularem observantiam augendam adhortatis, obitum suum praedixit, ac eos illuc confluxisse, ut sepulturae corpus ejus traderent, declaravit. Et demum, Sacramentis omnibus maxima cum devotione perceptis, obdormivit in Domino anno 1643." [3]

In 1648 and 1649, the Dominicans of Kilkenny were unswerving upholders of the Nuncio, Monsignor Rinuccini. The Prior at this trying period was the brave Father Phelim O'Connor.[4] During the Cromwellian occupation of the city their Convent, which was situated, no doubt, in the neighbourhood of the Black Abbey, had to be abandoned, and they themselves were either put to death, or found safety in flight. There is a tradition that the Fathers were murdered here by the Cromwellians, their hiding-place having been revealed by the woman who usually supplied them with milk.

1663. Father Edmund Prendergast was Prior.[5]

1672. Father John O'Meara, Prior.

"Rev. Adm. Pater Fr. Joannes O'Mearadh fuit vir magni meriti et aestimationis in Conventu suo Kilkenniensi, et populo, ob doctrinae ac praedicationis energiam. Obiit valde annosus & maxime pius circa annum 1690." [6]

Father Meara is mentioned in the wills of John Roth, Oct. 30th, 1689 ; Bishop Phelan, in 1693 ; and William Fitzgerald of Lisdowney, in 1695. He is also

[1] *Kilk. Archæol. Journal*, no. 44, p. 87.
[2] *Ibid.*, p. 91.
[3] Capitulum Generalissimum Romae, 1644, quoted in *Hib. Dom.* p. 563.
[4] "Broken down at length by constant toil and the weight of years, he [Father Phelim O'Connor] died truly penitent and fortified by the last Sacraments, in his convent [Sligo], about 1686."—*O'Heyne.*
[5] Thirty-Second Report on Irish MSS., p. 124.
[6] O'Heyne's *Epilogus Chronologicus*, quoted in *Hib. Dom.*, p. 581.

mentioned in the wills of Simon Cleere of Donoughmore, Ballyragget, Sept. 9th, 1698, and Alice Cleere of Donoughmore, July 14th, 1699, which shows that the staunch old priest held his ground in Kilkenny city, notwithstanding the rigorous penalties enforced against all Regulars found to have disobeyed the Decree of Banishment, of May 1st, 1698.

1678. The Dominican Community, at Kilkenny, in this year, consisted of five Friars.[1]

1685. Father Anthony Roth, Prior.

"Rev. Admodum Pater Magister Fr. Antonius Roth, Caenobii Kilkenniensis alumnus, indutus est ac professus in Conventu de Lerma, in Hispania. Studuit in Pampelonensi Conventu tanta cum laude, ut ibi fuerit Lector Philosophiae, quam triennio docuit. Inde missus est Lovanium, Magister Studentium, fuitque ibidem Secundarius & Primarius Regens, immo & Prior perdignus, vir quidem profunde doctus, ac versatissimus in Litera Divi Thomae. Redivit Lovanio Kilkenniam, ubi vixit cum summa aedificatione. Valetudinarius tandem evasit in patria, indeque impotens prorsus ad exeundum e Regno tempore exterminantis Decreti a Parliamento Haeretico & rebelli tyrannice lati, in odium Fidei. Denique pius & bonus vir mortuus est post annum 1698.[2]

Father Anthony Roth is mentioned in John Roth's will, in 1689, and in Bishop Phelan's will, in 1693.

1686. Father Thomas Brenan, Prior.

"R. P. Fr. Thomas O'Brenain (nunc passim scribitur Brenan) ex eadem domo Kilkenniensi, studuit Placentiae in Hispania, & regressus in patriam, praedicabat laudabiliter. Fuit Prior sui Conventus, & Dublinensis pariter. Inde abactus per Inimici adventum, secutus est Exercitum Catholicum, & Febri violenta correptus, post suscepta devote Sacramenta, animam reddidit Creatori, Portumnae, anno 1690, circa finem Septembris."[3]

Father Thomas Brenan is mentioned in the wills of William Brenan of Mayhora, Castlecomer, June 5th, 1682, and of Luke Brenan of Mayhora, Aug. 28th, 1682.

Circa, 1690. Father Patrick Marshall, Prior.

"F. Patritius Marshall, Alumnus Caenobii Kilkenniensis, Prior Provincialis electus Dublinii, die 23 Augusti, anno 1692. Sed quandoquidem mense antecedenti, ut praefertur, continuatus fuerit eo in munere Magister Gelasius MacMahon (quod tamen latebat prorsus Patres Capitulares), hinc die 21 Februarii 1693 electionem cassavit, seu irritam & inanem declaravit Rmus. P. Generalis Fr. Antoninus Cloche, LX Magister Ordinis, qui tamen, die 20 Augusti 1694, eundem Patritium Marshall, Priorem Provincialem, Auctoritate Apostolica instituit. Ante finem Provincialatus sui condita fuit, atque promulgata Lex Parliamentaria prohibens sub rigorissimis paenis, ne Regularis ullus, sicut nec Episcopus quicunque, Vicarius Generalis, aliusve Dignitarius, in hoc veniret Regnum Hiberniae post diem 29 Decembris 1697, mandansque sub iisdem paenis, ut omnes & singuli ex praelibatis personarum generibus discederent ex hoc eodem Regno ante diem 1 Maii, 1698, ut alibi fuse distincteque referebam. Eapropter celebratum non fuit Capitulum Provinciale, anno ipso 1698, novi Prioris Priovincialis electivum, neque deinceps usque ad annum 1721, ut suo loco declarabitur. Caeterum Provincialis istius in hunc modum meminit O'Heynus de Conventu Kilkenniensi disserens :

'R. A. P. Fr. Patritius Marshall, qui studuit Victoriae (in Provincia Hispaniae), in patriam redux fuit Prior Kilkenniensis iterato. Praedicat sufficienter anglice. Longo tempore vixit inter Anglos

[1] See Vol. I., p. 119.
[2] O'Heyne, quoted in *Hib. Dom.* p. 583.
[3] O'Heyne, quoted in *Hib. Dom.* p. 581.

ac tandem fuit Vicarius Provincialis biennio, constitutus a P. Magistro Gelasio MacMahon, Provinciali transmaritante, anno 1691. Deinde fuit Provincialis quadriennio usque ad ultimum Generale Exilium. Modo (anno 1706) habitat in Anglia.' Postmodum vero pie obiit Londini, anno 1725." [1]

Father Marshall is mentioned in the wills of William and Luke Brenan of Mayhora, in 1682.

Father Peter Roth was another distinguished member of the Kilkenny community about this period :

"R. P. Fr. Petrus Roth erat purus novitius in Conventu suo Kilkenniensi anno 1674, & subnascente tunc Persecutione valida profectus est in Hispaniam, receptus statim cum inexplebili charitate (sicut consuevit Alma Hispania suscipere nostrates in suos alumnos) in Conventu S. Mariae Victoriae, ubi expleto probationis anno cum mira aedificatione, professus est, ac studuit operose ibidem, indeque remeavit in Patriam, ubi Praedicatorem, ostendit se doctum & eloquentem in Anglica lingua. Factus postea Prior Dubliniensis, tota magna civitas mirabatur viri adhuc juvenis aeconomiam circa res domesticas valde dissipatas tempore Belli. Modestiam nullatenus affectatam, mansuetudinem non facile aequabilem, sed ejus humilitatem multo magis admirabantur omnes & praecipue quia ab omnibus aestimabatur tantopere ob praedicandi gratiam. Solicitudine assidua pro decore domus Dei ejus leve corpus oppressum est. Hinc lente tabe consumptus, & recreatus Divinis ac ordinariis Ecclesiae Sacramentis spiritum suum, hominibus percharum, uti & Deo ipsi, ut speramus, emisit anno 1697, in mense Novembris, et juxta judicium hominis judicantis secundum faciem, suae aetatis videlicet quasi quadragesimo primo anno. Vix inveniri possit completior religiosus in iis quae concernunt nostrum statum. Ad illius exequias confluxerunt turmatim Catholici Dublinenses, sicut & ad sepulturam principales nobiles tam Catholici quam etiam Acatholici utriusque sexus. Erat extreme castus verbo & gestu, quamvis esset venusti aspectus. Et licet non docuisset, plausibilis tamen erat Scholasticus ; in Sacra vero Scriptura, atque in Re Polemica, Morali & Historica erat optime versatus."[2]

He is mentioned in the wills of John Roth (1689), and Bishop Phelan (1693).

Father Dominic Ragget also belonged to the Kilkenny community at this period :

"R. P. Fr. Dominicus O'Rageid, ex eodem Conventu Kilkenniensi, vir erat summopere deditus orationi mentali & vocali, & mirifice timens judicia Dei. In nuperrimo Bello sub Rege nostro, Jacobo Secundo, adventante hoste, ac subjugante Kilkenniam, profugus venit iste pater innocens ad Conventum Athenriensem, ubi gratanter receptus, obiit pie munitus Sacramentis, mense Augusti anni 1690, & sepultus est Athenriae." [3]

Father Ragget, was no doubt, identical with Richard Ragget, "a Dominican frier," son of Mr. William Ragget, Sheriff of Kilkenny city in 1636, and of Anstace Langton, step-sister of Father Joseph Langton, Prior in 1642.[4] It matters not that the christian names are different, as, at their profession, the members of the Religious Orders receive new christian names, by which they are usually, if not always, known in religion.

1722. Rev. Peter Archer.

Notwithstanding the Decree of Banishment, passed in 1698, we find the Dominicans back again in Kilkenny, and living in community here, in 1722. This

[1] *Hib. Dom.* pp. 528-9.
[2] O'Heyne, quoted in *Hib. Dom.* pp. 582-3.
[3] O'Heyne quoted in *Hib. Dom.* p. 581.
[4] See *Register of the Langton Family.*

appears from the following inscription on the foot of a chalice in the parish chapel, St. John's :—" Fr. Petrus Archer, Ordinis Sancti Dominici, Conventus Kilkenie, me fieri fecit, 1722." The date on the chalice probably marks the year of their re-establishment here. Their Friary was an old disused malt house close to the Black Abbey. In 1731 the community consisted of five members, according to the returns on the State of Popery in St. Canice's Parish, made, in this year, to the Parliament, by Edward Tennison, Protestant Bishop of Ossory. Among the other Papistical abominations in said parish, the Bishop reports " one reputed Fryery wch. was formerly a mault-House in wch. 'tis said there are five Fryers."

1736-1748. Most Rev. Dr. Colman O'Shaghnussy, of the Order of St. Dominic, was Bishop of Ossory.

In 1744 the Kilkenny Dominican community was broken up, owing to the bigotry of the local Protestant authorities, and the Friars were compelled to settle down, as Curates or assistants, in the different parishes of the city. De Burgo writes :—

" Hinc ipsum juxta Locum [*i.e.* the Black Abbey] per plures post Generale Exilium annos, Sodales conventualiter, ut ipsemet vidi, vivebant ad annum usque 1744, quo, exardescente Generali Persecutione, cujus antea memini, e Loco isto pulsi sunt, neque eundem adhuc [1762] recuperare valuere, (alioquin in Civitate degentes, atque in Sacellis presbyterorum saecularium, qua supernumerarii, ut vocant, inservientes), non quidem ob severitatem Gubernatorum Regni, sed ob severitatem inferiorum magistratuum." [1]

1756. In this year there were four Dominicans in Kilkenny city and neighbourhood, viz. : Father Thomas Masterson, Prior, in 34th year of age, and 16th of religious profession ; Father John Smith, in 60th year of age, and 35th of profession ; Father John Golding, in 60th year of age, and 35th of profession ; and Father Peter Magenis, in 47th year of age, and 21st of profession.[2]

Father Thomas, otherwise Arthur, Masterson is mentioned in the *Register of St. Mary's Parish*, Aug. 19th, 1755. He was sub-Prior of his Order at Kilkenny in 1767. His death is thus entered in the *Register of St. Mary's* just now mentioned :

" 1771. The Rev. Arthur Masterson died on Sunday, the 20th of January, at 9 o'clock at night."

1759. Father Peter Magenis was Prior ; also in 1762 and 1767.

He died, April 1781, aged 72, and is buried in Maudlin Street graveyard.

Father John Smith above, was still on the mission in Kilkenny in 1763 and 1764.

1759-1776. Most Rev. Thomas Burke, of the Order of St. Dominic, was Bishop of Ossory.

[1] *Hib. Dom.* p. 206.
[2] *Ibid.*, p. 207.

1777-1786. Most Rev. Dr. Troy, another Dominican, was next Bishop of Ossory.

Father Michael Vincent Meade, born in 1747, and ordained at Mechlin by Joannes Henricus, Archbishop of Mechlin, in 1770, came to Kilkenny from Cork, in 1776. The *Register of St. Canice's* shows that he discharged the duties of curate in this parish from Sept. 10th, 1776 to Aug. 5th, 1788. During his residence in Kilkenny, he became tenant of the Black Abbey, then a complete ruin, at £4 per annum, from Mr. Laurence Daly, who held by a lease from the family of Tynte, of Co. Wicklow, which last held in right of a long lease from the Corporation of Kilkenny, the original grantees of the Crown on the suppression of the monastery. About 1780 Father Meade built the late Dominican Convent or dwelling house, on the site of the choir of the old Abbey church, and intended roofing in the rest of the church, but was removed elsewhere ere he could do so. He died in Cork, June the 1st, 1798.

Father —— Carberry, a Dominican, was Curate of St. Canice's from Dec. 28th, 1783 to Feb. 25th, 1787.

Father Laurence Shaw, Dominican, born in 1754, and ordained by John Henrick, Cardinal Archbishop of Mechlin, in 1779, was Curate of Durrow in 1782 and 1786, and of St. Canice's from Sept 13th, 1788 to 1791 or 1793. He became P.P. Ballivor, Diocese of Meath, in May 1793, and, after a pastoral charge of 40 years, died there Oct. 27th, 1833. While on the mission in Kilkenny he roofed the Black Abbey Church, but was unable to fit it up for Divine Service.

Father Andrew Fitzgerald, 1791-1800.[1]

Rev. Cornelius Ryan was the next representative of the Order in Kilkenny city. After a residence of several years at the Black Abbey, he died here Nov. 20th, 1814, aged 66, and is buried in Maudlin Street cemetery.

Father John Gavin was on the mission here in 1815. He left Kilkenny, in Feb., 1816, for Limerick; and died in Dublin, July, 1839.

Father John Prendergast replaced him, in the Black Abbey house, in Feb., 1816.

Father Denis Lane was located here for a few days in July, 1816. He was a Cork man. His last will, dated from Kilfinin, Co. Cork, was proved in 1827.

Father Patrick Moore was appointed Prior of the Kilkenny Convent, in July, 1816, with instructions from his Provincial to put the Black Abbey Church in order, and throw it open to the faithful. In conjunction with Father Prendergast, Father Moore accomplished the first part of his commission, within a few months. The church was opened on Sunday, Sept. 25th, 1816, when, in presence of immense

[1] See Vol. I., p. 267.

From Photo by] THE BLACK ABBEY. SOUTH-WEST VIEW. [*George M. Roche.*

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congregations ("coram frequentissima plebe"), both friars offered up Mass within its ancient walls.

The opening of the church was effected, solely, in virtue of the commission, which the Irish Provincial claimed to himself the power to grant. Dr. Marum, who was then Bishop of Ossory, denied the existence of any such power, and protested against the opening of the church, without his permission, as unjustifiable and uncanonical; but his protestations were unheeded. He then appealed to Rome against the action of the Dominicans in an able document, dated Oct. 24th, 1816.

How the appeal ended is not stated. Probably it ended in the Bishop's favour. At any rate there is no trace of any members of the Dominican Order in the city for the next ten years.

Rev. James Murphy was resident at the Black Abbey in 1827.

Rev. Father Griffith, a remarkable preacher, and then a young priest, was stationed here in March, 1827, and following months.[1] He was presumably the Rev. P. R. Griffith, O.P., afterwards Bishop of the Western Province of the Cape of Good Hope, who, after a zealous Episcopate of 25 years, died at St. Mary's, Capetown, June 18th, 1862, in his 64th year. His lordship was a native of Limerick.

Rev. Edward Fitzgerald, O.P., died at the Butts, in Aug., 1833, aged 79. He had been P.P. (C.C. ?) for 20 years in the Queen's Co.; and after that had served for 20 years more on the American Mission, previous to his return to his native land.[2]

Rev. James Lyons, of the Black Abbey, died Nov. 22nd, 1838.

Rev. J. D. Brookes about this time had charge of the Black Abbey. Having become refractory to the Superiors of his Order, himself and convent and church were placed under ban, and so they remained for some time. Father Brookes died at the Black Abbey, Dec. 14th, 1840, aged 62, and is buried in Bonefoddha.

1840. A community was again established at the Black Abbey, this year, and the church was again opened—never to be closed since—to the faithful. Father Anthony Fahy was appointed Prior. This illustrious Dominican was born in Loughrea, Co. Galway, in 1804, and made his ecclesiastical studies at Rome. After his ordination he served on the mission in the United States. Returning from America, he was appointed Prior of the Black Abbey in 1840. His name is found on the fly-leaf of a volume in the Abbey Library, thus:—"Ad usum Fratris Antonii Fahy, Ordinis Praedicatorum, Prioris Conventus S.S. Trinitatis, Kilkenniensis, 1840." In 1843 he was sent by his Superiors to South America, where

[1] *Kilk. Journal.*
[2] *Kilk. Journal,* Aug. 1833.

after a glorious missionary record, he died of yellow fever, contracted at the bedside of a dying Italian woman, in 1871.

1843. Very Rev. Father O'Riordan, Prior.
1844–60. ,, ,, ,, John O'Regan, Prior.
1860–65. ,, ,, ,, W. D. Connolly, Prior. He died April 18th, 1865, aged 60 years.
1865–67. ,, ,, ,, J. Mullen, Prior.
1867–70. ,, ,, ,, J. Skelly, Prior.
1871–74. ,, ,, ,, William Walker, Prior.
1874–79. ,, ,, ,, William Madden, Prior. He died March 22nd, 1879, aged 63.
1879–85. ,, ,, ,, M. J. Taylor, Prior.
1885–86. ,, ,, ,, T. R. Skelly, Prior.
1886–92. ,, ,, ,, M. J. Taylor, Prior.
1892–98. ,, ,, ,, W. R. Spence, Prior.
1898–1902 ,, ,, ,, T. R. Skelly, Prior.
1902-1904 ,, ,, ,, J. J. Crotty, Prior.
1904 ,, ,, ,, M. J. Taylor, Prior.

Kenny's Well.

St. Canice's well, commonly called Kenny's well, is on the outskirts of the City of Kilkenny, a few hundred yards south-west of the Black Abbey. It has been accounted a holy well probably from the time of St. Canice himself. Geoffry de Tourville, Bishop of Ossory from 1244-1250, granted a conduit of water from the well to the Friars of the Black Abbey.[1] Hugh, his successor (1251–60), gave the entire charge of the well to the same Friars, who, also, about the same time, were further granted the field containing the well.[2]

In his *De Praesulibus Hiberniae*, compiled about 1670, Archdeacon Lynch has the following interesting notice of this well :

" Hugh of Glendalough, the third Bishop of Ossory of that name, succeeded the former Hugh, according to the records of the See of Ossory. He conferred many favours on the brethren of his Order at Kilkenny. Among others he granted them St. Kenny's Well, which is visited by many for devotional purposes or to secure relief from various maladies. The well is situated at the base of a hill with a steep incline. Over it is an arched building, furnished on the inside with stone benches. A stream of water flows uninterruptedly therefrom into the adjacent Braegach river. Those who, labouring under any infirmity, come here to implore the intercession of St. Kenny, having drunk of the health-giving water of the holy well, and invoked the Divine help, have been very frequently restored to perfect health. For, though He, whom Solomon in the Canticles, calls a sealed fountain

[1] See Vol, I., p. 38,
[2] See *Municipal Records*, Tholsel, Kilkenny.

and a well of living waters, can cure the sick in all places without exception, nevertheless it is only in certain places that He deigns to manifest his wonderful works, as St. Augustine justly remarked in his sketch of St. Felix of Nola.

"In our forefathers' time, a young lady, the daughter of one of the leading townspeople, having decked herself out, on a festival day, according to custom, with a gold necklace and other valuables, was enticed out of the town by an old withered hag, with intent to rob her of the ornaments which she had put on. Having lured her out as far as the corner of the field containing the well, and no one being now in sight, the hag thought to strangle the artless girl, and, seizing her by the throat, dragged off the gold necklace. All of a sudden, however, an old man of venerable aspect, supposed to have been St. Kenny, appeared on the spot, and so terrified the hag, either by look or speech, that she desisted from her wicked purpose and took to flight. When the girl got loose from her hands and, also, fled away in terror, the old man disappeared."

From the above it is clear that the stone-roofed structure over the well dates as far back, at least, as the 17th century. It is probable that it dates from even a very much more remote period.

The Butts' Cross.

This ancient landmark stands opposite the point where Grange's road meets the road from Bonnetstown, at the northern end of Thomas Street. It consists of a small plain Latin cross, fixed into a square pedestal, which rests on a platform of masonry about 3 ft. high. The pedestal is unchiselled on three of the sides. The front, or remaining side, has some faint traces of the lower part of a sculpturing of a coat of arms. The late Mr. J. G. A. Prim made a most careful examination of this monument in 1852; the result will appear from his report thereon, in the Transactions of the *Kilkenny Archaeological Journal* for 1853:

"By looking at the cross when the evening sun fell upon it, he had ascertained beyond question that the base bore an escutcheon parted per pale, the arms on the dexter, or husband's side, were undecipherable, but on the sinister or wife's side, were the chevron and three covered cups of the Fagan family, quite clear and evident. At the dexter base were the initials R. S., and at the sinister M. F., leaving little room for doubt that the cross was erected to Sir Richard Shee, Knight, of Bonnetstown, and his second wife Margaret Fagan. The tradition of the people of the locality, which was rather a curious one, in some degree corroborated this, for they stated the cross to have been built by a 'great man,' they did not know his name, who lived in the castle of Bonnetstown; he dealt in the 'black art,' and, in order to show his contempt for religion, on each sabbath and holiday, when others were at their devotions, it was his wont to bring out his hounds to hunt. On a certain great festival day there was a procession of the citizens to the cathedral through the Butts, and so large was the concourse, that the building could only contain a tithe of the people, the rest being fain, when the cermony commenced, to kneel down along the streets. The Knight happened to ride up, with his hounds and every other preparation for the chase, and upon perceiving the kneeling people he endeavoured contemptuously to spur his horse through them; but the animal refused to proceed, and kneeling down with the worshippers, could not be compelled to rise till the ceremony had concluded. The wicked Knight was so struck with the reproof read him by his own horse, that, according to the legend, he immediately reformed his life, became a penitent, and built the cross to mark the spot in which the extraordinary occurrence took place. Mr. Prim said he merely told the legend as the people related it. He believed the monument really to be one of several votive crosses raised by dame Margaret Shee, alias Fegan, after the decease of her husband, Sir Richard Shee, who was founder of the Shee Hospital, and was decidedly a religious man and no necromancer."

Churchyard at the Butts' Cross.

There was an ancient churchyard at the Butts' Cross, which was used for interments as late as the middle of the 18th century. It extended from the base of the Shee memorial cross, at both sides of Grange's road, to the north, and also to the north-east in the direction of the Loretto Convent. Human bones in large quantities have been upturned here, in the fields and yards, and under the very houses. The graveyard is now obliterated, but local tradition preserves the record of its existence and extent. The people say that the church which stood here, and of which no trace remains, was dedicated to St. Nicholas, and was known as St. Nicholas's Church. If their statement be reliable, then there is no reason why we should not identify this church with the Church of St. Nicholas, outside the town walls, taken down by Bishop Ledred to supply materials for the building of his Palace of New Court, otherwise Nova Curia.

This locality is called "The Butts" because it was the site of the bow-butts at which the inhabitants of Kilkenny formerly practised archery. The parish chapel of St. Canice's is called in Irish *Shaepeul na muthee* (Seipeul na m-butaidhe) *i.e.* the Butts' Chapel.

St. James's Church.

St. James's Church was another of the churches without the town walls, taken down by Bishop de Ledrede. The site of St. James's Church is now unknown; but it most probably stood in James's Green. James's Street and James's Green are called from *Saint* James, as in Irish the former is called *Sraed Sin Sheeomish*, the Street of Saint James.

The site of St. Bridget's Church, the third and last of the churches without the town walls, taken down by Bishop de Ledred, is no longer remembered.

St. Rock's Churchyard.

This very ancient cemetery is situated at the upper end of Walkin Street, beside the Fair Green. By Inquisition at Kilkenny, April 18th, 1623, Robert Rothe, lately deceased, was found to have been seised, at the time of his death, of a garden "juxta cemiterium Sancti Rochi," lying within the burgagery of the Irishtown, and held of the Bishop of Ossory as of his manor of the Irishtown. In 1633 Edmond Grace's assigns paid the Corporation of Kilkenny 6 shillings for a

garden at the corner of "St. Roch's churchyard." These are the oldest references we find to this place.

There is no trace of the church. The oldest monument dates from 1757. Portion of the graveyard was enclosed by the present substantial wall, in 1828, as appears from the following inscription on one of the piers of the entrance gate :

ST. ROCK'S,
1828.
Built by Public Subscription.

St. Rioc was patron of the church that stood here. His name is pronounced *Ruck*, in Irish, and Rock, in English. As St. Mo-Riocc, he is commemorated in the Martyrology of Donegal, on the 1st of August, thus :—"Mo-Riocc, Bishop, of Inis-Mac-Ualaing." He was also venerated at an ancient Church beside the Little Killary, or Salrock Harbour, in the north-west of the Co. Galway. "Salrock means the tract of St. Rioc or Roc, who is stated by tradition to have been a most holy man, and a worker of many miracles. His church, which is said to have been a sanctuary in former times, is now a ruin on the south side of the bay."[1] St. Rioc's twelve companions, all foreigners, are invoked in the *Litany* of Aengus the Cele De :—"SS. duodecim socios S. Rioci transmarinos invoco in auxilium meum per Jesum Christum."

Some writers maintain the identity of St. Rioc with St. Righoc, of Inisboffin, in Lough Ree, who was one of the sons of Darerca, sister of our National Apostle, St. Patrick.

The Saint's holy well, at Kilkenny, known as "St. Rock's Well," was a little to the north of the site of his church, somewhere near the present Gaol Road, but it was covered over by the waters of Walkin's Lough very long ago, and has been ever since hidden from view.

"St. Rock's Pattern" was held here yearly, on the first Sunday of August, till 1828.

Thomple-a-Moul.

The little suburban parish, called St. Maul's on the Ordnance Map, consists of the two townlands of Newpark Upper and Newpark Lower, and has an area of only 244 stat. acres. Among Irish and English speakers alike, the churchyard from which this parish is named, has been always known as *Thomple-a-Moul*. There can be no question whatever as to the meaning of the name. As far back as the year 1300, when the origin of the name was well understood, the church

[1] O'Flaherty's *Iar Connaught*, p. 119, *n*.

of the parish is mentioned in the *Red Book of Ossory*, as the "Capella Sancte Malle," that is, the church or chapel of St. Malla, in Irish, Meaṫa, pronounced *Moula*, and now shortened to *Moul*. Malla, whose name also appears as Mella and Meld, was the mother of St. Kenny or Canice, patron of Kilkenny. She is numbered with the Saints, though her name is not to be found in any of our Irish Martyrologies. In connection with her church here, the following legend is related by Hanmer, at pp. 125-6 of his *Chronicle*, reprinted in 1809 from the first edition issued in 1571 :

"There was also about the same time [*i.e.* about the time of the building of St. Kenny or Canice's Cathedral], a church builded over against the towne [of Kilkenny], upon the east side of the Nure [Nore], in the honour of St. Maula, the mother of St. Kenny, whose memory is continued [*i.e.* traditionally remembered] in that towne, by her plague that fell among them, and thus it was.

"There was a great plague in that towne, and such as died thereof being bound with wythes upon the beere, were buried in St. Maula's churchyard : [But] after that the infection ceased, women and maids went thither to dance, and instead of handkerchiefs and napkins to keepe them together in their round, it is said they took those wythes to serve their purpose. It is generally received that Maula was angry for prophaning her churchyard, and with the wythes infected the dancers so, that shortly after in Kilkenny, there died of the sickness, man, woman, and childe."

In the year 1300 the "Capella Sancte Malle" is found annexed to the Prebend of Kilmanagh, an arrangement which continued for the next two centuries.[1] On the 4th May, 1404, the King granted Richard O'Hedyan, Archdeacon of Cashel, the "prebendam de Sancta Malla," or prebend of St. Maul's [*recte* of Kilmanagh], in the Cathedral Church of Ossory, together with the Church of Kilmanagh [*recte* of St. Maul's], annexed thereto.[2] About 1500 Bishop Oliver Cantwell separated the Church of St. Maul's (ecclesiam Sanctae Mallae) from the prebend of Kilmanagh, at the instance of the Prebendary, James Shortall, and handed it over to the Vicars Choral of St. Canice's. Ever since, according to the Catholic arrangement, the parish of Thompleamoul has formed part of the parish of St. Canice's.

Thompleamoul church has been entirely blotted out. The churchyard has a few inscribed monuments, the oldest dating from about 1796. It has been in use as the burial place of the inmates of the Kilkenny Union since the Shank Yard ceased to serve that purpose soon after the Famine Years.

Thornback.

By Irish speakers Thornback is called *Dhrime-Dhilignach* (Druim-Deilgneach), that is, the Thorny Back [of the Hill]. The Church of Thornback, situated in the present townland of Troyswood, was in former times an "Ecclesia" or parochial church, and is mentioned as such in all the Diocesan church lists in the *Red Book*

[1] *Red Book of Ossory.*
[2] *Pat. Rolls.*

of Ossory, the name appearing there under the various forms Drimgelgy, Drumgelgyn, Drumdelgyn, Drumdelgan and [Drum-] Delkyn. In the oldest of these lists, dating from about 1300, the word "Travers" is written over "Ecclesia de Drimgelgy," to denote that the right of presentation to the church and parish rested with some member of the Travers family. The right of presentation probably descended from the Traverses to the Troys, who are found in possession of the greater part of Troyswood in the middle of the 15th century. In 1454-5 the Troys disposed of most of their interest in Troyswood to Sir Edmund mac Richard Butler, whose son, Sir James Butler, and Sabina Kavanagh, wife of the latter, again made a transfer of same to the Brethren of St. Francis Abbey, Kilkenny, in 1479. As the Church of Thornback was situated on the lands thus transferred, it is easy to see, on the supposition that the right of presentation to the parish was also included in the transfer, how the said church became impropriate, as it really did, in the Guardian and Friars of St. Francis Abbey, shortly before the Reformation. On its acquisition by the Franciscans, the Church lost its status and sank to the level of a capella or chapel, and its parish, which probably comprised little more than the present townlands of Troyswood and Keatingstown, soon became merged in the civil parish of St. Canice's.

It has long been a popular error that Thornback Church belonged to the Friars of the Black Abbey, Kilkenny. Dr. Burke even states in his *Hibernia Dominicana* that the Black Abbey noviciate was situated here; and in late times a story of Dominican friars having been slaughtered at Thornback church, during the Cromwellian era, has been in circulation. But whatever may be said of this traditional massacre of the Dominicans, which seems to rest on no solid foundation, it is certain that the Church of Thornback, in the townland of Troyswood, belonged, at the Reformation, to the Friars of St. Francis Abbey, Kilkenny, and *not* to those of the Black Abbey. This appears from the inventory of the possessions surrendered at the suppression of the religious houses in 1540 by the Guardian of the former Abbey, and which, as we have already seen,[1] included "a chapel covered with tiles, three messuages, twenty-four acres of arable land, five of pasture, ten of wood, two warrens, a water-mill, with the stream of the Noire, and the appurtenances, in Dumnart [*i.e.* Donore], alias Troeswoodde."

Thornback Church occupied the point of a bare hill overlooking the valley of the Nore. It was a quadrangle 38 ft. long and 24½ ft. wide, internally, the walls being only 2 ft. thick. At present little more than its foundations remains Attached to it, at its north-east angle, was a castle, a fragment of a wall of which, about 5 ft. thick, yet stands. There is a large and much frequented graveyard

[1] P. 107, *supra*.

here, which takes in the top and south and west sides of the hill on which the church was situated. About 200 yds. to the north-west is the holy well called Thubberachreen (Tiobar a' chroinn) or Well of the old tree. Its ancient name, as appears from a document to be quoted just now, was Tiobar Breannain, or St. Brendan's Well. From this it may be safely concluded that St. Brendan was the patron of the adjacent church. To the east, near the Nore, is another well at the base of a cliff; its name is Tiobar na deirce, literally well of the cave. Almost in a line between the two wells, and about 200 yds. north-east of the church, is a fine rath on the brow of a sharp incline; it is now known as Thornback Rath, but its old name was Donore, *i.e.*, Dún-uaḋair, the Fort of pride, or the proudly-situated Fort.

Troyswood, in Irish Coill a' Threoigh, that is, Troy's Wood. This townland is a union of the two ancient townlands of Farrenbroc (Badger Land) and Donore. Farrenbrock, which belonged to the Friars of the Black Abbey, at the time of the suppression of the religious houses in 1540, took in all of Troyswood lying to the north of the stream flowing from St. Brendan's well to the Nore. Its exact position is determined by the following document of the year 1430-31, preserved among the Municipal Records in the Tholsel, Kilkenny:

"Noverint universi per presentes nos Ricardum Hount et Johannem Raghit, capellanos, remisisse &c. imperpetuum quietum clamasse Ricardo Smythe et Thome Ketynge, capellanis, totum jus nostrum et clameum que &c. habemus &c. in omnibus et singulis terris et tenementis &c. que habeamus &c. in Farynbroke, in tenemento de Drumdelgyn, una cum tota aqua nostra del Neor ex oposito dicte terre a rivulo fontis Sancti Brandani usque ad terram quondam Martini Hamond, et in una gurgite de Rocheston in eodem tenemento, cum omnibus aquis, aisiamentis, exitibus, proficuis, libertatibus et pertinenciis ad dictam gurgitem qualitercunque spectantibus, cum boscis, granis et bruscis super predictam terram stantibus et cum omnibus aliis et singulis pertinenciis &c. una cum libera via eundi et redeundi per totam terram nostram usque ad dictam gurgitem ideo integre, plenarie &c. sicut &c. in carta nostra eisdem Ricardo et Thome inde confecta plenius continetur, habenda et tenenda &c. imperpetuum. Ita quod nec nos predicti Ricardus Hount et Johannes Raghit &c. aliquod jus &c. exigere vel vendicare poterimus &c. In cuius rei testimonium presentibus sigilla nostra apposuimus. Datum decimo die mensis ffebruarii anno Domini M°CCCC°XXX° et anno regni regis Henrici sexti nono."

Donore formerly included all the present townland of Troyswood lying south of the stream from St. Brendan's well, and taking in Thornback Church and rath. While the Troys held possession of Donore, they gave their own name to its southern extremity, which then became known as Troystown, subsequently changed to Troyswood. On the 2nd January, 1454, John Troy and Richard fitzRobert Troy released to Edmund mac Richard Butler all their messuages and tenements in Donnoirr (Donore) and Troystown, in the tenement of Dromdelgyn, lying in length from the land called Farybrok (Farrenbrock) to the lands of Talbotes Inch, and in breadth from the land of Ketyngstown to the river Noir, except a fourth part of the wood there.[1]

[1] Graves's MSS.

In 1479, Donnobir (Donore) and Troystown passed by purchase or, more probably, by free gift, from Sir James Butler (son of Edmund mac Richard, and father of Pierce, 8th Earl of Ormond) and his wife, Sabina Kavanagh, to the Friars of St. Francis Abbey, Kilkenny, as appears from the following, the original of which is preserved at Ormond castle :

"Noverint universi per presentes nos Jacobum Botler et Sabinam uxorem meam fecisse et ordinasse et in loco nostro constituisse dilectum nobis in Christo Jacobum Quemerford attornatum nostrum nomine nostro ad ponendum Richardum fitz Gerrot Baronem, et Laurencium Walsche, Burgensem ville Kilkenny, procuratores Fratrum Minorum Conventus Kilkenny, nomine Romane Ecclesie, in plenam et pacificam seysinam omnium messuagiorum, terrarum, et tenementorum nostrorum in Donnobir et Troystoun, in tenemento de Dromdelgyn, prout in carta nostra Richardo et Laurencio, procuratoribus, inde confecta, plenius continetur. Et quicquid idem attornatus noster nomine nostro fecerit in premissis ratum et gratum tenemus per presentes. In cuius rei testimonium presentibus sigilla nostra apposuimus. Datum quarto decimo die mensis Aprilis, anno regni regis Edwardi quarti decimo nono."

On the 13th March, 1525-6, James Sherlock, of the Naasse, burgess, by his deed, now in the Tholsel, Kilkenny, granted to Richard Clynton, Guardian, and the Brethren of St. Francis's Abbey, Kilkenny, all his right and title to Doneore and Troyswood, in the tenement of Dromdelgny, the part held by John Troy only excepted. At the suppression of the religious houses in 1540, as we have seen above[1] Donore, "alias Troeswoodde," was still in the possession of the Friars of St. Francis's Abbey.

When Thornback church and Donore, the townland on which it stood, were made over to the Franciscan Friars, and the former was reduced to the level of a chapel, the latter came to be known as "Chapel Land" or simply as "Chapel," and its old title of Donore gradually became obsolete. Chapel Land is now called Chapel Mill, from an ancient mill worked here by the Franciscan Friars, and of which the site is still pointed out in Mr. Walsh's land beside the Nore.

At the present time Troyswood is locally regarded as three distinct townlands, viz. Thornback, which lies north of the stream from St. Brendan's well, and is identical with Farrenbrock ; Troyswood proper, which includes the southern extremity of the townland ; and Chapel Mill, which lies between Thornback and Troyswood proper, and which comprises about half of the modern townland.

According to the Annals of the Abbey of Duiske, Sir James Ormond, illegitimate son of James, fifth Earl of Ormond, was slain at Thornback, by Sir Pierce Butler, afterwards eighth Earl of Ormond, in 1497 :

"1497. Hoc anno interfectus erat Ja. filius Comitis Ormoniae per Petrum le Butyler apud Druymdeilgni."

[1] P. 195.

Other writers state that Sir James was slain on the other side of the Nore, "in the way between Donmore and Kilkenny."

From Inquisitions of the early part of the 17th century, it appears that the manor of Thornback was held of the Bishops of Ossory; which shows that the Parish of Thornback was originally part of the See lands of the Diocese of Ossory.

Bonnetstown.

Called by Irish speakers *Bolliavonaesha*, i.e. Baile a' Bonéirig, the Town of [a man named] Bonness, formerly written Boneys.

It was found by Inquisition *post mortem*, at Kilkenny, April 27th, 1609, that Sir Richard Shee, Knight, died at Bonestowne on the 10th of August, 1608, and that at the time of his death he was seised, *inter multa alia*, "of the manor of Cromock, otherwise Browneston [*recte* Bonneston], containing three carucates of land . . . .; of the five-sixths of Ballibrenan containing two carucates of land; of Alderne Wood and Ballendoyne otherwise Bowlyshee containing three carucates of land, and of Drylingston containing two carucates." By his last will (Dec. 2nd, 1603), Sir Richard directed that in case his wife, Margaret Fagan, survived him, she should live, during her widowhood, either in the castle of Bonnetstown or in Emlyn's Hall; but by a subsequent codicil he directed that his son and heir, Lucas, should dwell at Bonnetstown, and his widow solely at Emlyn's Hall.[1]

The castle of Bonnetstown was a rather small, square keep, with a stone arch supporting the third storey, to which access was had by a stairway in the thickness of the north wall. It was evidently a very ancient building. Only the two under storeys, with the stone arch, now remain. A few yards to the south is a broken quadrangular building, about 60 ft. long and of later date than the castle, which the people say was a chapel. It does not, however, seem to have been originally intended for a chapel. Probably it was a hall, mansion or dwelling house added to the castle, and subsequently, and perhaps but for some brief interval, made use of as the chapel of the district.

Bonnetstown House was built in 1737 by Samuel Mathews, whose ancestor succeeded to the Bonnetstown property forfeited by Robert, grandson of Sir Richard Shee, in 1653.

Cappagh, otherwise Cappaghmore, otherwise Cappanagearagh, was forfeited by Henry Archer, Irish Papist, in 1653. Cappagh was an ancient manor to which Newtown, and Fowlingrath, now Holdensrath are mentioned as belonging. There was a castle here, of which some traces still remain.

[1] See p. 61, *supra*.

CLORAN, called by Irish speakers *Closhawn*, was forfeited by Henry Archer and Thomas Shortall, in 1653.

BOOLEYSHEA (Buaile Uí Seagha, O'Shea's Dairy) and Lacken, otherwise Lackenalonty, were similarly forfeited by Robert Shee, Irish Papist, grandson of Sir Richard Shee, in the same year. In Booleyshea there are considerable remains of an old castle or castellated house.

GRACE'S CROSS.—The cross, now so called, stood on the road side in Lacken, but the only part of it remaining is about half of the sculptured and inscribed base or socket. Among the old Irish speakers this cross was known as Croi Eadmuin Gráf, that is, Edmund Grace's Cross. It was said to have been erected "in commemoration of the death of Edmund Grace, whose funeral extended from this stone to Tullaroan, a distance of five miles." [1]

GRACE'S CROSS, LACKEN.

From Mason's *Statistical Survey*. 1819.

An engraving of the portion of the cross then remaining, with a version of the inscription thereon, is given in a "Statistical Account of the Parish of Tullaroan," published in 1819, in the third volume of *Mason's Parochial Survey of Ireland*. The entire of the base was then in good preservation, and a fragment of the shaft of the cross remained in its original position. According to the writer of the article just mentioned, the cross "is said to have been designed to commemorate the melancholy fate of a young man of the family of [the Graces of] Courtstown, who had been only two days married when he was killed at this spot by a fall from his horse. On the west side of the pedestal is a shield with a lion rampant, impaling a chevron between three arrows, and under the shield the names of '**Edmund. Grace.**' and '**Catarin. Archer.**' in alto relievo gothic characters. On the south side is inscribed in the same characters '**theill . is . death . remember . and . think . upon . this . cros . when . thou . dost . see . and . pray . for . them . that . build . this . cross.**' On the east side

[1] See O'Curry's *Ordnance Survey Letter*, dated from Thomastown, Sept. 16th, 1839.

may be deciphered '12 of Au — 1619 — Catarin. Archer. al^{9} — deceased the — that build this cros.' The only words discernible on the north side are 'Sacr — monumentum.' The peasantry call it 'Clogh Grasagh' (Grace's Stone), and say that from that spot the funeral procession of some popular favourite of this family extended to Kilkenny, and that those who happened to be in the rere, stood here while the ceremony of interment was performing in the cathedral" [of St. Canice's].

The fragment of the cross base still in evidence preserves the *dexter* side of the original shield with the lion rampant carved thereon, and underneath it, in raised Old English letters, the two christian names:

Edmond . . .
Cathrin A . .

On what was the east side of the stone in 1819, but which now faces the south, may be read the following much obliterated inscription, also in raised Old English characters:

. . . . f au . .
... 1619 [hi]s wyfe
Cathrin Sheth has
Deceased the [ ]
that bolt this
Cros.

This inscription, when entire, must have read:

Edmond Grace deceased the 12th of August 1619; his wyfe Cath-in Sheth deceased the [*date left uncut*] that bolt this cros.

Of Catherine Archer, who erected this cross, and who was, no doubt, a member of the great Archer family of Kilkenny city, we have been able to glean the following particulars. She married, as her first husband, Robert Shee, of Kilkenny, (son and heir of Henry Shee, Mayor of Kilkenny in 1610-11, and founder of the Shee's house in High Street), who died Sept 27th, 1615, leaving by her, with other issue, two sons, viz. Henry, his heir, then 6 years and 8 months old; and Robert. She married, secondly, Edmund Grace, third son of Baron John Grace fitz Oliver, of Courtstown, whose untimely death, as tradition tells, made her a widow very soon

again. By this second marriage she had at least one son, John Grace. Under the Cromwellian regime, in 1653, she forfeited, as an Irish Papist, the townland of Bootstown, which had been settled upon her on her marriage with Robert Shee. She was living in Bouncestown (now Mountgale) in 1664, as appears from the Hearth Money Rolls of that year.

In her will, made March 13th, 1665-6, and proved in July, 1689, she describes herself as "Catherine Grace, otherwise Archer, of Bonnetstown, widow of Edmond Grace, gent."; she desires to be interred in St. James's Chapel in our Lady's church, Kilkenny; she leaves the bulk of her property, which was considerable, to her son, John Grace of Bonnetstown, and Joan Butler, his wife, and their heirs; remainder to her son, Robert Shee fitz Robert, of Bonnetstown, gent.; remainder to her grandson, Henry Shee fitz Thomas, of Washeshayes, gent.; remainder to his brother, John Shee, of Kilkenny, merchant; remainder to his brother, Robert Shee fitz Thomas; remainder to her grandson, Robert Shee fitz Henry, of Glangardan, Co. Galway, gent.; she leaves bequests to her grandchildren, Catherine Shee fitz Mathew, —— Fitzgerald, Ellen Comerford, and Cicily Lawlor, and to her nephew, James Archer; and she appoints as executors, her sons, Robert Shee fitz Robert and John Grace, and her daughter, Frances Shee of Bouncestown, widow. Witnesses—Marcus Shee and James Mohilihane.

Newtown—The St. Legers.

Newtown is a large townland consisting of the three well-known sub-denominations, Newtown proper, Cooleen, and Kilenaboul (Coill na b-pól). Kilenaboul is again traditionally sub-divided into Kilenaboul proper, or its southern half, and Fennerstown, or its northern half. In former times the name Fennerstown, also written Ballyfennor and Ballyfinnan, extended to Newtown proper, that is, the New Town *of Fennerstown*, and thus denoted nearly all the present townland of Newtown.

Some centuries ago Ballyfinnan gave name to a small parish, impropriate in the Dean and Chapter of St. Canice's Cathedral, about the year 1510, and long since merged in the civil parish of St. Canice's. Its parish church appears in the *Red Book of Ossory* as the "Ecclesia de Ballyfynoun," or Church of Ballyfinnan. No trace of this church remains; but it must have stood in Mr. Michael Madden's land in Newtown proper, in a field called the Old Gardens, to which tradition still points as the site of a long obliterated "Churchyard."

The Castle of Ballyfinnan was also situated in Newtown proper, in the haggard to the rere of Mr. Madden's house, and about two hundred yards to the north of

the "Churchyard." A fragment of the south wall, 10 ft. long, the same in height, and about 3 ft. thick, is all of it now remaining. Tradition identifies this castle as the ancient residence of "the Sallingers," or St. Legers.

The St. Legers, formerly lords of Ballyfinnan or Fennerstown, were probably a branch of the St. Legers of Tullaghanbroge. In 1537 "Slygger" of Tolleghanbroge, and "Jamys Slygger" [of Ballyfinnan], were presented, among other magnates of Co. Kilkenny, for charging coyne and livery. "James Sentleger of Ballynownan,[1] gent.," was pardoned in 1549.[2] He died soon after, and, with his wife, Ægidia Tobin, who died Nov. 2nd, 1570, is buried in St. Canice's Cathedral. They left issue two sons, viz.: Robert, the elder, and Patrick. In 1581-2, Patrick was appointed clerk of the Crown and keeper of the writs and records of the county Kilkenny, in succession to Peter Dormer, deceased.[3] He died, Feb. 21st, 1607-8, and together with his wife, Margaret Shee, rests with his parents in St. Canice's Cathedral.

Robert St. Leger, elder son and heir of James St. Leger and Ægidia Tobin, was pardoned in 1561-2, about which time his lands, held of the manor of Kilkenny, were valued at £13. He also received pardons in 1571 and 1578. Robert St. Leger, his namesake and, probably, grandson, was seised of Fennorstown, otherwise Ballyfennor, and Keilenebolle, otherwise Kilbreanell, and died in August 1635, leaving James St. Leger, his son and heir, then only ten years old,[4] and a second son, Geoffry St. Leger.

The said James St. Leger, soon after coming of age, enlisted in the King's army and died in the royal service, without issue, having attained the rank of Captain. The family estate having been, in the meantime, handed over by the Cromwellians to one Major Adams, the King, on the 13th Feb., 1660-61, issued a Royal "Letter for Jeffrey St. Leger, brother and heir of Captain James St. Leger, to be restored to Ballyno [*i.e.*, Newtown] and Fennerstown, the said Captain James St. Leger being within age at the Rebellion, and being enlisted in our Army in 1648, and served in Flanders till he died in our service. We do adjudge the said Jeffry St. Leger to be comprehended within our Declaration as an Innocent."[5] Geoffry St. Leger was accordingly put in possession of the ancestral property. As "Galfrid St. Leger, Newtown, gent.," he was outlawed, with his son, "James St. Leger fitzJeffery, Newtown, gent.," by the Williamites, April 21st, 1691.

Robert St. Leger, of "Newtown, otherwise ffenerstown, gent.," by his will, made in 1730 and proved in 1738, appoints his brother, John St. Leger, his heir.

[1] That is, Baile Fionnáin, or Ballyfinnan.
[2] *Fiants* of Ed. VI.
[3] *Fiants* of Eliz.
[4] Inquisition *post mortem*.
[5] Carte MSS., Vol. XLI., 312.

The said John St. Leger, "of the city of Kilkenny, gent.," by his will, dated 1737, and also proved in 1738, leaves most of his property to Charles Goddard, whom he appoints his executor; and leaves bequests to his sister, Catherine Archdekin; to his nephews, James Archdekin and Patrick Bishop; to his nieces, Elinor and Mary Archdekin; and to his grand-niece, Ellen Ryan. He appears to have been the last of the Ballyfinnan family in this country.

Father William St. Leger, a distinguished Jesuit, born in Kilkenny, in 1597 or 1599, died June 9th, 1665. He was probably descended from Patrick St. Leger, who died in 1607-8.

A Monsieur Jean Maurice de St. Leger, Paris, claims to be the present lineal representative of the Ballyfinnan family; but the documents on which he bases his claim are not entirely convincing. Monsieur de St. Leger's pedigree is, no doubt, correct back to John St. Leger, born at Lisle, in Flanders, in 1724; but this John's pedigree, which the Monsieur gives as follows, is not above suspicion:

John St. Leger, Captain in the French service, Knight of St. Louis, born in 1724, at Lisle, in Flanders; son of

Mathew St. Leger, Esq., born in the City of Kilkenny, A.D. 1695 (married Louisa Dubois); son of

John St. Leger, of Newtown, Esq., (and Honor Leigh, of Callan, Co. Kilkenny, Esq.,); son of

Anthony St. Leger, of Newtown, Esq. (and Cecilia Archer, of Kilkenny city); son of

Geoffry St. Leger, of Newtown, Esq., by Helena Knaresborough, of Ballycallan, Co. Kilkenny.

It cannot be readily accepted that Geoffry St. Leger, of Newtown, born after 1625, was the great-grand-father of Mathew St. Leger, born in 1695. The probability is that Monsieur de St. Leger descends from the Kilkenny city branch of the family, sprung from Patrick St. Leger, who died in 1607-8.

Chapels.

It appears most probable that all the Catholic chapels of St. Canice's parish, from the time of the Reformation down to the early part of the 19th century, were situated a few perches north of the present parish church, in the garden attached to St. Canice's Presbytery. In 1678, according to a *Relatio* presented to the S. Congregation of Propaganda by Bishop Phelan, each of the four parishes into which Kilkenny city was divided, had an oratory or chapel of its own, befittingly adorned as far as the circumstances of the times permitted. The chapel that at this time served for St. Canice's, was, it may be presumed, the "aedes"

built by Father Kavanagh, P.P., before 1682, and referred to in the inscription on a small slab, 16 in. by 14, inserted in the wall opposite the hall door of St. Canice's Presbytery. This inscription is in raised Roman capitals, and consists of a Latin Elegiac distich, a statement of Father Kavanagh's titles as P.P. and Canon, and the date of his death ; it is as follows :

IACOBUS: KAVANAGH:
HAS: STRVXIT : PRESBY-
TER: ÆDES: ÆDIBVS:
ASTRIFERIS: IPSE:
FRVATVR: AMEN:

OBIIT: PRÆ: DE: TASCO:
ET: PASTOR: EC: CAT:
D: CANICI: 26: 7RIS 1682.

It may be written after this manner :

Jacobvs Kavanagh has strvxit presbyter aedes.
Ædibvs astriferis ipse frvatvr. Amen.

Obiit Praebendarius de Tascoffin et Pastor Ecclesiae Cathedralis
Divi Canici, 26 Septembris 1682.

TRANSLATION.—James Kavanagh, priest, built this house. May he enjoy a house in Heaven. He was Prebendary of Tascoffin and P.P. of the Cathedral Church of St. Canice, and died Sept. 26th, 1682.

Although the plural form "aedes," occurring in the above inscription, is used to denote a dwelling-house, still it would appear sufficiently certain that here, at least, it is used in the same sense as "aedis," that is, to signify a temple or church.

In 1731 there was "one old Mass-House" in St. Canice's Parish.[1]

A fragment of a slab in the Presbytery garden, containing part of an inscription, thus :—"PAT. MURPHY, 1747," very probably commemorates the rebuilding, in the year there given, of one half of the old parish chapel, to which Dr. Burke refers in one of his letters.[2] Father Patrick Murphy was P.P. from 1741 to 1774.

The chapel of Father Murphy's time continued in use till about 1830, when it was superseded by the present parish church. It was taken down almost to the ground soon after. Some pieces of the walls yet remain.

The present commodious church was begun by Father James Gorman, P.P.,

[1] *Returns on the State of Popery.*
[2] See Vol. I., p. 170.

and was completed by his nephew and successor, Very Rev. Dean Gorman. A slab in the left side of the front door as one enters is inscribed :

" Revdus. Jacobus Gorman
Parochiae Sti. Canici Pastor, primum lapidem
hujus ecclesiae posuit, die 17a. Martii, A.D. 1824, postquam
viginti tres annos eamdem parochiam rexisset."

Parish Priests.

Very Rev. James Kavanagh was P.P. in 1669, and died Sept. 26th, 1682. His will, declared nuncupatively two days before his death, is preserved in the Record Office, and is as follows :

" Memorandum yt father James Keuanagh, Clerke, on the 24th of September (1682) being sick in body but of perfect sense and memorie hauing first of all commended his body to ye grave and his soull to God Almighty the Creatour and redeemer thereof made this following declaration by way of a nuncupative will in the presence of Mr. William Daton alsoe Clerke.

" 2ndly. he named and appointed his well beloved friend fa: Phillip Purcell of Ballaragget clerk, executor of his last will and testament.

" Item his will was yt twenty shillings should be given as legacy to f. Pierce Purcell of St. John Streete, clerk.

" Item made another legacie to f. Patrick Archer of St. Patrick Streete of twenty shillings.

" Item made a legacie to f. Terence fitz Patrick, Clerk, without speisfyeing what or how much, and to others.

Declared in the presence of
Wm. Daton, Clerc."

Father Kavanagh is commemorated as above, on an inscribed slab at St. Canice's Presbytery. His chalice is in use in Freshford chapel.

Rev. Pierce Walsh was P.P Dec. 27th, 1683, when he witnessed the last will of John Wall, of the Butts. The said John Wall made his will nuncupatively, leaving a few small legacies to certain friends and the rest of his property to his wife ; " and being asked whether he would leave anything to John Dullany, he answered he would leave him his curse, but that afterwards at ye persuasion of the popish parish priest he left him his blessing. Being present when ye said John Wall declared his will in manr. aforesaid,

Peirce Wailsh, preist,

Nicholas Loughlin, Teige ffitzpatrick,

Edmond Brophy, Patrick Coogan, & Loughlin Pendergrass."

In 1669 a Rev. Peter, or Pierce, Walsh was P.P. Windgap and Dunnamaggan, and Canon of Killamery. Possibly he is identical with the subsequent P.P. of St. Canice's.

Very Rev. Edmund Murphy, D.D., was P.P., January 24th, 1689-90 and Aug. 17th, 1692.[1] He was translated to St. Mary's, about 1698.

[1] See pp. 135-6, *supra.*

Most Rev. Malachy Dulany became next P.P. He was appointed Bishop of Ossory by Brief of Sept. 20th, 1713, and was at the same time allowed to retain the pastoral charge of St. Canice's. He vacated both the Diocese and the parish by his death in April or May, 1731.

Rev. Gregory Wall succeeded. In the returns made to the House of Lords on the State of Popery, in 1731, Father Gregory Wall and a Father Butler are set down as the Popish Priests of St. Canice's parish. Father Wall is also mentioned in the will of Michael Langton fitzNicholas, of Kilkenny city, Aug. 2nd, 1736. Mr. Langton begins his will by stating that he is now in his 73rd year ; he directs his remains to be buried in St. John's "Abbie" ; appoints his wife and his brother, Nicholas, executors ; mentions his children, Nicholas, Peter, William, Cornelia, Anne and Margaret, his sister Nicholl Murphy, and his "cosen," Mary Fitzpatrick ; and at the end of all he adds the following note :

"2nd August, 1736. The clergy to be invited" [to attend my office] "and no others : Mr. Ed. Shee and two of his friends, Mr. Gre. Walls and his friends, Mr. Pa. Fitz Jerald, Mr. Mottley and Mr. Butler, Mr. Tho. Tobin, Mr. Daniel Kelly and 3 ffriends,"

Father Wall died the 2nd of Dec., 1740.

Very Rev. Patrick Murphy. Dr. O'Shaghnussy, the Bishop, happening to be absent from the Diocese at the time of Father Wall's death, and having made no collation to St. Canice's during the six following months, the parishioners presented a petition to Dr. Linegar, Archbishop of Dublin, praying him to proceed to the appointment of a worthy P.P. The Archbishop granted their request, and, by a formal decree, dated June 22nd, 1741, preserved in the Archives of the See of Dublin, constituted the Rev. Patrick Murphy, Parish Priest of St. Canice's. Father Murphy was promoted to the Canonry of Blackrath, about 1755. He died at his house in Irishtown, on Sunday, December 11th, 1774.[1]

After Father Murphy's death, St. Canice's became a mensal parish, and, as such, was held in succession by the following Bishops, Dr. Burke, Dr. Troy and Dr. John Dunne. During their charge of the parish the following appear to have been the Administrators :

1774-1777, Rev. Bryan Kavanagh (afterwards P.P., Gowran).
1777-1781, Rev. John Cassin (afterwards P.P., Callan).
1781-1784, Rev. Michael Meade, a Dominican Friar.
1784-1786, Rev. Michael Carroll (afterwards P.P., Galmoy and Johnstown).
1786-1787, Rev. Father Carberry, a Dominican Friar.
1787-1789, Rev. Denis Cullenan (afterwards P.P., Lisdowney.)

Very Rev. John Byrne, of the Ballyspellan family, was born in 1741, and

[1] *Finn's Leinster Journal.*

was ordained at Ballyragget, by Dr. Burke, on the 16th June, 1764. He was C.C. of the united parishes of Freshford and Tullaroan from Dec. 19th, 1772 to Aug. 14th, 1775, when he was promoted to the pastoral charge of same. He became Canon of Cloneamery in 1783. On the 6th Dec., 1783, he was translated from Freshford to St. John's. St. Mary's having become a mensal parish, after the death of Father Molloy, in 1789, St. Canice's was, at the same time, deprived of that distinction, and faculties were granted by the Holy See to Dr. Lanigan to provide it with a worthy pastor. In exercise of those faculties, he translated Father Byrne thither from St. John's, towards the end of 1789, and about the same time had him elevated to the dignity of Dean of Ossory. During his pastoral charge of this parish he resided in the old house in Dean Street, formerly occupied by Bishops Troy and Dunne, and here he died Dec. 10th, 1801. He rests in the churchyard attached to St. Canice's Cathedral.

Very Rev. James Gorman was born in Bridge Street, Ballyragget, and was ordained by Dr. Troy, March 6th, 1784. After his return from his studies on the Continent, about 1789, he was appointed C.C. of his native parish, and was Administrator of same from Feb., 1796 to April or May, 1801, when he was appointed P.P. Ballyhale. From Ballyhale he was translated to St. Canice's, on the 2nd Feb., 1802. He laid the foundation stone of the present parish church of St. Canice's, on the 17th March, 1824, but died before he could complete the sacred edifice, on the 19th April, 1826, in the 65th year of his age. He is buried underneath the floor of the parish church in the priests' burial vault.

Very Rev. John Gorman, nephew of preceding, was born in the Square, Ballyragget. He entered Maynooth for Humanity, Sept. 24th, 1806, and was ordained by Dr. Troy, Archbishop of Dublin, May 24th, 1812. Having been C.C. of Durrow for two years, and of Gowran for three years, he became C.C. of St. Canice's, in Oct. 1815, and here he laboured during the remainder of his long missionary career. In 1826 he became pastor of the parish. The completion of the parish church, the foundation of which had been laid two years before, was now the great object of his zeal, and, ere many years had elapsed, was successfully effected. In 1836 he was appointed Canon of Tascoffin ; in 1840, Treasurer of the Chapter ; in 1851, Vicar General ; and in 1856, Dean of the Diocese. He died, after a few days' illness, on the 6th Nov., 1869, in the 81st year of his age, the 58th of his priesthood, the 55th of his mission in St. Canice's, and 44th of his pastoral charge of the parish. He rests in the priests' burial vault in the parish church.

Very Rev. Edward McDonald, D.D., was born in Emil, parish of Mooncoin, and was baptized on the 6th Nov., 1819. He studied Classics at St. Kieran's College, and afterwards entered Maynooth, for Logic, Aug. 25th, 1840. He spent

eight years in Maynooth, three of which were passed on the Dunboyne establishment. At the conclusion of his college course, in 1848, he was appointed Professor in St. Kieran's College. Soon afterwards the Most Rev. Dr. Walsh showed how much he esteemed the young Professor by taking him to the Synod of Thurles as his Theologian. He was appointed Canon Penitentiary in 1856. In 1857 he became President of St. Kieran's College, which he directed with ability and success till the summer of 1873. In the end of 1869 or beginning of 1870 he was appointed P.P. St. Canice's, and Dean and V.G. of the Diocese. In the election held by the Parish Priests of the Diocese, in 1871, to provide the aged Dr. Walsh with a Coadjutor-Bishop, Dr. McDonald was voted *Dignus ;* and in 1884, on the translation of Dr. Moran to Sydney, his name was again sent on to the Holy See as *Dignior* among those recommended for the vacant Diocese of Ossory. After a long and honoured career of forty-one years in the sacred ministry, he was called to his eternal reward, on the Feast of the Immaculate Conception, Dec. 8th, 1889, and is buried in the crypt beneath his parish church.

"Whether as a student, and later on as President of St. Kieran's College, and subsequently as Pastor of St. Canice's Parish and Dean of the Diocese of Ossory, Dr. McDonald won golden opinions from those with whom he came in contact. During the twenty years he had the pastoral charge of the parish of St. Canice's, he was always remarkable for the attention he bestowed on the beautiful church, and to him are due the numerous decorations with which the interior is adorned. The public funeral accorded to deceased was a fitting tribute to his worth, and showed how universally he was mourned. The business houses of the city were closed, all the private residences had their blinds drawn, and it is no exaggeration to say that the whole population of the city followed the funeral procession. By the death of Dean McDonald the Diocese of Ossory is deprived of one of its most revered priests, whose loss will be keenly felt and deeply deplored." [1]

Very Rev. Thomas Kelly was born in Dean Street, Kilkenny, close to the front entrance to St. Canice's chapel-yard, and was baptized Sept. 15th, 1832. He studied classics in St. Kieran's College, and matriculated to Maynooth for Humanity, Aug. 26th, 1853. After a creditable college course he was ordained at Pentecost, 1861. He was C.C. of Mooncoin, from 1861 to 1866. His next mission was St. Mary's, at first as C.C. and then as Adm., till June 1878, when he was appointed P.P. Lisdowney. In 1881 he became Canon of Aghoure. He was translated from Lisdowney to Castlecomer and made Canon Penitentiary, in May, 1883 ; and he was again translated to St. Canice's, his native parish, and appointed Vicar Forane, Dec. 12th, 1889. By Papal Rescript of Jany. 26th, 1890, he was promoted to the dignity of Dean of this Diocese, in succession to Dr. McDonald. He closed his zealous priestly career and his life of fervent piety by a death "precious in the sight of the Lord," Jan. 14th, 1901. He rests with his predecessors in the burial vaults underneath the parish church.

Very Rev. James Doyle succeeded as P.P. and V.F. in Jan. 1901.

[1] *Kilkenny Journal*, Dec. 11th, 1889.

CHAPTER XIII.

THE PARISH OF ST. PATRICK'S.

IT comprises the civil parish of St. Patrick's; the following denominations in the civil parish of St. Canice's, viz. Archer Street Lot, Cashel, Maiden Hill, Sugarloaf Hill (otherwise Rose Hill), Marnell's Meadows, Walkin's Lough, and part of Duke's Meadows; and the civil parishes of Kilferagh, Outrath, and Castleinch or Inchiologhan. Its area is 10,831 stat. acres.

St. Patrick's Church and Churchyard.

Bishop Rothe writes that the church of St. Patrick's, Kilkenny, was at first known as the "Ecclesia B. Mariae de Domhnaghmore," *i.e.*, the Church of St. Mary's of Donnoghmore; that it retained this name till the erection of St. Mary's church within the city, when it received the new name of St. Patrick's; and that it was only in very ancient records that it could be found, in his time, appearing under the original name (nomen primaevum non alibi magis quam in vetustis chartarum instrumentis vivit).[1]

There can be no doubt that St. Patrick's is the Domnich Moir Roigni, or Donnoghmore of Magh Raighne, mentioned in the life of St. Canice, and which was the seat of a monastery of some importance previous to the year 600.[2] It is, in all likelihood, too, the Martarteach (Church of the Relics) in Magh Raighne, mentioned in the life of our National Apostle, St. Patrick. In the *Tripartite Life*

[1] See p. 9, *supra.*
[2] See Vol. II., p. 31.

of the saint we are told that, having ordained St. Fiacc Find Archbishop of the province of Leinster,

"He then went along Bealach-Gabhrain, into the district of Ossory, and founded churches and establishments there; and he said that distinguished laics and clerics should be of them, and that no province should have command over them while they remained obedient to Patrick. Patrick took leave of them afterwards, and he left the relics of holy men with them, and some of his people, in the place where Martar-tech is this day in Magh-Raighne."

Hugh de Rous, Bishop of Ossory (1202-18), exchanged with William Marshall, the elder, Earl of Pembroke, the patronage of the Church of St. Canice, of the vill of Aghaboe, and of all the churches of that place, for the patronage of the churches of the Blessed Mary of Kilkenny and St. Patrick of Donnaghmore. Soon after St. Patrick's was attached to the Deanship of Ossory, that is, became the Dean's parish, and continued as such till the Reformation. Reminders of the Dean's residential connection with the parish are preserved in the well-known local denominations, Deansby and Deansground.

1603. The Church of St. Patrick's was recovered by the Catholics, on the death of Queen Elizabeth, and was re-dedicated by a priest, delegated for the purpose, by Dr. James White, Vicar Apostolic of Waterford and Lismore. After a few weeks, however, the Catholics were again evicted and the church was again handed over to the Protestants.

1642-50. During the entire of the Confederate period, St. Patrick's was held by the Catholics. Cromwell, in his attack on Kilkenny city, seized on the church, and planted in the graveyard three pieces of ordnance, two demi-cannon and one culverin.

After this we find no other reference to St. Patrick's church. Its walls were taken down long before any one now living can remember, and even its foundations are no longer traceable.

The graveyard is very large, and contains a great number of monuments. Several slabs with crosses or inscriptions, or both, are now deeply sunk beneath the surface of the cemetery, and can only be located by "sounding" [with a crowbar. As there are no landmarks, the position of the monuments cannot be well described on paper. The following is a transcript of all the monumental inscriptions dating from before the year 1700, and of such of later date as we have thought well to insert:

(1) HIC : JACET : WILLS : FILS : SIMON : QVI : OBIIT : ANNO : DNI : M : CC NONAG TERTIO : DEV : DE : [SH : ALME : EIT : MERCI : AMEN.]

TRANSLATION.—Here lies William fitz Simon, who died A.D. 1293. God on [his soul have mercy. Amen].

A huge coffin-shaped slab with bevelled edges, and incised cross down the centre. The inscription, which is incised Lombardic, is obliterated at the end, and, from its position in two parallel lines along the right side of the cross, may be taken to commemorate an ecclesiastic.

(2) ꝟLEYN LOVEL GIT ICI DEV DE ꝟLME EIT MERCI. ꝟMEN.

TRANSLATION.—Allan Louel lies here. God on his soul have mercy. Amen.

Another great coffin-shaped slab. The cross down the centre is in relief. The inscription is in incised Lombardic characters, and is perfect except the first two letters of the Christian name, which are somewhat injured. Like the preceding inscription, it seems, from its position, to commemorate an ecclesiastic.

There are several other monuments in the churchyard, of similar pattern to these, but none of them are inscribed.

(3) . . . . . obiit . . . 1550 et . . . . . ns⁹ Augusti . . . . . [Arch]er q. obiit 24 die . . . .

TRANSLATION.—[Here lie . . . . . who] died [A.D.] 1550 and . . . . . [who died] . . . . . of the month of August . . . . . [Arch]er who died the 24th day of . . . . . .

A fragment of a floor-slab with central cross in relief. The inscription, which is in raised Old English characters, runs round the edge and is continued along by the left side of the cross.

(4] . . . . . rius Archer ejusdem ville quonda mercator qui obiit xbii die me . . . .

TRANSLATION.—[Here lie . . . . . of the town of Kilkenny . . . . . and Patri]ck Archer, of the same town, merchant, who died the 18th of the month of . . . . . .

A fragment of the upper part of a floor-slab with raised floriated central cross. To the right of the cross is a shield bearing *three lions rampant, two and one*, the coat of arms of the Den family, to which, perhaps, the person for whom the monument was originally erected, belonged. The inscription is in raised Old English letters. Date about 1580.

(5). M. 1580 A.

An altar-tomb still in its original position, about the centre of the graveyard. The covering slab has a raised interlaced cross down the centre, but no inscription. The west end panel is missing. The south side panel, ornamented with religious emblems, has been removed and fixed, face outwards, in the wall at the north side of the churchyard. The east end panel is still *in situ*, and has the sacred monogram I.H.S. The north side panel is also still *in situ*, and has carvings of religious emblems; it has, besides, at the east end, a shield bearing the Archer coat of arms, viz. *ar. on a chevron gu. between three phons sa. five mullets*, and over it the initials M.A., with the date 1580 in the space between both letters. This tomb, there can scarcely be any doubt, was erected by Martin Archer, whose coat of arms, carved in 1582, and still remaining on a slab in the front wall of his house, in High Street, is exactly identical with that on the tomb.

From the number of Archer tombs to be found here, it must be concluded that St. Patrick's, and not St. Mary's, was the *chief* burial place of that family. Laurence Archer of Kilkenny, made his will, Sept. 11th, 1574, and in it leaves the following directions:—"My body to be buried in Or. Lady Chapell in St. Patrick's Church, in Kilkenny, towards my father . . . . under the tombe that lyeth at the mydel of the altar."

(6) . ic iacet Anastatia Tobyn cui' Anim' ppicietur Deus. Amen

Translation.—Here lies Anastatia Tobyn. On whose soul God have mercy. Amen.

An effigial monument with a rudely executed carving, in high relief, of a female. The head of the effigy is missing; the feet are broken off, but remain at the end of the tomb. Date, latter half of 16th century.

(7) . . . . . quondam. mercator. qui. obiit. 19 die Novembris Ano Dni 16 . . . .

Translation.—Here lies . . . . . Kilkenny, merchant, who died Nov. 19th 16 . .

The lower part of a floor-slab with raised cross down the centre. The inscription is in raised Roman capitals. Date, about 1600.

(8) hic. jacet. Robertus. Felelane. (*sic*) burgensis. Ville. Kilkeniae qui. obiit. [ ] die. mensis. [ ] et. joana. Coltan. uxor eius. quae. obiit. 24. die. martii A.D. 1607.

Translation.—Here lie Robert Felan, burgess of the town of Kilkenny, who died [date uncut] and Johanna Coltan, his wife, who died March 24th 1607.

A floor-slab, still perfect, with raised cross down centre, and Old English inscription, in relief, running round the edge. It now serves as a head-stone marking a modern grave.

(9) hic. jacet. vir. probus. Petrus. Archer. fil^{9} Richardi. civis. Kilkeniae. mercator. qui. obiit. die. xxi. martii. A.D. 1615. cui^{9} aiae. propitietur. Deus. Amen. Et. uxor. eius. margareta Felan.

Translation.—Here lies the upright man Peter Archer fitz Richard, citizen of Kilkenny, merchant, who died March 31st 1615. On whose soul God have mercy. Amen. And his wife, Margaret Phelan.

A floor-slab with raised cross down the centre, now marking the Cleere burying place. The inscription is in raised Old English characters.

(10) T. K. E.R. 6 AGVSTVS 1619. D.M.

Above in raised Roman capitals on a horizontal slab closing the entrance to a vault.

(11) . . . . . civitat^{is}. Kilkenie qui obiit 3^{o} die julii A^{o} D^{i} 1617 et Belinam (*sic*) Archer . . . . .

Translation.—Here lie . . . . . of the city of Kilkenny who died July 3rd 1617 and Beale Archer . . . . .

The lower half of a floor-slab with raised cross. The inscription is in old English characters in relief.

(12) hic jacet David martin & fili^{9} et^{9} mauricij^{9} . . . . die mens . . . . mauricij^{9} m . . . quoda burgesis civitatis kilkeniae q^{i} o . . . . .

Translation.—Here lie David Martin and his son Maurice Martin . . . . . day of the month . . . . . Maurice Martin burgess of the city of Kilkenny who died . . . . . .

A very large floor-slab. Portion of the lower end is missing. A raised cross ornaments the centre. The inscription, in Old English characters, in relief, runs round the top and left edges, and is continued on four parallel bands, two at each

side of the cross. Date, about 1620. A silver chalice, in the Royal Irish Academy, which may possibly have belonged to a member of this family, has the following inscription over the foot :

ORATE . PRO . A[NIM]ABVS . DONALDI . MARTIN . ET . IOANÆ . HOLAGHAN . EIVS . VXORIS.
QVI . ME . FIERI . FECERVNT . A . DNI . 1641.

(13) hic jacet piae memoriae Re. Dns. D. Donatus Bardaeus quondam Parochus Sti. Patricii kilkenniae qui obiit 18 junii A.D. 1621.

TRANSLATION.—Here lies the Rev. Mr. Donogh " Bardaeus " of pious memory, P.P. of St. Patrick's, Kilkenny, who died June 18th 1621.

A floor-slab with raised cross down centre, the arms being within a circle. The inscription is in Old English characters, in relief. " Bardaeus " is probably the Latinized form of Ward, *Hibernice*, Mac an Bhaird. This monument, which is in perfect preservation, now serves as a head-stone at some modern grave.

(14) hic jacet Nichola[s] Fogerty quondam civitatis kilkenie burgensis & qui obiit 28 decembris 1623 et Belina Cudehea ei[a] uror que obiit [ ] et jacobus hanrecan q[i] obiit [ ].

TRANSLATION.—Here lie Nicholas Fogarty, of the city of Kilkenny, burgess, and who died Dec. 28th 1623; and Beale Cuddihy his wife who died [ ]; and James Hanrahan who died [ ]

A floor-slab with cross in relief down centre, and raised Old English inscription.

(15) ORATE . PRO . ANIMA . NOBILIMI . D. D. EDMVNDI . PVRCELLI . QVI . OBIIT. 16 . AUG . A° . 1625.

The base of a wayside cross on the edge of a public right of way that formerly led through the churchyard. The inscription is on the north side or face of the stone, in raised Roman capitals. It asks a prayer for the soul of Edmund Purcell of Ballyfoyle, who was killed by Edmund (afterwards Sir Edmund) Blanchville, in 1625. On the east face is a shield representing the Purcell coat of arms, viz. *a saltire between four boars' heads, couped*, impaling those of Cantwell, viz. *ermine, four cantons, pale-wise*; crest, *on a helmet, a hand erect holding a sword*. At the base are the initials E.P. and M.C.

(16) . . . . . JOANNES BROWNE QVONDAM CIVITATIS KILKENIAE BVRGENSIS QVI OBIIT
. . . . . ROCKRAN QUAE OBIIT . . . . . .

TRANSLATION.—[Here lie] John Brown, of the city of Kilkenny, burgess, who died . . . .
[and his wife] . . . . . rockran who died . . . .

A large fragment of a floor-slab. The inscription is in Roman capitals. A cross runs down the centre, which, with the inscription, is in relief. Date, about 1640.

(17) HIC JACENT DANIEL KEATING QVI OBIIT [ ] ET VXOR EIVS MARGARETA SCHYCHAN QUE OBIIT 5 7BRIS. 1643.

TRANSLATION.—Here lie Daniel Keating who died [date uncut] and his wife Margaret Sheehan; who died Sept 5th 1643.

A great massive floor-slab with raised cross down the centre, the arms being in a circle. The inscription is in raised Roman capitals.

(18) hic jacent Nichola[s] Lonegan quondam kilkenniae Burgensis qui obiit [ ] et uxor eis margareta mentan quae obiit 3 die Decembris A.D. 1644.

TRANSLATION.—Here lie Nicholas Lanigan, burgess of Kilkenny, who died . . . and his wife Margaret Mentan who died Dec. 3rd 1644.

A floor-slab with raised central cross and inscription in raised Old English characters. The writer copied this inscription in 1884. The monument has since sunk beneath the surface of the graveyard.

(19) [HOC . M]ONVMENTVM . STRVXERVNT . GVLLIELM' . CLEERE . QVONDAM . BVRGENSIS . KILKE[NIÆ . QVI . OBIIT . . . . . ET . VXOR] EIVS . MARGARETA . CLEERE . ALS. . . . . N . QVÆ . OBIIT . [ ] APRILIS . 1645. W
[QVISQVIS .] ERIS . QVI . TRANSIERIS . STA . PERLEGE . PLORA .
[SVM . QVOD .]ERIS . FVERAMQ . QVOD . ES . PRO , ME . PRECOR . ORA.

TRANSLATION.—This monument was made by William Cleere, burgess of Kilkenny, who died . . . . . and his wife Margaret Cleere otherwise . . . n, who died the . . of April 1645.
Whoe'er thou art that passest, stand, read, lament.
I am what you will be; I was what you are. Pray for me I beseech you.

The lower half of a floor-slab, with cross down centre. The inscription is in raised Roman capitals. This monument was formerly in St. Patrick's graveyard, but at present lies in Mr. W. K. Cleere's yard, Ormonde Road, Kilkenny.

(20) HERE LIETH JAMES CLEERE [ ] AND HIS WIFE JOAN O'BOE HOW [*i.e.* WHO] DIED THE 24 OF JVLY 1647.

A floor-slab now broken across, the pieces lying far apart. The inscription is in raised Roman capitals.

(21) D. B. M. S.

A horizontal monument with raised cross, near the south wall of the churchyard; it has no inscription except, at the top, the above initials.

(22) EPITAPHIVM SVPER TVMVLVM
INFRASCRIPTOR[VM] . CONIVGVM.

[VR]NA STERNVNTVR GEMINATI CONIVGIS OSSA,
SERA MARMOREI CARCERIS ARCTA TENENT.
[HIC JAC]ET ARCHERA NICHOLAVS E STIRPE RICHARDI,
ATQ. FERENS CONIVX ID CATHARINA GENVS.
[MAJ]ORIBVS REQVIEM TVMVLO HOC STATVERE SEPVLTIS.
[MAJ]ORVM VIVA LOCVM MENS SVPER ASTRA FERAT.
[AM]BO PII, MITES, VERECVNDI, IVSTI ET HONESTI
CATHOLICA PENITVS FIRMVS VTERQ . FIDE
AMBO PARES ANIMI MERITIS SIC STEMMATIS AMBO
QVALITER IN TERRIS SINT SIMVL AXE PARES.

A small mural slab, shaped like an ordinary head-stone, and now standing upright at the head of a modern grave. On the top is a shield showing the Archer arms, viz. *On a chevron between three pheons five mullets*, and underneath it the initials N.A. C.A. Part of the right side of the slab is broken off. The missing letters are supplied above in brackets. Date, the Confederate Period (1642-50).

(23) HIC . JACET . DEVOTA . VIRGO . MARGARETA . ARCHER . TERTII . ORDINIS . MINOR . QVI . OBIIT . DIE . 13 . MARTII . 1649 . ET . REVD . PATER MARTINVS ARCHER QVI OBIIT NOVBR. YE 18TH 1722.
TRANSLATION.—Here lies the pious virgin, Margaret Archer, Franciscan Tertiary, who died March 13th 1649. Also Rev. Martin Archer who died Nov. 18th 1722.

A floor-slab with raised cross down the centre. The older inscription is in raised, the later in incised and smaller, Roman capitals.[1]

(24) D. O. M. DEO VERO. VIVENS HOC MONVMENTVM IN PIAM SVI . . . MEMORIAM ERIGI FECIT REV. DOMINVS PATRICIVS FITZGERALD. Clarus prosapia ducens originem a nobili familia Geraldinorum de Burnchurch et de P. . . . atque de nobili familia de Roth erat oriundus [seven lines illegible] animam Creatori reddidit 3tio. Octris. An. Dom., 1749. [Seven following lines illegible].

An altar-tomb. The inscription is almost entirely worn away.

(25) "Please to pray for the soul of Mrs. Elinor Lanigan al' Clarke, who depd. this life the 21st Septr. 1780, in the 58th year of her age. This tomb was erected by her brother, the Revd. Joseph Clarke, P.P., of St. Patrick's. Here also the remains of the above named Revd. Priest lie interred He depd. this life on the 29th of May A.D. 1798, in the 92nd year of his age. Requiescat in Pace."

An altar-tomb near the entrance gate of the churchyard.

DRAKELAND.—At the Suppression of the Religious Houses, in 1540, it was found that the Prior of St. John's Abbey, Kilkenny, was seised of "a castle, four messuages, sixty acres of arable land, thirty of pasture, five of meadow, and two of wood, with the appurtenances in *le grange* and Balledousker, called Drackisland, of the yearly value, besides all reprises, of 13s. 4d." With portion of the other confiscated possessions of St. John's Abbey, Drackisland, or Drakeland, was handed over by Henry VIII. to the Corporation of Kilkenny. The townland was afterwards leased to members of the Rothe family, viz. three parts to Robert Rothe

[1] See Vol. II., pp. 378-9.

(the Bishop's first cousin), in 1601, for 101 years, and the remaining part to Edward Rothe (the Bishop's brother). In 1628 David Rothe fitz Robert paid £9 rent, to the Corporation for his share of the townland, and John Rothe fitz Edward paid £3 for his own share. In 1653 Drakeland was forfeited by David Rothe (grandson of David Rothe fitz Robert) and by the above John Rothe fitz Edward.

According to the *Down Survey*, there were in Drakeland, in 1655, "a Castle well repaired, a strong Bawn and a good Mill." The castle, which served, no doubt, originally, as a *grange* (hence *le grange* above) or farm house of the religious Brethren of St. John's Abbey, the ancient proprietors of Drakeland, came down, roofless, but otherwise almost uninjured, to our own time. Its walls remained perfect till about 1880, when the western side of the building collapsed. Portion of the ruin was blown down later on, in the great storm of Feb. 26th, 1903. Only the east wall and pieces of the other walls now remain. It was a small castle and by no means strong, the walls being only about 3 ft. thick.

DRAKELAND CASTLE.

According to O'Donovan, the Irish of Drakeland is Rat Cluainte, the Rath of the Lawns or Meadows.

KILCREEN.—This townland was long in the possession of the Rothe family. It was forfeited, together with three parts of Drakeland, by David Rothe, Irish Papist, in 1653, and was granted, as was also Drakeland, to the Cromwellian, Captain Thomas Evans. There were a Castle and Bawn, an Orchard and many Cabins, in Kilcreen, in 1655, according to the Down Survey. The Rothe castle at Kilcreen stood on the site of the present Kilcreen House. Portion of a stone escutcheon of the Rothe family having lain for many years in the lawn at Kilcreen House, was removed thence to St. Francis Abbey, and was presented to the Museum of the Kilkenny Archaeol. Society by Mr. E. Smithwick, J.P., in 1863. When perfect, the escutcheon displayed several quarterings of arms, amongst which, besides the Rothe's, those of the families of Butler, Grace, and Knaresborough were conspicuous; the motto is "SOLA SALVS SERVIRE DEO"; and beneath is the inscription:

"THE . ATCHIEVEMENT . OF . RICHARD . ROTH . LATE . MAYOR . OF . KILKENNY . 1629."

Richard Rothe's mayoralty was in 1627-8. He was Sheriff in 1614-15. He was the founder of the Rothe tomb in St. Mary's Church. As Kilcreen belonged not to him, but to his cousins, it is not easy to explain how his "atchievement" first found its way here.

The old mansion called Kilcreen House dates from some time previous to 1708. On the site of a gravel pit, a little to the rere of it, several sepulchral cists, containing calcined human bones, were discovered in the year 1854.

The Irish form of Kilcreen is Coill-Chrionn, the Withered Wood.

Clonmoran and Holdensrath.—According to an Inquisition held at the New Tholsel, Kilkenny, on the 21st August, 1619,

"Helias Shee [brother of Sir Richard Shee], late of the city of Kilkenny, was seised in fee, during his lifetime, of the castle, lands and holdings of Clonemorne, containing 6½ acres, great measure; of one castle and 3½ acres, great measure, in le Sholham-rath otherwise Sholdam-rath, lately in the possession of Philip Rothe; of one castle, and one-third of the land and holding of Folingrath otherwise Fowling-rath, containing 6 acres, great measure; of the meadow called Gorboy, containing 5 acres, small measure; of another meadow called Marryon's meede, containing 4 acres, small measure, lying within the burgagery of Kilkenny; of 8 acres, small measure, lying within the burgagery aforesaid; of half the land and holding of Gragesenan otherwise Shinanstowne, containing 1½ acres, great measure; and of his mansion house in Kilkenny. . . . . The aforesaid Helias afterwards died July 17th 1613. George Shee is the son and heir of the same Helias, and was then 23 years of age, and married. The castle, town, and holding of Clonemorne are within the ancient burgagery of Kilkenny, and are held of the heir of Richard Leighe; Fowlingrath otherwise Folingrath is held as of the manor of Kilbrine; Sholdhamrath otherwise Sholdamrath is held as of the manor of Kilkenny; the mansion house of the same Helias is held in burgagery of the Mayor and citizens of Kilkenny; [and] the premises in Gragesenan otherwise Synanestowne are held as of the ancient manor called Rathmercer, in free soccage, by fealty."

In 1623, another third of "Fowling-rath" was found by Inquisition to have belonged to Robert Rothe lately deceased. The remaining third of the townland belonged to the Fitzgerald family. Fowlingrath or Folingrath, is now Holdensrath. The Irish form of the name is Rath an Fuirdinigh, or Rath an Uirdinigh, that is, the Rath of a man named Foling, or Holing, now always rendered Holden.

George Shee, son of Helias, survived down to 1653, when, as an Irish Papist, he forfeited the castles and lands of Clonmoran, Holdensrath and Sholdhamrath, now Shellumsrath, and all his other possessions. His property was divided between the Cromwellians, Overington Blunden and Captain Thomas Evans.

Holdensrath castle still stands, but has been long a ruin.

Kilferagh.

The parish of Kilferagh consists of the two townlands of Kilferagh and Sheestown, and has an area of 964½ stat. acres. Seeing that the parish church is situated in Sheestown, and not in Kilferagh, it follows that, in ancient times, the former townland was not distinct from the latter, and that the parish consisted of but one large townland, known as the townland of Kilferagh. Previous to the Re-

formation the rectory or parish belonged to St. Augustine's Abbey, Bristoll. The patron saint is St. Fiachra of Meaux, in France, whose feast occurs on the 30th August.

Kilferagh is usually understood to represent the Irish Cill-Fiachrach, that is, the Church of St. Fiachra (pronounced *Feechra* or *Feeachra*). This explanation appears plausible enough, especially when St. Fiachra's connection with the parish is taken into account; nevertheless it cannot be accepted as true. "Kilfaeara," as the *parish* and *townland* are pronounced by Irish speakers, cannot possibly be traced to Cill-Fiachrach, the Irish sound of which is "Kill-Feeachrach." It seems more than probable that Kilferagh and Sheestown were originally called Feiċṗeaċ, that is, the tract of the *feiths* or bog-streams, a name derived from the boggy inches along by the Nore; by prefixing the *Cill*, in Christian times, we would have Cill-Feiċṗiġ, pronounced Kilfaeara, and now written Kilferagh.

In the *Red Book of Ossory*, Kilferagh appears as Kilfetheragh (*four times*), Kylfetheraht, Kylferagh and [Kil-]fferah.

King John, when Lord of Ireland, confirmed a grant of Kilfechra in Ossory, made between 1181 and 1185, by Donnell, King of Ossory, to John Comyn, Archbishop of Dublin.

In 1247, Nicholas Avenel held ¼ of a Knight's fee at Kilfedragfhe (Kilferagh), of Richard de Clare, Earl of Gloucester and Hertford, one of the heirs of the Marshall family. In 1355, Inette, wife of John fitzJohn de Hothum, was entitled, as part of her dower, to the service and attendance of Nicholas Avenel's then representative, Andrew Avenell, who held of the said John ¼ of one Knight's fee in "le Fetheragh."[1] "Fetheragh," it will be remarked, is here used, without the prefix *kill*, as the name of the *townland*, or rather *parish* of Kilferagh, and therefore cannot possibly be regarded as the name of a saint or of any other person.

"Feechra's Churchyard."—The *churchyard* thus called by the people of the locality, and of which the Irish must be Cill-Fiachrach, is situated on the point of a rise just over the Nore, in the south-eastern extremity of Kilferagh townland. It is small in extent, and has no trace of any fosse, rampart, or enclosing wall. There are but three inscribed monuments, one to Kenny Purcell, who died in 1869, and his wife, who died in 1882; the other two to people named Power, and dated 1758 and 1813. Except Mr. Purcell and his wife, no one has been buried here for the last 70 years.

Besides these three monuments and some rough headstones, there is, also, here a statue, rudely carved in limestone or marble, of an ecclesiastic arrayed in priestly vestments, the chasuble being distinctly traceable. The head was knocked off

[1] *Pat. Rolls*,

many years ago, and the hands do not appear. The present height of the figure, that is, wanting the head, is 5 ft. The people all call this "St. Feechra's Statue," It now stands on end in the churchyard, resting against a pillar-stone of the same height.

EFFIGY OF ST. FIACHRA, KILFERAGH.

Previous to 1869 there were also in the churchyard the remains of a small rectangular stone house, standing east and west. O'Curry, who saw these remains in 1839, describes them as "the foundation of a small edifice 16 ft. long, and 9 ft. wide [externally], with a door in the south side near the west end. One stone of the doorway remains on the right as you go in, 3 ft. high, 14 in. thick, with a reveal inside 2 in. deep."[1] Mr. Hugh Nolan, of Sheestown, who has a distinct recollection of this ancient structure, described it to the present writer as being about 8 ft. long and 3 or 4 ft. wide, internally, the walls built of rough stones and about 4 ft. high, and preserving no traces of the roof.

Clearly this was a hermit's cell, and must have been the cell erected here by the patron, St. Fiachra, to which Ward, writing of this saint, in his Life of St. Rumold, makes the following reference:

"Sed in notas ad vitam caeteros remitto, ubi de hujus sancti genealogiâ, et loco mansionis in Hibernia, prope Kilkenniam, atque aedicula quam ibi extruxit, ab ipso Kill-Fhiacra, id est, Cella vel Ecclesia Fiacrii nuncupata" [tractatur].

All that remained of this cell was destroyed in 1869, to make room for Kenny Purcell's monument, which now occupies its site.

ST. FIACHRA'S WELL, KILFERAGH.

[1] *Ord. Survey Letters.*

If besides the cell, there was also a church,—as most likely there was—in Feechra's *Churchyard*, there are no remains of it now.

"FEECHRA'S WELL" is about 20 perches south of Feechra's Churchyard, on the bounds of Sheestown. It is a celebrated holy well. Public devotions were carried out here, on St. Fiachra's day (Aug. 30th), till a few years ago. "There is a holy well called after St. Fiachra a little to the east [*recte*, south] of the little burying ground, at which a patron was held up to about 60 years ago, but the day is not remembered." [1]

SITE OF ANOTHER CHURCH.—About 80 perches west of Feechra's Churchyard, and in the same townland of Kilferagh, there is an enclosed area forming a perfect circle, 65 yds. in diameter. At first sight it appears to be surrounded by nothing more than a very thick rampart of earth, 5 or 6 ft. high; but, on closer examination the centre of the rampart will be found to consist of a most solidly built wall, or caiseal, of well-laid stones and mortar, 5 ft. thick, and faced all round, on both its sides, with heaped-up earth. The entrance to the enclosure is in the east side, through an arch of the same age as the caiseal and forming part and parcel of it. This arch, which is still fairly perfect, is probably one of the oldest specimens of its class in Ireland. It is round-headed, with the inclination of the sides very strongly marked. Its measurements are: sides 5 ft. high; arch, 2 ft. high, full height to apex of arch, 7 ft.; width above at turn of arch, 4 ft. 4 in., at the ground, 4 ft. 11 in.; side-walls or arch frame, about 5 ft. thick.

ENTRANCE DOOR OF CAISEAL, KILFERAGH. VIEW FROM OUTSIDE.

In the centre of the enclosure are the foundations of a church lying east and west, and measuring only 30 ft. by 15 ft. Beside the church is the grave of a Mr. Ryan, of Kilferagh Ho., who died some years ago. Save for this grave and the foundations of the church, the inside of the enclosure presents a smooth,

[1] O'Curry's *Ord. Sur. Letter*, dated Sept. 14th, 1839.

unbroken surface. The people know nothing of this most ancient place, and call it by no special name. They never heard of it to be used as a churchyard, and never knew of anyone to be buried in it but Mr. Ryan.

The Forrestalls of Kilferagh Castle.

The old castle of Kilferagh has been incorporated with Kilferagh Ho. It is still in good preservation, but the top has been modernized. The Forrestalls were its ancient lords. Robert Forrestall, lord of Kilferagh, and chief of his name, died March 16th, 1540-1, and is buried within Sheestown church. Patrick Forrestall otherwise fforstal, otherwise fforster, of Kilferagh, held lands of the manor of Gowran, of the value of £51, about 1560. He and his wife, Ellen Comerford, both died in 1568.

ENTRANCE DOOR OF CAISEAL, KILFERAGH. VIEW FROM INSIDE.

Robert Forrestall, next lord of Kilferagh, and who is also styled lord of Balifronk, now Ballyfrunk, received a "pardon," for a fine of 40s., Jany. 2nd, 1571-2,[1] and died Sept. 14th, 1585. James Forrestall of Kilferagh, his son and successor, had a "pardon," Nov. 14th, 1589, and was Constable of the Barony of Shillecher, in 1608. His first wife, Ellis or Alice Shortall, died in 1597. He married secondly, Ellen Comerford, and, in conjunction with her, erected the later of the family monuments in Sheestown church, in 1608. He died July 4th, 1619.

By Inquisition at "le Session's house," Kilkenny, 24th May, 1621, it was found that James Forstall, late of Kilferagh, was seised, in fee, of the manor, town and lands of Kilferagh, and of one water-mill and two weirs on the river Newre, parcel of said manor; and of 10s. yearly issuing from the town and lands of Washes Haies. He was also seised of Ballifranke, and of a water-mill belonging thereto; of Castlegarden, otherwise Newgrage and Carraman; of Killmanahine, otherwise Balliregan; Killcoursie, Cowleshill, otherwise Rathin Rostch; and of land in Corstowne otherwise Gurtinemuck, which is held of the manor of Tullagh-

[1] *Fiants of Eliz.*

roan. He died July 4th, 1619. Robert Forstall, his son and heir, was then 30 years old and married.

Robert Forrestall, as an Irish Papist, forfeited all the family possessions in 1653. He was still living in 1661, being then in his 72nd year. Michael fforstal of Kilfane, gent., who was probably of the same family, was outlawed by the Williamites in 1691 and 1696.

Sheestown.

Some time after the Norman conquest, Sheestown came to be known as

SHEESTOWN CHURCH.

Wasseshayes or Washeshayes, from some Anglo-Norman occupant named Was. Alan Was is mentioned as one of the jurors assembled at Callan, June 7th, 1307, to find the "extent" of the Countess of Gloucester and Hertford's manor of Dunfert. The present name of the townland dates only from the 17th century. In Irish Sheestown is called Bollianăssă (Baile an Fharaig) that is, Wasseshayes, literally Was's Town.

The Parish Church of Kilferagh is grandly situated over the Nore, in the townland of Sheestown, about 100 perches south of Feechra's Churchyard. It was dedicated to St. Fiachra, and must have been the immediate successor of the church

that stood in Feechra's Churchyard, or of that that stood above it in the caiseal. It consists of nave and chancel, both substantially perfect, except that the west gable of the former has fallen down to within a short distance of the ground. The entire edifice is Celtic work, and cannot be later than the year 1100.

The Chancel is 19½ ft. long, internally, and 12 ft. wide. The east window is round at top, and 8 ft. high, on the inside; it is ruined on the outside. There is a broken flat-headed window in each side-wall near the east gable. The walls are 2½ ft. thick. The choir-arch is of sawn grit-stone, and semi-circular at the top; it is 8½ ft. high and 7¼ ft. wide, and is perfect on the inside, but some of the casing stones on the outer edge are missing.

The Nave is 54½ ft. long, internally, and 21 ft. wide. The side walls are about 24 ft. high, and parapeted, like the side-walls of Tullaherin church. There is a round-headed door, cased with sawn grit, in the north wall; there is another of the same pattern, and built of the same material, opposite this, in the south wall.

There are antae at the east end of the chancel.

Monuments.—Within the chancel, are the following:

(1) A long, narrow floor-slab, now fixed into the side wall. It is broken across the middle, where there is a small piece missing from side to side. The inscription, in raised Old English letters, runs round the edge in double lines, and ends on the shaft and arms of the raised central cross; it is as follows:

hic jacet Robert⁹ ff . . . . quo[n]d[am] dns de kilferagh pricipal⁹ sue ge[n]tis q obiit . . . mcccc°xl° die vero vbi mes⁹ marcii ꝑdns d' balifro[n]k. et Patritius fforstal qu. . . . .s de kilferagie qui obiit xbiii die mes⁹. . ilis et Elena Comerford ei⁹ uxor que obiit xxb die mes⁹ junii ano d' mccccclxviii q . . aiab⁹ propicti d⁹.

Translation.—Here lie Robert fforstal, formerly lord of Kilferagh and of Balifronk, chief of his nation, who died March 16th, 1540; and Patrick fforstal, formerly lord of Kilferagh who died April 18th, and his wife Ellen Comerford who died June 25th, 1568. On whose souls may God have mercy.

The words "dns d' balifronk" occur over the top of the cross, out of their proper place.

(2) A large altar-tomb with a beautifully interlaced cross in the centre. The inscription is partially covered by a huge tree at the lower end. It is in Old English

lettering, running round the sides and continued on bands at both sides of the cross. All of it at present visible is :

Hic. jacet. Robertus. fforstal. generosus. qui. obiit. 14. die. mensis. Septembris. A° d[i] 1 . 85. et. uxor. ei.9 Eat . . . . A°. etiam. d[i]. 1583. nec. non. dns. Jacobus fforstal q[i] obiit [*uncut*] &. uxor. eius. Elisia. Shortall. q[e] obiit. bigessimo 5 . . . . . 1597. una. cum. AElana Comerford . . .ore predicti. Jacobi. q[i]. duo. posteris. hunc. tumulum. fieri. suis. impensis. fec. . . Opifisi me Jacobus Conney 1 . 6 . 8 . (*sic*).

Translation.—Here lie Robert fforstal, Esqr., who died Sept. 14th 1585, and his wife Catherine . . . . [who] also [died] . . . 1583; also Mr. James fforstal who died [*uncut*], and his wife Ellis Shortall who died 25th of . . . 1597, together with Ellen Comerford, wife of said James, who both erected this tomb, at their own expense, for their posterity. James Conney, maker. 16[0]8.

(3) A slab, inserted in the south wall, with a shield exhibiting the coat of arms of Sir Richard Shee. Underneath the shield are the initials R.S., and the inscription :

INSIGNIA . RICHARDI .
SHEE . MILITIS . QVI . HOC .
OPVS . FECIT . A° . D. 1578.

This slab does not seem to have belonged originally to the church. It was probably brought here from Sir Richard Shee's castle of Bonnetstown, or from his house in Kilkenny.

(4) Portion of a slab, which originally served as the lintel of a door, most probably in some former residence of the Shees, in Sheestown. The inscription belongs to about the middle of the 17th century, is in slightly raised Roman capitals, and reads as follows :

HAS ÆDES RESTAVRAUIT R . . . . . .
ARMIGER SVPRADICTI MARC . . . . . .
ANNO DOMINI I . . .

Translation.—R[ichard Shee], gentleman, son of the above-mentioned M[arcus], restored this house A.D. 1 . .

(5) Part of a coffin-shaped monument.

Besides these there are some 19th century monuments of the Gardenmorris family.

There are many monuments in the churchyard, but none of special interest.

GLOONPATRICK.—Certain depressions in the surface of a rock, formerly beside the public road in Sheestown, are said to have been formed by St. Patrick's knees as he knelt here in prayer. The rock was destroyed several years ago. Its position beside the entrance gate leading to Sheestown Ho., is marked on the Ordnance Map, as Gloonpatrick, *i.e.*, St. Patrick's Knees.

There is a rath in the townland, on the rising ground to the west of Sheestown

THE OLD SHEESTOWN HOUSE.
(From Robertson's *Antiquities, etc., of Co. Kilkenny*).

road. Its name is *Raheen-Dunaegan* (Raċín-Dún-Aeḋgáin), that is, the Raheen originally known as Aedhgan's Fort.

THE SHEES, OR O'SHEAS, OF SHEESTOWN AND GARDENMORRIS.

They descend from Marcus, the son of Sir Richard Shee. The said Marcus Shee, of Sheestown otherwise Wasseshays, was still living in Cromwell's time, and managed to retain his property in Wasseshays, and to obtain grants of lands in Kilree and Wallslough, under the Commonwealth. He married Ellen, daughter

of Oliver Grace of Courtstown, son of Baron Sir John Grace, and by her had five sons, viz. (1) Richard, his heir, of whom presently; (2) John; (3) Lucas; (4) James, who was most probably father of Christopher Shee of Stonecarty and Rossoneany, ancestor of the Shees of Abbeyview near Clonmel; (5) Thomas.

Richard, his eldest son and heir, of Sheestown, married Rose, daughter of Peter Rothe. By his last will, made Oct. 8th, 1687, and proved before the end of the same year, he bequeaths his property to his son, Marcus; remainder to his eldest grandson, Richard Shee fitzMarcus; remainder to his second grandson, Nicholas Shee fitzMarcus; remainder to his third grandson, John Shee fitzMarcus; remainder to his fourth grandson, Robert Shee fitzMarcus, born since the will was drawn up, but before it was signed; remainder to the heirs of his father, Marcus Shee; remainder to the heirs of his grandfather, Sir Richard Shee; he leaves £100 for funeral and "charitable uses to pray for me;" and he further leaves bequests to his nephews, Garret Comerford, Nicholas Shee and Christopher Shee, and niece, Mary Shee. Witnesses: Thomas Cantwell, James Comerford, Christopher Shee and Garret Comerford. His son and successor,

Marcus Shee of Washes Hayes, was outlawed as a Jacobite, Ap. 21st, 1691. By his wife, Mary, daughter of Nicholas Plunket, Esq., of Dunsoghly, he had

(1) Richard, his heir, of whom presently.

(2) Nicholas.

(3) John, of Ballyreddin, in 1722. His son or grandson, Colonel John Shee, fought and fled at Bunker's Hill in 1775; was a Protestant, and built the Protestant church of Bennetsbridge in 1795; and died in 1812, aged 75. John Shee of Ballyreddin, the Colonel's son and successor, gave the site for Bennetsbridge chapel in 1822; left no issue; and was succeeded by his brother Richard, whose son and successor, James O'Shea, died in Australia, in 1890.

(4) Robert, born in 1687.

(5) Marcus, born after 1687.

Richard, the eldest son of Marcus Shee and Mary Plunket, was one of the few Irish Papists to whom licenses for the use of a sword, a case of pistols and a gun, were issued in the year 1713. He died in 1748. His son,

Marcus Shee, of Sheestown, was father of

John Shee or O'Shea, of Sheestown. He married Elizabeth, daughter and heir of Richard Power of Gardenmorris, Co. Waterford, in Sept. 1767, and by her was father of

Richard Power O'Shea of Gardenmorris and Sheestown, father of

Nicholas Richard Power O'Shea, Esq., J.P.,D.L. of Gardenmorris and Sheestown, who died fortified by the rites of Holy Church, April 5th, 1902, aged 81, and is buried in Sheestown churchyard.

The old Sheestown House, the former seat of the Shee family, was thrown down about 1883.

Outrath.

In the spoken Irish, Outrath is always pronounced *Oaghthar-raw*, *i.e.*, Uachtar Rath, or Upper Rath. O'Curry, in his Ordnance Survey letter on the parish of Outrath, dated Sept. 14th, 1839, states that the Irish name of Outrath churchyard was Teampall Rátha Uachtair, *i.e.*, the Church of Uachtar Rath. In ancient records the parish sometimes takes its name from Grevine (Graidin, the gravelly land.—*O'Donovan*), a townland adjoining the townland of Outrath. In the *Red Book of Ossory* it appears as "Ecclesia de Groweyn," "Ecclesia de Uherache," and "Oghteragh." The parish church was prebendal as early as the beginning of the 14th century, and, perhaps, during the two preceding centuries. Robert Sutton was appointed by the King to the Prebend of Oghterath in the Cathedral Church of St. Canice of Kilkenny, Oct. 19th, 1386.[1] In the following century the parish of Outrath was annexed to the Chancellorship of the Diocese.

The parish church was dedicated to our National Apostle, St. Patrick, and stood according to tradition, within the Rath from which the parish has its name. No trace of its walls now remains. The graveyard contains many inscribed monuments but none of them dating farther back than the beginning of the 18th century. A small headstone has :

"God be merciful to ye Soul of ye Revrd. Father Thadee Gready decsd. Decbr. ye 1st 1756, Agd. 70 yrs. Also to ye Souls of his parents & Relations."

The townlands of Outrath and Grevine, formerly, it would appear, but one and the same townland, became See lands in the beginning of the 13th century[2] and continued as such down to the middle of the 17th century, if not to a later date. According to an entry made in the *Red Book of Ossory*, about 1350, the yearly rent paid to the Bishop of Ossory, at said date, out of the See lands at "Octarrach," was £19 17s. 10½d. Part of the old Episcopal manor house or palace in Outrath, it is said, still remains incorporated with Mr. Walsh's dwelling house here.

Foulkstown, in this parish, appears in an Inquisition of 1607, as Foulkestowne, otherwise Fulckestownefreny, from which it is evident that it derived its name from an ancient proprietor named Fulk de la Frene or Freney.

[1] *Pat. Rolls.*
[2] See Vol. I., p. 30.

WALLSLOUGH, also in the parish of Outrath, was, till quite recently, known even to English speakers, by its old Irish name, viz.: *Lugh-an-Awltha* (Loch an Fhaltaigh), that is, Wall's Lough.

INCHIOLOGHAN OR CASTLEINCH.

Inchiologhan, in Irish Inip Ui h-Uallacáin, signifies O'Holohan's Inch. The whole parish of Inchiologhan fell to the family of De Valle, Wall, Wale, Vale or Calf, probably as early as the Anglo-Norman Invasion. About the year 1300 John de Vale, the head of the family, was lay patron of the churches of "Inch-colham" and "Balybor;" which shows that in the original grant of lands to the De Valles, the parish of Ballybur was included as well as that of Inchiologhan. In 1247, John de Valle held lands of the value of ½ a Knight's fee, at "Theolechan," that is, Incheolechan, as feudal tenant of Richard de Clare, one of the representatives of the Marshall family. Remund de Valle held the same lands of "Inchewolghan," July 6th, 1355.

Richard Vale was head of the family in the Episcopate of David Hackett (1460-78), when, as lay patron, he handed over the church of Ballybur to the Vicars Choral of St. Canice's Cathedral. John fitzWilliam of "Inchewoldham" (Inchiologhan), who was probably the last of the De Valles to own Inchiologhan, was presented by the Jury of the Commyners of the Towne of Kilkenny, in 1537, as one of the county magnates, who "do charge all the countrey with Coyne and Lyverye, as often as they please." During the next 20 or 30 years Inchiologhan passed from the De Valles to the Comerfords.

1375. (July 4). Robert Howlyn (now Holden) was Rector of Inchyholleghan.[1]

The old Catholic Parish Church of Inchiologhan, dedicated to St. David, Bishop, (March 1st), was taken down to the ground more than two centuries ago, and a Protestant church, now in ruins, erected at the same time in its place.

St. David's Well, formerly holy, but now neglected, is in the "Castle Field" to the west of the church.

THE COMERFORDS OF INCHIOLOGHAN.

About 1560, "ffowlke Comerford's lands, houlden of the mannor of Callane," were valued at £40. These lands were the estate of Inchiologhan, shortly before in the possession of the De Valles. How they passed from the De Valles to the Comerfords is unknown. ffowlke, Foulk or Fulco Comerford held some post of

[1] *Pat. Rolls.*

trust and emolument under the Earls of Ormond, and has been described as "servant" to three Earls in succession, viz.: Pierce Ruadh, James and Thomas the Black. He was resident at Callan on the 10th May, 1567, at which date we find "pardons" granted to "Fowke Quemerford, of Callan, gent.; Rosina Rothe, his wife; George Quemerford, Philip Quemerford, and Peter Quemerford, of Callan, merchants; and Richard Duff Quemerford."[1] Three days later a Crown lease was granted to "Fowlk Comerford, gent., of the lands of Courtneboyle (Courtnaboolia), by Callan, late the possession of Adam Tobin, attainted; to hold for 21 years."[2]

In July or August, 1569, during the rebellion of James FitzMaurice, Captain of Desmond, "old Fulco Comerford of Callan," was robbed of £2,000 in money, besides plate, household stuff, corn and cattle. He received compensation soon after, for on the 27th Dec., 1569, the Lord Deputy Sydney wrote to the Privy Council, thanking them for their favour to Fulk Comerford, and suggesting that "he should be rewarded with some portion of his kinsmen, the rebels' lands." As Thomas Comerford, of Ballymack, lay at this time under attainder, we must presume that he was one of those rebellious "kinsmen" whose lands the Lord Deputy would have transferred to his protegée, "old Fulco." On the 26th Jan., 1569-70, pardons were granted to "Fowlk Comerford, of Callan, gent., and Rose Roth, his wife; Nicholas Brenan, of Callan, burgess, and Margaret or Meg Roth, his wife; and Marian Roth of the same, widow of Walter Dwsker."[3] After this Foulk Comerford appears no more. He left a son Gerald or Garret; and a daughter, Margaret, who married Robert Rothe, author of a history of the Ormond family.[4]

Gerald, or Garret, a younger son, but eventually, the successor and heir of Foulk Comerford, was a student of the Inner Temple in 1583, when he presented a petition to Queen Elizabeth "for a fee farm in Ireland, or an increase of his annuity of £20 granted in consideration of his hurts."[5] He is, no doubt, identical with the Garret Comerford of Callan, who, in the same year, petitioned the Queen, for a pension "in consideration of the mahems which the company of Sir John of Desmond's traitors inflicted on him, when he conferred with David Barry."[6] On the 9th January, 1583-4, the Queen directs "a pension of £20 a year to be granted to Gerald Comerford, who had gone 'to study the laws for his help, he being a younger brother, and destitute of maintenance,' and, 'in consequence

[1] *Fiants* of Eliz.
[2] *Ibid.*
[3] *Ibid.*
[4] See p. 76, *supra*.
[5] *State Papers.*
[6] *Ibid.*

of the infirmities grown upon him in his limbs,' her Majesty gives him license to return to his native country for the better recovery of his health." [1]

Rapid promotion awaited him at home. He was appointed Queen's Attorney-at-laws for the Province of Connaught, March 5th, 1584-5; M.P. of Callan, in 1585; Queen's Attorney in Connaught and Thomond, Nov. 4th, 1591; Second Justice of the Province of Munster, Oct. 15th, 1600; and, finally, Baron of the Exchequer and Chief Justice of Munster.

While attaining such offices of honour and emolument, in the fiercely penal days of Queen Elizabeth, it may be asked if Gerald Comerford was recreant to the Faith in which he had been brought up? The answer must probably be that he was, if not altogether, at least externally. We have it, however, on the unimpeachable authority of Bishop Rothe, that, in his last illness, the "dissimulator," as he styles him, was reconciled to Holy Church, and died after the victory of penance. His brother-in-law, Sir Nicholas Walsh, raised like him to high judicial positions, like him a pervert or, at least, a "dissimulator," imitated him also in his conversion, and died a sincere penitent, April 22nd, 1615.[2] Gerald Comerford died at Coolnamuck, in the Co. Waterford, on the 29th Oct. or 4th Nov., 1604, and is buried in the church of Callan. By his wife Johanna, sister of Sir Nicholas Walsh, senr., of the Co. Waterford, Chief Justice of the Common Pleas, he left issue, with a daughter, Margaret, five sons:—(1) Foulk, of Inchiologhan, his heir; (2) James; (3) Nicholas; (4) Edward; (5) Patrick, who died in 1630, leaving by Elizabeth Brett, his wife, a son, Garrett, and a daughter Elizabeth.

By Inquisition at Gouran, 11 Nov., 1608, it was found that, at his death, Gerald Comerford was seised of the fee of the manor and lands of Inchioleghan and of the advowson belonging to same; of the town and lands of Brownstown; of a yearly rent of 6s. 8d. issuing from the lands of Maurice [ ] in the townland of Goslan (Goslingstown), by reason of the common pasture which he has in the land of Inchioleghan; of lands in Sholdamrath (Shellumsrath) and "le motch Moere" (*i.e.* the Big Bog or Moor, *Hibernice* Moin mor); of land in the townland of Goslan; of land in Rosbercon; and of 10 messuages, 9 gardens, and 21 acres, small measure, within the town and burgagery of Callan. He died at Cowlenemucky, in the Co. Waterford, 29 Oct., 1604. Foulk Comerford is his lawful son and heir, and was then of full age and unmarried. Johanna Comerford, otherwise Walsh, wife of Gerald, was seised of the moiety of the said manor of Inchioleghan and the towne of Brownestowne, for the term of her life, and the said moiety was assigned to the said Johanna, in jointure.

[1] *Pat. Rolls.*
[2] Rothe's *Analecta*, pp. 43-5. Dublin 1884.

Foulk Comerford, of Inchiologhan, son and successor of Gerald, entered the Inner Temple in 1604 ; had livery of seisin, for a fine of £5 4s. 5d., on the 16th of Oct., 1611 ; and died Feb. 2nd, 1623, leaving his son, Gerald Comerford, then only 11 years of age, his successor and heir.

Gerald or Garret Comerford, being a minor, his wardship was granted to Robert Kennedy, in consideration of a fine of £200, Dec. 2nd, 1623. He had livery of seisin, Feb. 16th, 1632-3. He was still living in 1641, but died within the next few years, leaving an only daughter, Thomasine, who afterwards married Benj. Barrington.

William Comerford, the successor and, most probably brother of Gerald, forfeited Inchiologhan, 1031 ac., and Brownstown, 255 ac., under Cromwell, in 1653 ; and was transplanted to Connaught in 1654. His wife was Ellen, daughter of Robert Shee, son of Lucas, son of Sir Richard Shee.

" Richard Comerford of Castlelinch, gent." was outlawed as a Jacobite, in 1691.

Castleinch castle is supposed, with much probability, to be the " villa about three [Italian] miles from the town," where the Nuncio, Rinuccini, stopped the night before his first arrival in Kilkenny.[1] It has since been completely uprooted. Its site in the " Castle Field," to the west of Castleinch graveyard, is still clearly marked by deep trenches and grassy mounds.

Chapels.

St. Patrick's.

The parish chapel, in use during the greater part of the 18th century, stood immediately to the north or north-east of the present old chapel of St. Patrick's, inside Lord Ormond's garden wall. It was taken down in 1782. It was still in use in Oct., 1781, when it was let to Father Clarke, P.P., by a lease to the following effect :

" This Indenture made the tenth day of October, in the year of our Lord God, one thousand seven hundred and eighty one, between Margaret Shee, of the city of Dublin, spinster, of the one part, and the Reverend Joseph Clarke, of the city of Kilkenny, clerk, of the other part, witnesseth that the said Margaret Shee, in consideration of the yearly rent, covenants and agreements hereinafter mentioned reserved, and contained, hath demised granted, set, and to farm let, and by these presents doth demise, grant, set and to farm let unto the said Joseph Clarke all that and those, the Mass House or Chappel called St. Patrick's Chappel, with the ground whereon the same stands, the dwelling house wherein the said Joseph Clarke now resides, with the offices thereto, and also the garden, yard or outer ground and the small park thereunto belonging, as amply as the same are now occupied and enjoyed by the said Joseph Clarke, situate, lying and being without-side St. Patrick's gate, in the parish of St. Patrick and Libertys of the city of Kilkenny, to have and to hold the said demised premises. . . . . .

[1] See Vol. I., p. 104.

from the 29th day of September last past, for and during and unto the full end and term of nine hundred and ninety nine years from thence next ensuing fully to be complete and ended; he, the said Joseph Clarke, his executors, administrators . . . . . yielding and paying therefore and thereout yearly and every year, during the said term, unto the said Margaret Shee, her heirs and assigns, the yearly rent or sum of ten pounds sterling. . . . . .

"Margt. Shee. Joseph Clarke."

In reference to this lease, we have the following declaration made by Father Clarke, and duly witnessed :—

"I the said Joseph Clarke, do hereby acknowledge and declare that the said . . . lease so made to me by the said Margaret Shee was and is in trust, and to and for the benefit and behoofe of the Parish Priests or Incumbents of said parish during the continuance of said lease, that is to say, for my use during my incumbency, as Parish Priest to the said Parish, and, after my decease or removal from said parish, then in trust and to and for the benefit and behoofe of the future Parish Priests of said Parish, who shall be such during the residue of said term, severally and successively one after another, as they shall be respectively appointed to said cure, subject always to the said yearly rent of ten pounds sterling, and not for my sole or private use."

The lease, granted "for the benefit and behoofe" of the Parish Priests, evidently originated in some agreement or understanding, according to which Mr. Walter Butler, of Kilkenny Castle, (*de jure* 16th Earl of Ormond, and father of John, the 17th Earl), in consideration of his being re-leased the chapel grounds, for the enlarging or squaring of his garden, was (1) to pay to Father Clarke and his successors, double the rent they paid for same; and (2) to lease, at a nominal rent, to the said Father Clarke and his said successors, a piece of ground hard by, on which he should erect a new parish chapel, parish priest's house and out-offices. Mr. Butler lost no time in carrying out his part of the agreement. He began the erection of the new chapel, now the old chapel of St. Patrick's, in Nov., 1781, and completed the edifice in the following March. He died June 2nd, 1783, at the age of 80, ere he and Father Clarke had executed the deeds legalising their exchange of premises. These deeds were very soon afterwards, however, perfected by his widow, Elenor Butler, and Father Clarke, as will appear from the following :—

(1) "This indenture made the first day of October A.D. 1783, between Ellinr. Butler of the city of Kilkenny, widow, of the one part, and the Revd. Joseph Clarke of the city of Kilkenny, clerk, now Parish Priest of St. Patrick's in said city, of the other part, witnesseth that the said Ellinr. Butler for divers good and valuable considerations her thereunto moving, but more especially for and in consideration of the yearly rent, covenants and agreements hereinafter mentioned, reserved and contained, hath demised, &c., and by these presents doth demise, grant, sett, and to farm let unto the said Joseph Clarke and to his successors, Parish Priests of the said parish, all that and those, the new chapel, dwelling house and offices lately built by Walter Butler, Esq., together with the site or ground whereon the same stand, and the yard and garden thereunto belonging, all which are walled in & are situate in the parish of St. Patrick in the suburbs of the city of Kilkenny, with all ways, entrances, and passages to the same belonging: to have and to hold said demised premises . . . . . unto the said Joseph Clarke and his successors, Parish Priests of the said Parish, from the 29th day of September last past, for, and during, and unto the full term of 999 years from thence next ensuing . . . . .

yielding and paying therefore and thereout yearly and every year . . . . . to the said Ellinr. Butler, her execrs. . . . the yearly rent or sum of one shilling sterling.

"E. Butler. Joseph Clarke."

(2.) "To the Register appointed by Act of Parliament for the public Registry of Deeds, Wills, & so forth :

"A memorial of an indented deed of lease bearing date the first day of October, one thousand seven hundred and eighty-three, between the Reverend Joseph Clarke, of the city of Kilkenny, clerk, of the one part, and Elinor Butler, of the city of Kilkenny, widow, of the other part, whereby the said Joseph Clarke, for the consideration therein mentioned, did demise, grant, set, and to farm let unto the said Elinor Butler, all that and those, the site or ground whereon the Mass house or Chappel, called St. Patrick's Chappell, lately stood, and also the dwelling house wherein the said Joseph Clarke resided, with the offices thereto, and also the garden, yard, or outer ground, and the small park thereunto belonging, as amply as the same were then lately demised to the sd. Joseph Clarke, by Mrs. Margaret Shee, situate, lying and being without-side St. Patrick's gate in the parish of St. Patrick and liberties of the city of Kilkenny. To have and to hold the said demised premises, with all and singular the rights, members, privileges, appendances and appurtenances thereunto belonging, or in anywise appertaining, unto the said Elinor Butler, her executors, administrators and assigns, from the twenty-ninth day of September then last past, for and during the term of nine hundred and ninety-seven years, at the yearly rent of £20 sterl., payable half yearly on every 25th day of March & 29th day of Septr." . . . .

ANCIENT WOODEN STATUE OF ST. PATRICK, AT ST. PATRICK'S CHAPEL, KILKENNY.

As to the profit rent of £10 to be derived, in virtue of this lease to Ellinor Butler, out of the old chapel grounds, Father Clarke has left this declaration :

"And I do further acknowledge and declare that the profit rent of ten pounds sterl. to arise out of said premises over and above said yearly rent of ten pounds by virtue of and under the said last recited lease made by me thereof to the said Walter Butler" [and legally perfected with his widow] "is and shall, during the continuance of said lease, be paid to and received by the Parish Priest of said Parish for the time being, and his assigns, only in augmentation of his and their provision, and that my name as lessee in said first recited lease and lessor in said last recited lease, was made use of in trust and to and for the uses herein-before mentioned and no other, and not for the use and benefit of me, my execrs. or admrs. save during my incumbency as P.P. of the said Parish only. And I do by these presents promise and declare that I, the said Joseph Clarke, my execrs., admrs., and assigns shall and will stand seized of said premises to and for the trusts herein-before mentioned and no other, and that we and every of us shall and will, from time to time, and at all times hereafter, make and execute all such powers, deeds, conveyances, declarations of trusts and assurances whatsoever for the more perfect and absolute assuring, granting and conveying the premises, upon such trusts, and subject to such yearly rent as aforesaid, during said term, and to such person or persons as the Reverend Father in God, John Thomas Troy, now Titular Bishop of the Diocese of Ossory, and his successors titular Bishops of the said See, shall from time to time name and require, or which he, or they, or any of them, his, their, or any of their counsel learned in the law, shall reasonably devise, advise, or require. . . . ."

The parish chapel of St. Patrick's, erected by Mr. Walter Butler, continued in use from 1782 down to Sunday, Nov. 26th, 1899, when the parishioners heard

Mass within it for the last time. A mural slab inserted in the external face of the chapel has:

"In November, 1781, the foundation-stone
Of St. Patrick's Chappel was laid, and finished in
March, 1782, under the administration of the
Rd. Joseph Clarke, P.Pt., at the Expense of Walter
Butler, Esq., & ye Parshnrs.
God prosper him and his consort & their
Issue in this world, and grant them everlasting
Bliss in the next.
Amen."

Among the monuments within is one to Father Shearman, P.P., inscribed :—

"In the south transept of this chapel are deposited the remains of the Revd. Nicholas Shearman, P.P., who departed this life Oct. 19th, A.D. 1842, in the 53rd year of his age. He was 15 years President

From photo by] [*W. Lawrence, Dublin.*

THE PARISH CHURCH, ST. PATRICK'S, AND CONVENT OF ST. CAMILLUS.

of the R.C. Seminary, and Curate of St. Mary's, in this city of which he was a native, having been member of an ancient and respectable family thereof. He was President of the Ecclesiastical College of this Diocese, was 2 years P.P. of Castlecomer, and twelve years Pastor of this Parish in which he died. . . . . May his soul rest in peace. Amen."

The present new Parish Church of St. Patrick's was commenced in the month of May, 1896, and, having been completed in all its details, was opened with appropriate solemn ceremonial, on Sunday, Nov. 27th, 1899. The cost of its erection was £7,326, of which sum about one half was bequeathed for the purpose by Mr. John Hudson, the Parade, Kilkenny; the remaining half was contributed by the parishioners.

Parish Priests.

Down to the Reformation the Deans of the Diocese were the P.P.'s of St. Patrick's.

Very Rev. Luke Archer was P.P. of St. Patrick's and Archdeacon of Ossory in the first years of the 17th century.[1]

Rev. "Donatus Bardaeus," whose name would probably be written "Donnogh Ward" in English, died P.P. St. Patrick's, June 18th, 1621, and is buried in St. Patrick's Churchyard.

Rev. Patrick Fitzgerald succeeded. His chalice has come down to our time, and is now the property of the Rev. Paul F. Kehoe, C.C., Tomhaggard and Kilmore, Diocese of Ferns; underneath its foot is the following inscription in a running hand:

"P.t.icius Fitz Geraldinus, Pastr. Eclesiae Sti. Patrici, Kilkeniae, 1621."

Rev. James "Valesius," whose name would be anglicized "Walsh," was the P.P. in August, 1669.

Rev. Patrick Archer. He is mentioned in the will of Very Rev. James Kavanagh, P.P. St. Canice's, Sept. 24th, 1682. He was dead before July 1st, 1693, as is evident from Bishop Phelan's will.

Rev. John Meagher was possibly the next P.P. Elizabeth Wall, of the Butts, in her will dated Aug. 17th, 1692, leaves bequests to the P.P.'s of St. Canice's, St. Mary's and St. John's, and to Father John Meagher.[2] "John Meagher, prieste," was one of the executors named in the will of Rev. Peter Purcell, P.P., St. John's, March 12th, 1684-5.

Very Rev. Dr. Patrick Shee was P.P. St. Patrick's, Dec. 3rd, 1698, and was translated thence to St. Mary's, early in 1706. He was appointed Bishop of Ossory in succession to Bishop Malachy Dulany, who died in 1731.

Rev. James Comerford. He is mentioned by Father Pierce Forrestall, P.P. Thomastown, in his will bearing date Sept. 12th, 1712.[3]

Very Rev. Patrick Fitzgerald was P.P. in 1720, as appears from the inscription on his chalice, which had come into the possession of the late Dr. Conroy, Bishop of Ardagh; the inscription is:

"Rev. Dominus Patritius Fitzgerald, pastor Ecclesiae Sancti Patricii, Kilkenniae, me fieri fecit, anno Domini 1720."

[1] See Vol. I., pp. 83-5.
[2] See p. 135-6, *supra*.
[3] See Parish of Thomastown.

He is mentioned in some old wills. Margaret Quinlan of the city of Kilkenny, widow, by her will, Jan. 17th, 1733, leaves £20 to Father Fitzgerald, P.P. St. Patrick's, the interest of which sum is to be disposed of for the good of her soul, till such time as her son John Quinlan should become a clergyman, when the money was to be handed over to him ; she also leaves her "cousin," Father P. Fitzgerald, P.P. St. Patrick's, "a cloth for the altar and £5," and appoints him and her son John, executors. Father Fitzgerald is also mentioned in the will of Michael Langton fitz Nicholas, Aug. 2nd, 1736 ; [1] and was, moreover, appointed executor under the will of Bishop Malachy Dulany, in 1731. He appears as Treasurer of the Chapter in 1748. He died, after a long pastoral charge, on the 3rd of Oct., 1749, and is buried in St. Patrick's churchyard, under an inscribed altar-tomb.

Rev. John Kelly.—From an old Register of the Kelly Family, in the Museum of the R.S.A., Kilkenny, we learn that Father Kelly was son of Mr. Richard Kelly or Kealy, of Higginstown, parish of Clara, (son of Thomas Kealy, of Upper Grange, son of James Kealy, of Gowran, whose monument commemorating himself and his two wives, Ellen Naish and Mary White, is in Gowran Church), and of Joan Purcell, of Conahy Castle, (daughter of Captain John Purcell of Conahy Castle, son of John, of Grangemacomb, son of Richard, of Oldtown, son of Thomas, son of Pierce, son of Philip). He was born in Higginstown, Nov. 22nd, 1706, and was baptized by Father Richard Long, P.P. Gowran and Clara, his gossips being Mr. Marks Kelly and Mrs. Ellen Purcell. He was P.P. Galmoy, July 12th, 1745, and was translated thence to St. Patrick's, as successor to Father Fitzgerald. The following record of his death was entered in the Register of the family by his brother, Mr. Nicholas Kelly, of Blanchville's Park :—

"Rev. John Kelly, Parish Priest of St. Patrick's Parish, Kilkenny, dyed on Friday [?] the 6th of December, 1758, of a gravel, which caused a mortification in his bowels, and was interred in St. Patrick's Churchyard, C. of Kilkenny : he expired about 4 o'clock in the afternoon of the day."

Very Rev. Maurice Delany was appointed next P.P. by the Most Rev. Dr. Keeffe, Bishop of Kildare and Leighlin, who then had the administration of Ossory, *Sede vacante*. He was translated to Aghaboe, after about a year and a half, July 20th, 1760.

Rev. Darby Murphy succeeded on the 2nd Aug., 1760, and was translated to Callan, May 25th, 1768.

Rev. Robert Brenan was born in Coalmarket, now Parliament Street, City of Kilkenny, where his people had long carried on business as merchants, and held the highest place among the Catholic citizens. His parents were, Mr. Michael Brenan, son of John Brenan and Rose Knaresborough ; and Johanna Murphy,

[1] See p. 206, *supra*.

daughter of Mr. Patrick Murphy, Kilkenny, of the Murphy family of Gragara. He served on the mission in St. Mary's, in January, 1766. He became P.P. St. Patrick's, May 29th, 1768, and died, at an early age, on the 8th Oct., 1769. He is buried, presumably in St. Patrick's churchyard, the burial place of his brother, John, (died in 1794, aged 65), his parents and grandparents. His nearest surviving relative is Charles Brenan, Esq., Chairman of the Phœnix Brewery Company, Dublin, son of Charles, son of Charles, son of John, who was brother of Father Brenan and died in 1794.

Very Rev. William Phelan, D.D., became P.P. St. Patrick's, Dec. 6th, 1768, and was translated to Windgap and Dunnamaggan, July 19th, 1772.

Rev. Edmund Smithwick, uncle of Messrs. Edmund and Daniel Smithwick of Kilcreene, was C.C. St. Mary's from 1764 to July 20th, 1772, when he was appointed P.P. of St. Patrick's. After a pastoral charge of a little over four years he died in Sept. or Oct., 1776, and is buried in St. Patrick's churchyard. The tradition of Kilkenny is that Father Smithwick was thrown into the Nore, at John's Bridge, late at night, and drowned, by some miscreant whose evil deeds had earned the zealous priest's denunciation.

Rev. Bryan Kavanagh was collated to the parish, Feb. 14th, 1777, and was translated to Gowran and Clara, June 14th, 1778.

Rev. Joseph Clarke, a near relative of Henry James William Clarke, Duc de Feltre, was born about 1715, and was ordained, at Kilkenny, by Dr. Colman O'Shaghnussy, in 1741. He succeeded Father John Kelly as P.P. Galmoy and Johnstown in 1749 or 1750; was translated to Lisdowney, Sept. 15th, 1768; and was again translated to St. Patrick's, June 15th, 1778. The present old chapel of St. Patrick's, as we have seen, was built during his pastoral charge. Owing, no doubt, to his advanced age, he resigned the administration of the parish about 1793. He died in the parochial house, in Patrick Street Chapel Lane, May 29th, 1798, as appears from Finn's *Leinster Journal* of a day or two later, which has:—"Died on the 29th May [1798], in Chapel Lane, in a very advanced age, the Rev Mr. Clarke, many years Parish Priest of St. Patrick's Parish." He rests in St. Patrick's Churchyard.

Rev. Richard Laracy was Administrator of the parish from 1793 to 1798, when he became P.P. He was translated to Kilmanagh in June, 1801.

Rev. Andrew O'Donnell, next P.P., was born at Curraghlane, Goresbridge, and was a near relative of Dean O'Donnell, P.P., St. John's. He was ordained by Dr. Troy, March 6th, 1784, after which he pursued his ecclesiastical studies on the Continent for five years. On his return to Ossory he was C.C. Thomastown in 1791 and 1792, and then of St. John's till his collation to St. Patrick's, June 19th, 1801. He died July 9th, 1805, and is buried in St. Patrick's churchyard.

Rev. William Lanigan, born in Dunbel, parish of Clara, about 1759, was a student in the Irish College, Paris, in 1783. He served on the mission in St. Mary's, at first as Curate and then as Adm., from Aug., 1787, to October, 1805, at which latter date he was promoted to St. Patrick's. He died Dec. 16th, 1830, at the age of 71, and is buried in St. Patrick's churchyard. By his last will, he made provision for the building and endowment of the Widow's Asylum, now known as "St. Patrick's Widows' House," on the Callan Road, near Kilkenny City.

Very Rev. Nicholas Shearman, one of the most noted priests of Ossory during the first half of the 19th century, was the son of Robert Shearman, of High Street, Kilkenny, merchant, and Mary Brenan, his wife, and was baptized by the Rev. Thomas Brenan, C.C. St. Mary's, Nov. 20th, 1790. Paternally he was descended, in the fifth degree, from Thomas Shearman, an English Protestant, who came to Ireland, about the middle of the 17th century, and settling down at Burnchurch, Co. Kilkenny, died there very old in 1704. His mother, Mary Brenan, was daughter of Nicholas Brenan *Ruadh*, of Knocknadoge, Castlecomer, whose present representative and descendant is Mr. Gerald J. Brenan, J.P., Eden Hall, Ballyragget.

His early education having been carefully attended to in his native city, he was admitted to Maynooth, for Logic, March 9th, 1809. After his ordination in 1814 he was placed on the staff of Birchfield College. In April, 1817, he was transferred thence to the Presidency of Burrell's Hall and Curacy of St. Mary's, and discharged the onerous duties of both positions for the next dozen years. He became P.P. of Castlecomer and Clough in Aug., 1829, and was translated to St. Patrick's in Jany, 1831. He laid and blessed the foundation-stone of St. Kieran's College, on the 20th Oct., 1836. The following year saw him elevated to the Diocesan Chapter, as Canon of Blackrath.

He died of typhus fever, Oct. 19th, 1842, and is buried in the old chapel of St. Patrick's. "His severe and high-toned piety was only equalled by his distinguished talents, his varied learning and classic eloquence. His polished manners shed a lustre upon all those gifts that nature bestowed, or those acquirements that industry achieved." [1] Like his predecessor, he bequeathed a sum of money for the establishment of a Widows' Asylum, which was afterwards erected beside the "St. Patrick's Widows' House" mentioned above.

Very Rev. James Ryan was born in Damerstown, Muckalee; studied Theology in the Colleges of Maudlin Street and Birchfield; and was ordained in 1815. Having served as Curate in Kilmacow (1815-17), St. Canice's (1817-18), Mooncoin

[1] Obituary notice in *Kilkenny Journal*.

(1818-26), and Thomastown, he was collated to the parish of Clough in the end of 1832. In March, 1843, he was translated to St. Patrick's, and was, at the same time, appointed Canon of Tascoffin, and President of St. Kieran's College. He resigned the Presidency in the following August. He died Oct. 26th, 1858, aged 68, and is buried in the old parish chapel of St. Patrick's.

Very Rev. William Hayden, D.D., V.G., was born in Caherlesk, Dunnamaggan, in 1811. He studied Classics in Carrick-on-Suir (where his uncle, Dr. O'Neill, was then P.P.) and Burrell's Hall; and joined the Logic class in Birchfield, in Sept. 1832. He entered Maynooth for Second year's Philosophy, Aug. 25th, 1833, and was ordained at Pentecost, 1837. Towards the end of 1839 he was appointed to Rathdowney, his first mission, and, after about half a year, was removed thence to Castlecomer, in April, 1840.

He became C.C. St. Mary's, in Nov., 1847, and was Adm. of same from 1851 to 1857. His missionary life in St. Mary's must have been one of exceptional anxiety and labour, as, besides zealously discharging his priestly duties towards the parishioners, he had also to superintend the erection of our noble Cathedral. He was appointed to the pastoral charge of Windgap, in Feb., 1857, only a few months before the Cathedral was solemnly dedicated. He was translated to St. Patrick's in the end of 1858 or beginning of 1859, and was appointed Canon of Kilmanagh, in 1870, Vicar General in 1872, and Archdeacon of Ossory in 1883.

He died Oct. 28th, 1884, and is buried in Foulkstown cemetery. "Dr. Hayden was a priest of saintly virtue; a pattern to his flock; a model to his brethren in the ministry—courteous, affable, hospitable and charitable; a sincere and affectionate friend; a sterling patriot; and an accomplished gentleman, in the true and best sense of the word: above all he was peculiarly distinguished for wisdom, prudence and moderation. He exercised the great powers with which, as Vicar-General, he was invested, for the good of all and the injury of none." [1]

After Dr. Hayden's death St. Patrick's became a mensal parish, and has since been in charge of the following administrators:

1883-1888. Rev. John McGrath (afterwards P.P. Ballyragget).
1888-1892. Rev. Daniel O'Halloran (now P.P. Muckalee).
1892-1894. Rev. James Dillon.
1894- Rev. Richard Keoghan.

[1] Obituary notice in *The Kilkenny Journal.*

View of the Nore from Castlewood House Durrow

CHAPTER XIV.

THE PARISH OF ST. JOHN'S.

IT is a union of the civil parishes of St. John's (except the south side of Rose Inn Street, added to St. Mary's about 1800), Dunmore, Rathcoole (except the townland of Knocknagappoge, which belongs to Muckalee), Kilderry and Kilkieran. Its area is about 14,600 stat. acres.

St. John's, Kilkenny.

In the year 1300, and thence to the Reformation, the present civil parish of St. John the Evangelist consisted of three entirely distinct and independent parishes. These were, the parish of Fennell, the church of which stands in ruins in Gorrychreen; the parish of Kilmologga, the remains of whose church may be observed beside the Railway line, a little below Aughmalog bridge; and the parish of St. John's proper. This last parish is mentioned in the Diocesan lists of parishes, in the *Red Book of Ossory*, as

"Ecclesia sancti Johannis cum Lochmerethan." (*circa* 1300.)
"Ecclesia sancti Johannis." (*c.* 1320.)
"Ecclesia sancti Johannes cum Loghmetheran." (*c.* 1350.)
"Monasterium sancti Johannis." (*c.* 1500.)
"Ecclesia Beati Johannis Kylkennie." (*c.* 1500.)

In the beginning of the 13th century, Lochmetheran, now Loughmeran, formed no part whatever of St. John's; it seems to have been itself a parish, or part of a parish, the church of which was situated in the old graveyard of Bonefoddha.

Hence it is clear that the original parish of St. John's was very small, and can have extended but little, if at all, beyond the present Municipal Boundary of Kilkenny city. About 1211, it was appropriated to the Canons Regular of

St. Augustine, St. John the Evangelist's Abbey, Kilkenny, by Earl William Marshall, the elder, who, in his charter to the Abbey, at the said date, describes it as "the parish beyond the bridge of Kilkenny, to the east and adjoining same bridge" (parochiam ultra pontem de Kilkennia, versus orientem & adjacentem eidem ponti). From this time onward to the present day, the parish has been known, from the Abbey, as the parish of St. John the Evangelist.

The ancient name of the parish has not come down. Its parish church stood, it may be presumed, within the present churchyard of Maudlin Street. St. Stephen was recognised as the patron of this church in the 18th century—having, no doubt, superseded the Irish titular soon after the Anglo-Norman Conquest—as the following will show. Mr. Richard Hoyne of Garrychreen, in his last will, proved in 1735, directs his remains to be interred in "St. Stephen's Churchyard, Maudlin Street"; his relative, Mr. William Hoyne, malster, Kilkenny, in his will, Jany. 10th, 1780, desires to be buried "in St. Stephen's church"[-yard] "in the parish of St. John's the Evangelist, Kilkenny"; and Dr. Burke, Bishop of Ossory, in his *Hib. Dom.* printed in 1762, writes that his predecessor, Dr. Colman O'Shaghnussy, died Sept. 2nd, 1748, and was buried "in St. Stephen's churchyard," that is, in Maudlin Street Churchyard, where his monument may still be seen.

St. Stephen's Churchyard is now always known as the "churchyard of Maudlin Street." Maudlin, pronounced in Irish, *Modaleen*, is not confined to Kilkenny city, as a local denomination. We have, besides, a townland of "Maudlin," in Irish, also, *Modaleen*, in the parish of Conahy; a churchyard of "Modaleen," beside Thomastown; and an obsolete burying ground, called "Modaleen," at Gowran. The name is generally written "Magdalen" in ancient documents. By Maudlins, Modaleens and Magdalens, we are to understand spittle houses or hospitals built and endowed for lazars or persons afflicted with leprosy. Such leper hospitals were at one time numerous in Ireland, and were called Maudlins or Magdalens, apparently from their being founded under the invocation of St. Mary Magdalen. Considerable light is thrown on the nature, uses, and privileges of Magdalens, by the following extract from the *Grants* of Queen Elizabeth, copied from the *Appendix to the Thirteenth Report of the Deputy Keeper of the Public Records, Ireland*:

"1578 (June 18). Grant to Sir Edm. Dowyre or Downye; of the custody, mastership and oversight of the *spittle houses* or magdaleines of Leghlin and Balligawran, [now Gowran], for the relief of the poor leprous people dwelling in those places. To hold the custody to him and his heirs and assigns for ever. With all ancient privileges, namely: to be exempt from all temporal services; those visited with the leprosy to have ministers, proctors, and herds, of bodily health, to minister the sacraments, to provide necessaries, and to pasture their cattle; the proctors may pass through the country of Leinster to call for alms; the cattle may pasture in the parish commons; if any person shall give land to the houses the same to be free of all charges. Recites 'whereas in former tyme our predecessor havinge a charitable regarde and consideracion of the poore people, being lazarous

MAUDLIN STREET CASTLE AND GATE, WITH THE OLD KILKENNY PROTESTANT COLLEGE ON THE LEFT, AND THE TOWERS OF ST. JOHN'S ABBEY IN THE BACKGROUND TO RIGHT

(From an oil painting of about 1760, in Kilkenny Castle, reproduced in Journal of R. S. A., 1850, p. 229).

creatures visited by the hand of God, who by reason thereof, being separated from the company and conversacion of other Christians, are not able to live by theire own industrie and handy labour without a guardian and provisor to fetche and gather the almes and charitie of devoute and godly men unto them,' had granted to one Dermott Dowrie, the mastership of the houses, he having at his own expense built chapels at these places under the government of the Dean of Leighlin ; and that lately the grant was destroyed when the rebels burned Leighlin, as testified by the bishop and chapter of Leighlin."

Again, on the 10th July, 1578, there is a

"Grant to Sir Thady Newman, clerk, and his assigns for ever, of the custody, mastership and oversight of the *spytle house* or the *Maudlens* of Wicklooe. Recites that the house was built and repaired by his father, and that the chapel having recently been burned, he intended to rebuild it at his own expense." [1]

We have evidence that there was a spittle house or Magdalen at Kilkenny, early in the 14th century. On the 25th April, 1327, Peter de Whitch, Master of the House of the Blessed Mary Magdalen of Kilkenny, by his charter, resigned to St. John's Priory, his claim of 18d. out of Horsplace. (Charta Petri de Whitch, Magistri Domus B. Mariae Magdalenae de Kilkenny, qua remisit clameum in 18d. ex Horsplace. Dat. Kilken. 25 Aprilis, A.D., 1327.) [2]

By a Corporation lease of 1598, the "Souvraigne," Burgesses and Commons of Kilkenny made over to Thomas Kranisburge, merchant, "the Magdalen Castle. . . . . saving, excepting, and reserving the use of the best chamber thereof for such as shall be infected of the dyseas commonly called the Leprosie, of the burgess of the said town when, and as often as shall please God to visit any of them with the same diseas, with the free egresse and regresse into the whole castle for such ward and watch as shall be appointed by the said Souvraigne, Burgesses and Commons, to go and remayne there in all times of Commocion." [3]

The "Magdalen Castle" here mentioned, is identical with the lofty square keep still standing in Maudlin Street, and known as "Maudlin Street Castle." Though at least partially set apart for lepers, it did not constitute their only accommodation here, for the records of the Kilkenny Corporation make reference to another castle, close to it, but now destroyed, called the "Black Castle of the Magdalens." Maudlin Street mill appears, too, in old Municipal records under the name of "Magdalen Mill."

Irish speakers call Maudlin Street *Srawdh-Modaleen*, (Sṗáid Maigdeiléin), and Maudlin-Street chapel *Shaypeeal Modaleen*. From this it may be gathered that the present name, Maudlin, as applied to both street and chapel, is formed rather from the Irish *Modaleen* (*i.e.*, Maigdeiléan), than by a softening or contraction of the English *Magdalen*.

[1] *Ibid.*
[2] *Ex Regesto Hosp. S. Johannis iuxta Kilken.*
[3] Hogan's *Kilkenny*, pp. 208-9.

Chapels were attached to the Magdalens for the use of the patients, as we learn from the Elizabethan "grants" quoted above; and it is most probable that the old parish church in St. Stephen's graveyard became the chapel of the Magdalen hospital beside it, some time after its parish had been appropriated to the neighbouring Abbey of St. John's. No trace remains of this church.

There was an "old Mass-house" in St. John's Parish, in 1731, according to Dr. Tennison's *Visitation Book* of that year. This was, no doubt, the chapel of Maudlin Street, which, as well as the presbytery there, was repaired, at his own expense, by the Rev. Philip Purcell, P.P., St. John's from 1753 to 1760. This

ST. JOHN'S CHURCH, MAUDLIN STREET, KILKENNY.

same chapel was rebuilt in 1796, as is testified by the following inscription on a large slab fixed into the present chapel-yard wall:

"This Chappel was rebuilt in the
year 1796."

Two years previously, that is, in 1794, the Corporation of the City had executed a lease of the "Churchyard, the chapel, the priest's house and garden," to the Catholic parishioners of St. John's, for 500 years, at 6d. a year.

This chapel continued in use till 1847, when it was taken down. It stood east and west, within the present churchyard, and consisted of a nave, chancel,

and transepts ; it was, in other words, a " cross " chapel. On the west it extended as far as the west wall of the churchyard. The monuments of the Meanys of Higginstown and the Banims mark the position of the altar, which was situated in the east end. When the chapel was taken down its site was added as an extension to the old graveyard.

The present chapel of Maudlin Street was commenced in 1840, its foundation stone having been laid by Dr. Kinsella on the 13th of April of that year.

The new parish church now in course of erection at the sole expense of the Loughlan family, was begun in 1897, its foundation-stone having been laid on Sunday, the 2nd of May, in that year.

The churchyard of Maudlin Street has one or two uninscribed coffin-shaped slabs, with incised crosses, dating from the 13th century. Of the multitude of inscribed monuments none date beyond 1699. Towards the east end of the graveyard there is a group of twelve monuments, arranged in two rows, each row running north and south. The east row consists of eight monuments, the west of four. The inscriptions on the former monuments, beginning at the south, and thence, in order, to the north, are :

(1) " Here Lieth the Body of the Reverend Father walter Motley parish priest of st. Johns, he died september ye 27th 1750. Aged 79 years. Requiescat in pace. Amen.

" Here Lieth the Body of the Reverend Mr. Thomas Rourke Parish Priest of this Parish of st. John the Evangelist, he died on the XV of November A.D. MDCCLXVI of his age LXII. Requiescat in Pace. Amen.

" Here also lie the remains of the Revd. Matthew Sinnot of Saint John's Parish. He depd. this life 29th of August 1828, in the 40th year of his age."

A long, horizontal Kellymount flag.

(2) " Here Lies ye body of ye Reverend Father Philip Purcell of Ballyragett, Parish Priest of st. John's, depd. July ye 26 1760, Aged 38 years."

An altar-tomb ; covering slab broken across the top.

(3) Dr. O'Shaughnessy's monument, another altar-tomb, with a very much obliterated inscription, comes next in order.[1]

(4)

" I. H. S.
" Here [l]ie[th th]e [bo]d[y o]f
the Re[verend Denis D]eleign
[Parish Priest]
O[f the Parish of]
st. J[ohn the Evange]list
[He depd. this life]
XVII Dece[mb]er [MD]CCLXXIII
A[g]e[d] LX.
R. I. P."

[1] See Vol. I., p. 154

An altar-tomb. The south-west angle of the covering slab is broken, but the piece is secured in its place with iron cramps. The obliterated portions of the inscription are supplied in brackets above.

(5) Dr. Burke's monument, also an altar-tomb, with the covering slab broken across the centre. For the inscription, which is much obliterated, see Vol. I., p. 178.

(6) "D. O. M.

"God have mercy on the soul of the Rev. Father McDonnell, Capuchin of the holy Order of St. Francis. He died 3rd July 1782 aged 66 years. R. I. P."

A head-stone.

(7) "God have mercy on the soul of the Rev. Father St. John, Capuchin of the holy Order of St. Francis. He died Oct. 6th 1780 aged 93 years. R. I. P."

A head-stone.

(8) "Hic jacent cineres Revdi. Fratris Philippi Forrestall Ordinis Minorum Observantiae. Studiis ecclesiasticis Romae peractis, per annos quadraginta quinque pro salute animarum in hac diaecesi indefesse laboravit. Morum simplicitate, vitae innocentia, pietate erga Deum et pauperes insignis, in vita et eminentius in morte nomen veri religiosi meruit. Meritis plenus obdormivit in Domino Anno Salutis MDCCCXXIX, aetatis suae LXXI. R. I. P."

A small square head-stone inside an iron railing.

The inscriptions, in the second row, beginning likewise at the south and continuing thence, in order, to the north, are :

(9) "D. O. M.

"Here lie the remains of the Revd. Rd. O'Donnell,
an upright man, a sincere Christian, and a faithful
minister of the Gospel, He was Catholic
Dean of Ossory & 22 years P. Priest of St. John's.
The object of his unwearied zeal was to
provide for the varied wants of his people.
He instructed them with energy, he reproved
them with firmness, and his life was a bold
exemplification of the truths & virtues he
preached. He was called out of this life, with
a well grounded hope of a better, in the 75th
year of his age, on the 10th of May 1811, as uni-
versally regretted as he had been sincerely
admired and esteemed.
May he rest in peace. Amen."

An altar tomb, in good condition.

(10) "D. O. M.

"Here lies the body of the Revd. Fr. Peter Magennis of the Order of Preachers. He died April MDCCLXXXI. Aged LXXII. R. I. P.

"Here lies likewise the Remains of the Revd. Cornelius Ryan of the same Order. He depd. this life Novr. 20th 1814, aged 66. May he rest in Peace."

Another altar-tomb.

(11) "D. O. M.

"Here lies the body of the Reverend [Michael Fitz]ge[ra]ld Parish Priest of St. J[ohn]'s [h]e depd. this life April t[h]e [11th] in [the] y[ear] 1785, [aged] 61 years. M[ay he rest in] peace.

"Here lie the remains of the Rev. Willm. Pratt, he depd this life 31st of January 1828 in the 38th year of his Age. May he rest in peace. Amen."

Also an altar-tomb. Owing to the chipping of the surface of the covering slab, portions of Father Fitzgerald's inscription, given in brackets above, are missing.

(12) "'Visi sunt oculis insipientium mori, illi autem sunt in pace.' Sub hoc marmore jacent reliquiae Rev. Martini Magee, qui dum viveret Praedicator extitit egregius panemque verbi pauperibus ac parvulis largiter distribuit. Hunc tumulum, Parochiae hujus erexerunt populi, non immemores, quorum saluti per annos novem fidelissime servierat. Memoria virtutum ejus dum lapidi mandatur mentibus altius impressa manet. Obiit aetatis suae anno XXXVII. Salutis MDCCCXXXI. Fraterni cineres atque ossa sacrata propinquis conduntur tumulis; animis requiescere detur in coelo sociis nec in ipsa morte diremptis.

"Here also lie the remains of the Rev. John Kane who for several years was Curate of this Parish. He depd. this life 20th of August 1836 aged 38 years."

An altar-tomb.

(13) A little to the west of these tombs is a Celtic cross, with the inscription:

"Erected by Margaret Buckley in memory of her cousin, the Rev. Bernard Scott, who died 7th of May, 1876. He was ordained 1830, appointed Parish Priest of Galmoy in June 1861, which he resigned in August 1870, and came as chaplain to the Workhouse, Kilkenny. R. I. P."

The following inscriptions occur on monuments in a plot added to the old graveyard in 1831, and in the plot on which stood the old parish chapel taken down in 1847:

(14) "Hic jacet Eduardus Nolan, Presbyter Ossorsis., Praebendus. Mayne, qui ingenio, scientia, zeloque eximio ad erudiendam in litteris et pietate juventutem, brevi tempore multa implevit. Obiit XXIV Julii A.D. MDCCCXLV, aetatis vero suae XL. Requiescat in Pace."

(15) "Here lie the remains of the Rev. Michael Nolan, C.C. Ossory, who died at Callan, March 30th, 1848, in the 35th year of his age. Natural abilities of a very high order carefully improved by study, ardent zeal for the glory of his Maker, and a most tender sympathy with the suffering members of Christ, eminently qualified him to discharge the high duties of his sacred calling. The people amongst whom he laboured ever considered him a kind friend, and an affectionate father. His unassuming manners and holy life gained him the respect and love of his brethren in the ministry. All regarded him as a faithful servant, a man of God, and a good minister of Christ Jesus."

(16) "Here lies the body of the Rev. Joseph Hely, C.C., Ossory, who died in this, his native City, Kilkenny, 11th January, 1858, in the 53rd year of his age and the 19th of his Sacred Ministry. A simple and upright man, a pious and zealous Priest, he was greatly beloved by all the people among whom he laboured, and a special favourite of his Clerical Brethren, who erected this monument to his memory. Requiescat in Pace. Amen."

(17) "R. D. Edvardus Larkin, Presbyter integerrimus, post egregie in hujus Ecclesiae regimine navatam operam, pie obiit IV Nonas Septembris MDCCCLXIV, annos natus XLVIII. Cujus animae propitietur Deus."

The following inscription occurs on a monument at the north side of the parish chapel door:

(18) "In memory of Rev. Edward Callanan, who died 3rd Jany, 1881, aged 37 years. R.I.P."

The Priory, or Hospital, of St. John the Evangelist, Kilkenny.

The Canons Regular of St. Augustine, St. John's Abbey, Kilkenny, otherwise known as the "Brethren of the Hospital of St. John the Evangelist, of the Order of St. Augustine, Kilkenny," had effected a settlement here previous to 1202; for it is on record that Bishop Felix O'Dulany, who died in this year, granted, by charter, "to Brother Osbert, Prior of the Hospital of St. John, at the head of the bridge of Kilkenny, towards the east, and to the other Brethren serving God there, all the tithes of the provisions of the castle of Kilkenny, in pure and perpetual alms." ("Carta Felicis Ossor. epi. qua concessit Fratri Osberto, Priori Hospitalis Domus S. Johannis ad caput pontis de Kilkenny versus orientem, et caeteris fratribus ibidem Deo servientibus omnes decimas cambariorum Castelli de Kilkennia, in puram et perpetuam eleemosynam."—*Ex Regesto Hospitalis S. Johannis Evangelistae iuxta Kilkenniam.*)

The "bridge of Kilkenny" here mentioned, and which is identified with the "big bridge" of Kilkenny in a document to be quoted immediately, is now represented by John's bridge. Hence the original Priory or Hospital of St. John, in existence in Felix O'Dulany's time, stood at, and east of, John's bridge, evidently between this bridge and the mill stream passing under the small bridge in John Street.

William Marshall, the elder, Earl of Pembroke, to whom, and to whose sons, religion in Kilkenny city owed so much, finding, it may be, the location of the Brethren of St. Augustine unsuitable and, desiring through motives of piety to permanently improve their condition, granted them, by charter, a site for a new Priory, which was to take the place of the old, and for the maintenance of which he, at the same time, made ample provision. The new site is that now occupied by the ruins of St. John's Priory, in John Street. The Earl's charter granting same, and endowing the new Priory, dates from about 1211, and is as follows:—

"Will. Mareschallus, comes Pembrochiae, &c. concessi [fratribus] B. Johanni[s] Evang. locum quendam ad caput parvi pontis de Kilken., scilicet, inter ductum minoris aquae et viam quae ducit ad Loghmaderan ab horreis meis, et 16 acras de terra libera ex eadem parte aquae illius, cum pertinentiis, ad construendam ibidem domum religionis, in honorem Dei et Sti. Johannis, et ad sustentationem pauperum et indigentium. Concessi, etiam, totam parochiam ultra pontem de Kilkenn. versus orientem et adjacentem eidem ponti, cum pertinentiis, absque omni retinemento; etiam beneficium ecclesiasticum totius terrae meae de Donfert, quantum, scilicet, inde ad patronum pertinet; et beneficium ecclesiasticum totius terrae meae de Loghmadheran, eodem modo, cum omnibus pertinentiis, tam in decimis quam oblationibus et obventionibus; et omnes decimas molendinorum, piscariarum, pomariorum, et columbariorum meorum de Kilkenn.

"Volo, etiam, et concedo, quod praedicti fratres deserviant capellam castri mei de Kilkenn. et inde habeant omnes obventiones et oblationes si ego absens fuero vel haeredes mei: sin autem, tunc dominici capellani mei oblationes ex ea provenientes percipient.

"Concessi etiam locum quendam ad caput magni pontis, ubi primitus domus eorum inchoata fuit, reddendo de eodem loco mihi et haeredibus meis annuatim tres solidos pro omnibus servitiis; et quod habeant et possideant pacifice omnes redditus burgagiorum quae eis in villa de Kilkenn. data fuerunt et danda, salvo servitio meo, et salvis omnibus quae juris mei sunt. Praeterea concessi

ST. JOHN'S PRIORY, KILKENNY

(From Grose's *Antiquities of Ireland*, 1791).

ecclesiam Haghamaw et ecclesiam de Nova Villa, et totum beneficium Veteris Villae, cum omnibus pertinentiis ad easdem ecclesias spectantibus; praeterea, decimas molendinorum meorum et fenorum meorum in parochiis praedictarum ecclesiarum; insuper, triginta marcas argenti de decima redditus mei assisi in Hibernia percipiendas in perpetuum ad scaccarium meum de Kilkennia; et praeter haec, unam carrucatam terrae cum pertinentiis, viz. illam quam Thomas Drake consuevit tenere juxta Kilkenniam, quietam ab omnibus servitiis, &c. Testibus praesentibus: Dño Johne Marescall, Thom. fil. Anthonii, tunc Senescal. Lagenie, Fulcone fil. Warin, Waltero Purcell tunc vic. Kilkenny, Willmo. Grasso, juniore, Hamundo Grasso, Rogero de Hida, Rad. de Ralege, Willmo. de Drucill, Maillard & Rogh, Magro. Hen. Hugon, Willmo. de Insul., Rad. Rogerio . . . . et Benedicto, clericis et multis aliis."

Prior Osbert presided over the Augustinian Canons in Kilkenny for many years. He was Prior, as we have seen above, in Felix O'Dulany's Episcopate, which ended in 1202. He is mentioned as Prior, over and over again, all through the next twenty-five years. He appears for the last time, as a witness to a charter of Bishop Peter Malveisin, dated the feast of St. Nicholas, 1227.

Annals of the Priory of St. John's.

A.D. 1211. "The Canons of St. John's, Kilkenny, entered on possession of the new Priory in which they now dwell." (Anno MºCCºXIº, introierunt Canonici sancti Johannis de Kilkenny nouum locum in quo nunc habitant.) [1]

1220. "On the feast of St. John, Apostle and Evangelist, Mass was said, for the first time, on the high altar of St. John's, Kilkenny." (Anno MºCCºXXº, die sancti Johannis, Apostoli et ewangeliste, celebrata fuit prima missa in maiori altari beati Johannis, Kilkenny.) [2]

Circa 1220. William de Druhull, senior, granted the Priory all the tithes of a carucate of his land close to the River Mayn. The River Mayn is now the River Dinin. The carucate of land, of which there is question here, is now known as Jenkinstown. De Druhull's grant or charter is preserved in the Municipal Archives, Kilkenny, and is as follows:

"Notum sit Universis matris Ecclesie filiis ad quos presens scriptum pervenerit, quod Ego, Willielmus de Druhull, senior, dedi, concessi, et confirmavi, Domino et Ecclesie Sancti Johannis de Kylkenny et Fratribus ibidem Deo servientibus, omnia Ecclesiastica beneficia unius Carucati terre mee scituati iuxta Aquariam que vocatur Mayn, et omnes decimas magnas et minutas ad predictam terram pertinentes, et eas que in posterum pertinebunt, cum omnibus oblacionibus et obvencionibus in puram et perpetuam elymosinam, videlicet quantum ad patronum pertinet, libere, integre, et plenarie, et quiete ab omni seculari servicio et exaccione, sicut aliqua elimosina potest melius vel liberius dari, pro salute anime mee, et Isabelle, sponse mee, et pro salute antecessorum et heredum et amicorum nostrorum. Ut autem hec mea donacio et confirmacio futuris temporibus stabilis et firma permaneat, hanc cartam meo corroboravi sigillo, hiis testibus, Willielmo Grasso, Iuniore, Waltero Purcell, Willielmo de Druhull, juniore, Theobaldo de Troia, Waltero et Haraldo, Capellanis de Castro de Kylkenn.; Adam et Ricardo et Roberto, Capellanis de Sancto Johanni de Kylkenny; Thomas,

[1] *Liber Primus Ville Kilkennie*, Gilbert's *Fac-similes*.
[2] *Ibid.*

parsona de Callan; Willielmo de Insula; Abraham et Benedicto, clericis; Johanne Trote, Rogero filio Rogeri, Willielmo filio Johannis; Thoma Hoine, Preposito de Callan, Adam Pictore et multis aliis."

(*Endorsed*) "A grant of ye Lands and Tythes of Jenkinstowne."

Circa 1227. William Marshall, junior, Earl of Pembroke, (1219-31), appropriated the parish church of St. Evin, of New Ross, with the chapel of the Blessed Virgin, in the same town, to the Priory of St. John's, Kilkenny, and notified same to John, Bishop of Ferns (1223-43), as follows:

From Photo by] [*W. Lawrence, Dublin.*

INTERIOR OF CHANCEL, ST. JOHN'S ABBEY, KILKENNY.

"Rev. Patri & amico in Xto., charissimo D. Jo. Fern. Epo., Wmus. Mariscallus, comes Pemb., salutem et debitam patri Reverentiam. Noverit paternitas vestra me, quantum ad patronum pertinet, concessisse dilecto & fideli meo D. O[sberto], Priori S. Jo. de Kilk. et canonicis ibidem Deo servien. ecc[lesi]am S. Evini de Novo ponte de Ros, cum capella B. Mariae in eadem villa [1]

1230. Peter, Bishop of Ossory, granted the Priory, for ever, the moiety of the church or rectory of Claragh; the other moiety to remain to the Vicar serving the said church. (Charta P. Ossor. Epi, qua concessit Deo, et Hospitali S. Jo. de Kilk., necnon Canonicis ibidem Deo servientibus, medietatem eccae de Claragh in proprios usus convertendam et possidendam in perpetuum: et alia medietas remaneat ad opus vicarii competentis qui dictae eccae deserviat. Tests., T. Archid. Ossor., P. priore Akethmacart, &c.) [2]

1290. On the feast of the Annunciation of the B.V.M., Mass was said, for the first time, in the Lady Chapel of the Priory. (Anno MºCCº nonogesimo, die annunciacionis beate Marie, celebrata fuit prima missa in capella beate Marie in monasterio sancti Johannis, Kylkenny.) [3]

[1] *Ex Regesto Hospitalis S. Johannis*, &c.
[2] *Ibid.*
[3] *Liber Primus Ville Kilkennie.*

1308. Robert, Prior of the Hospital of St. John, of Kilkenny, was sued by John, Abbot of Tintern, for the advowson of the churches of St. Evin and St. Mary, New Ross. [1]

1310 (Oct. 27). Brother Robert, Prior of St. John's, Kilkenny, being spent with old age (" senio confectus "), attorns Brothers Richard le Whyte and Thomas de Ros.

1315 (Dec. 2). William, Bishop of Ossory, granted to the Priory, the vicariate of the church of Claragh, reserving 4 marks to the chaplain. (Charta Wmi., Ossor. Epi., qua concessit vicariam eccae de Claragh, 4 marcis reservatis Capellano. Dat. Kilk., 2 Dec., 1315.) [3]

1325. About the feast of All Saints, Nicholas Oweyn commenced the building of all the new houses and the other works, at the Priory. (Anno MºCCCºXXVº Nicholaus Oweyn de Kylkenny incepit construere omnes nouas domos circa festum omnium sanctorum, et alia opera in domo sancti Johannis, Kylkenny.) [4]

1327 (April 25). Peter de Whitch, Master of the House of the Blessed Mary Magdalen, of Kilkenny, resigned to the Priory, by his charter, all claim to 18d. out of Horsplace. [5]

1329. The bell-tower of the Priory church fell during the Octave of the Holy Innocents. (Anno MºCCCºXXIXº, cecidit campanile sancti Johannis, Kylkenny, in Octabis Innocencium.) [6]

1331. Anthony de Lucy, Justiciary of Ireland, came to Kilkenny, and imprisoned the Prior and community of St. John's. (Anno Domini MºCCCºXXXIº, Antonius de Lucy, Justiciarius hybernie, venit ad villam Kylkenny, die sanctorum VIII Dormientium, et carcerauit priorem et conuentum sancti Johannis, Kylkenny.)[7]

1339. This year the Prior sued Fulk de la Frene for the advowson of the church of Drumhyrthyr.[8] Drumhyrthyr parish is now known as Kilmodum.

Circa 1350. The Prior was in possession of the following churches or parishes in Ossory Diocese :—Jeryponte, St. John's with Loghmetheran, Dromerthir, Claragh, Kilmelag, Dunfert, Tibretbretayn, Kildreynagh, McCully, Castlecomer and Scatheryk (Skirke).

1365. Adam Cantwell, chaplain, granted to Robert le Mareschal and his wife, Isabella Mareschal *alias* Cantwell, all those messuages, lands, tenements, &c., which the said Robert was by deed then in possession of, situated in Irishtown,

[1] King's *Collectanea.*
[2] *Pat. Rolls.*
[3] *Ex Regesto,* &c.
[4] *Liber Primus,* &c
[5] See p. 243, *supra.*
[6] *Lib. Primus,* &c.
[7] *Ibid.*
[8] *Archdall.*

and on the Green adjoining Kilkenny, to them and the heirs of their bodies lawfully begotten ; but in case of failure of such heirs the said grant was to go to the house or monastery of St. John, for ever ; they to keep an anniversary office, with the usual prayers, for the souls of the said Robert, Isabella, &c. Witness, Thomas Lynam, Portrieve of Irishtown.[1]

1361-1405. At some time between these dates, Walter Wals (Walsh ?), Prior of St. John's was excommunicated, and the Priory placed under interdict, by John, Bishop of Ossory, as the following entry in the *Red Book of Ossory*, fol. 4 *a*, shows :—

"In Dei nomine. Amen. Nos, Johannes, episcopus, te, Walterum Wals, priorem S. Johannis, iuxta Kylkenniam, habentem diversas dilaciones et citaciones ad comparendum et satisfaciendum [pro] debita pensione ecclesie cathedrali Kylkennie soluenda, multipliciter et manifeste contumacem et rebellem, hiis scriptis excommunicamus et prioratum predictum ecclesiastico supponimus interdicto, iusticia mediante."

1374 (Oct. 6) The Prior was confirmed in the possession of the church or parish of Castlecomer, by Alexander Balscot, Bishop of Ossory. (Confirmatio eccae de Castle Comer per Alexandrum, epum Ossor., apud Kilk. 6 die Oct. A.D. 1374, consecrationis suae 4°).[2]

1399-1400 (March 2). John, Bishop of Ossory, confirmed some grant or grants made to the Priory. (Confirmatio Johannis Ossor. Epi. &c. Dat. Kilk. in domo capitulari, 2 Martii A.D. 1399)[3]

1428. Walter Comys, chaplain, having taken possession of the parish of Castlecomer, held it for ten years, in opposition to the Brethren of St. John's Priory. Proceedings were at length taken against him by Thomas Barry, Bishop of Ossory, who, by a lengthy document dated from the Episcopal manor of Oghtrath (Outrath), Aug. 16th, 1428, declared him excommunicated if, within six days, he had not made restitution of the temporalities, during the period of his usurpation, to the Prior, Brother William Stakboll, (whom he styles "Prior Domus Hospitalis Sancti Johannis Evangeliste juxta Kilkenn."), and allowed him to take full possession of the parish and its appurtenances.

1444. In this year a controversy arose between Brother John, Prior of St. John's Priory, on the one side, and Rudolph Archer and John Strange, chaplains, on the other.[4] The particulars of this dispute are unknown to the present writer.

Edmund Comerford was Bishop of Ferns and Prior of St. John's Priory, Kilkenny, in the 22nd of Henry VII., that is between Aug. 22nd, 1506 and Aug. 22nd, 1507.[5] He was also Dean of Ossory.

[1] *Archdall.*
[2] *Ex Regesto*, &c.
[3] *Ibid.*
[4] See Hogan's *Kilkenny*, p. 213.
[5] See *Municipal Documents*, the Tholsel, Kilkenny.

1519. James Shortall, who had been Canon of Kilmanagh in 1506-7, afterwards became a Canon Regular of St. Augustine, and was Prior of St. John's Priory in 1519.[1]

James Grace, the supposed author of the compilation, known as "Grace's Annals of Ireland," is stated, in the Memoirs of the Family of Grace, "to have been a Canon of St. John's Priory, Kilkenny, and to have been Prior-elect of the House, when he fell a victim to the plague, about 1539. The statements contained in the Memoirs are not, however, to be always accepted without question, especially when, as in the present case, they cannot be confirmed from an authoritative source.

1540. Richard Cantwell was the last Prior previous to the Reformation. On the 21st March, 1540, he surrendered the Priory, being then seised of the same,

"And of a church, belfry and cemetery, a hall, dormitory, six chambers, a kitchen, store, granary, two orchards, three gardens, and sundry other closes, containing four acres, within the precincts of the Abbey; also of twenty-four messuages, thirty-three gardens, one hundred acres of arable land, twenty of pasture, ten of meadow, and ten of wood; a water-mill, a pigeon-house, and 3s. annual rent, with the appurtenances in Kilkenny, of the yearly value, besides all reprises, of 14s. 4d.; one messuage and three acres arable land in the Newtown of Jerpoint, of the annual value, besides all reprises, of 4s. 8d.; two acres of arable land, with the appurtenances, in Sillerstown, of the yearly value, besides all reprises, of 2s.; a castle, four messuages, sixty acres of arable land, thirty of pasture, five of meadow, and two of wood, with the appurtenances, in le Grange and Balledousker, called Drackisland, of the yearly value, besides all reprises, of 26s. 8d.; the third part of a castle, four messuages, thirty acres of arable land, ten of pasture, and five of meadow, with the appurtenances, in Browniston, of the annual value, besides all reprises, of 13s. 4d.; the rectory of St. John the Evangelist, of the annual value, besides all reprises, of £12; the rectory of Donferte, of the yearly value, besides all reprises, of £5; the rectory of Claraghe, of the annual value, besides all reprises, of £10; the rectory of Tubbert and Kilbrenagh" [*i.e.*, Tubridbritain and Kildrinagh] "of the annual value, besides all reprises, of £8; the rectory of Newtown de Jerpoint, of the yearly value, besides all reprises, of £8; the rectory of Mockully, of the annual value, besides all reprises, of £3, and the advowson of the same; the rectory of Kilmardrein" [*i.e.*, Kilmodum], of the annual value, besides all reprises, of £3, and the advowson of the same; the rectory of Castlecomer, of the annual value, besides all reprises, of £4 13s. 4d., and the advowson of the same; the rectory of Scaricke [*i.e.*, Skirke], of the annual value, besides all reprises, of £3 10s., and the advowson of the same; the tithes of a carucate of land near Jenkinson [*i.e.* Jenkinstown], of the annual value, besides all reprises, of 6s. 8d.; all the said rectories, advowsons, and tithes, were appropriated to the Prior of St. John's, and, with the said lands, are in the County of Kilkenny."

All these possessions were confiscated by Henry VIII., and portion of them, together with the Priory itself, was granted to the Mayor and citizens of Kilkenny. The same monarch made provision for the late Prior, Richard Cantwell, by appointing him Curate and Chaplain of the parochial church of St. John the Evangelist, Kilkenny, "receiving the third part of the church, rectory or chapel aforesaid and also the third part of all tithes, &c., appertaining to the said church, together with a house and garden in Kilkenny; he also granted a yearly pension of 40s. to Thomas Marshall, 40s. to Robert Purcell, and 40s. to Robert Rothe (apparently Canons of the Priory), payable out of all the hereditaments in Kilkenny,

[1] *Municipal Documents*, Kilkenny; *Catalogue of Bishops of Ossory*.
[2] *Pat. Rolls*. 31, Henry VIII.

and the churches of Claragh and St. John the Evangelist of Kilkenny; and he made a similar grant of 40s. to James Bycton, payable as above.

1645. Thomas Rothe, a secular priest, Dean and Vicar-General of Ossory, appointed Commendatory Prior of St. John's Abbey during the first half of the 17th century, in 1645 made a grant of the abbey, subsequently confirmed by the Nuncio Rinuccini, to the Jesuit Fathers for a College or Seminary. Connected with this grant or transfer there is a letter of the Nuncio, dated May 3rd, 1646, and addressed to one of the Cardinals at Rome, from which the following is an extract:

"I have nothing to add here, having answered at length in my last. I have only further to inform your Eminence that with your letter I received a memorial from the Canons Regular of St. Augustine; and to assure you I shall closely observe the instructions with which you have favoured me. I have not given away any of their monasteries save one, St. John's of Kilkenny, to the Jesuit Fathers for a College or Seminary, which had been all but made over to them before my arrival; and the object being one of such importance as a good education for the whole Kingdom, the proposal had been willingly and warmly acceded to by all parties. Such a decision in a newly established church and directed wholly to the benefit of the people, cannot be displeasing to the enlightened mind of Holy Father," &c.

1690. After Cromwell's capture of Kilkenny in 1650 the Jesuits were driven out of St. John's Priory, but they still continued to reside in the city, where they had an oratory in which the sacraments were privately administered to the faithful. On the restoration of peace and toleration to the Catholic Church under James II., they applied to the Corporation of Kilkenny (to whom Henry VIII. had granted the Priory) to have the Church and Priory of St. John's, together with a plot of the Priory grounds then occupied by the Capuchins, restored to them. The Corporation, now almost entirely Catholic, declared their readiness to do so. Difficulties, however, were soon advanced against the concession. A barren plot of land had been secured within the precincts of the Priory grounds by the Capuchins, who opened an oratory there: some of the other tenants, too, were unwilling to be dispossessed, and hence the Corporation in 1690 adopted the following resolution:

"Whereas we, the Mayor, Aldermen, and Burgesses of the City of Kilkenny, have of late granted our certificate to the Rev. Fathers the Jesuits, confirming unto them, as much as in us lay and as law permits, a certain grant or donation passed unto them in the year 1645, of the monastery of St. John the Evangelist in this city by the Rev. Father Thomas Roth, prior in commendam thereof; and having since considered the manifest inconveniences the said city, and the several tenants deriving under a late lease from our predecessors are like to lie under, have for that reason entered into a further scrutiny of the said Jesuits' title, and we find that they can produce neither grant, lease, or anything like from us or our predecessors of the said monastery, either in 1641 or since, but the said grant from the said Father Roth, confirmed by the Pope's Nuncio, then residing in this city. We, therefore, considering the invalidity of the said grant, so as to divest us of our right, and the obligation on us to maintain the lease made by our predecessors, do hereby revoke and annul the said certificate until the said Jesuits do produce a legal title from us or our predecessors; on sight whereof we will freely and unanimously join in the Chapel and garden of the poor Capuchins, which they have improved on the meanest and craggiest spot about this city to our admiration and edification. Besides which spot

[1] *Rinuccini's Embassy in Ireland*, 1645-49.

we humbly conceive that there are sufficient room and apartments for the Jesuits. In witness that this is our last resolution and pleasure, we have hereunto subscribed our names this 18th day of March, 1689 (old style)."

In 1691 the Catholic Corporation of Kilkenny was swept away. A few years later, in 1698, the Jesuits and Capuchins were banished from the City, and the holy Mass and Catholic rite were heard no more within the Priory's hallowed walls.

Of the Priory nothing now remains but the Lady Chapel, which was re-roofed in 1817 and converted into a Protestant parish church; and the ruined chancel of the Conventual church. The nave of the latter, with its two square towers, and the domestic buildings, were all thrown down about 1780, and the materials used in the erection of an infantry barracks, on the site, to the north of the Priory, now occupied by Evan's Asylum. Such was the number of windows in the Lady Chapel, five triple lancets lighting the south side alone, that it was commonly known as the "Lantern of Ireland;" but most of its beautiful windows have been built up, while its grand east window, 29 ft. high by 15½ ft. wide, consisting of five lancets, has been supplanted by a triple lancet window much narrower and lower than the original:

ANCIENT MONUMENTS IN ST. JOHN'S PRIORY:

The oldest is an altar-tomb occupying a niche in the north wall of the chancel, and now sunk almost to a level with the floor. The front panel is ornamented with carvings, in relief, of the emblems of the Passion, and evidently belongs to the 16th century. The covering slab is a palimpsest, having inscriptions belonging to two long separated periods; the older inscription is in incised Lombardic letters and commemorates a burgess of Kilkenny, named John de Covintre, who is mentioned in old documents of the year 1309, and was still alive in 1351; the later inscription is in raised Old English characters: the full text of both is:

HIC : IACET : JOHANNES : D . : COVINTRE : ET : ISABELLA : VXOR : EIVS : QVORVM : ANIMABVS : PROPICIETVR : DEVS : AM : PAT : NR : AVE : MARIA.

Hic jacent Johēs Langton quondam ville Kilkenie burgensis et Belena Archer uxor eiº q' paritur (*sic*) obierunt ỽ die Maii 1571 et Ricardus Langton filius dicti Johanis quod[am] burgensº opidi p̄dicti q obiit xviii die M[aii] 1566. Et Anastatia Phelan uxor eiº q obiit [ ]. Et hic jacet Edwardus Langton filius dicti Johis q[u]o[n]d[am] burgesº et superior Kilkenie p'dicti q obiit [ ].

TRANSLATION.—Here lie John de Covintre and Isabella, his wife, On whose souls may God have mercy. Amen. Our Father. Hail Mary. Here lie John Langton, formerly burgess of the town of Kilkenny, and Beale Archer, his wife, who both died May 5th, 1571; and Richard Langton, son of the said John, formerly burgess of the aforesaid town, who died the 18th of May, 1566; and Anastatia Phelan, his wife, who died [ ]; and here lies Edward Langton, son of the said Richard, formerly burgess and sovereign of Kilkenny aforesaid, who died [ ].

At the east end of this monument is another altar-tomb, partially fitted into a niche beside the east gable, and occupying the north-east angle of the chancel. It, too, is deeply sunk in the ground, but enough of the base remains to show that the west end panel has a carving, in relief, of the Crucifixion, with four roses sculptured over it, while the front has carvings of men, probably the Apostles, the tops of their heads only being now visible. The covering table consists of two great, distinct slabs, placed closely together side by side, on the outer of these is an effigy, in high relief, of a gentleman in armour, but the head and feet are broken off; on the inner slab is an effigy of a lady, also in high relief, arrayed in a long flowing robe and horned head-dress, and still nearly perfect. The inscription which is raised Old English, runs down by the gentleman's right side in three, now broken, lines, and then continues with the second "Hic jacet," on a fold of the lady's dress, and ends with the remainder on the edge of the slab along her right shoulder and side; what remains of the inscription is as follows:

PURCELL TOMB, ST. JOHN'S ABBEY, KILKENNY.

Hic ja. . . . . .
Purcell quondam . . . . . .
obiit [ ] die m. . . . . .
Hic jacet
et Johana Purcell uxor eius q obiit vi° die mēsis [ ] A° d mcccc.

TRANSLATION.—Here lies . . . . . Purcell formerly . . . . . died . . . . . Here also lies Johanna Purcell his wife who died the 6th of [ ] A.D. 1500.

What branch of the Purcell family rests here we are unable to say, unless it be that of Ballyfoyle, which was of much consequence in Co. Kilkenny in the 16th and 17th centuries. Archdall, Ledwich and almost all subsequent writers on St. John's Priory, fall into a curious and most ridiculous error in connection with this tomb. Instead of "Johana Purcell" in the second part of the inscription they read Johannes Purcell, and then metamorphosed the lady into a "Prior John Purcell," whom they describe as arrayed in the habit of a Canon Regular of the Augustinian Order, with a mitre on his head ! !

Opposite the De Covintre and Langton tomb, is a fine Renaissance monument, in the south wall of the chancel, to Michael Cowley, of Radestown, and his wife. On the upper part is an escutcheon of the arms of Cowley, *on a fess between three helmets, a crescent*, impaling those of the Rothe family; underneath is the motto NIL ARMA SINE CONSILIO. The inscription is all in raised Roman capitals and is as follows:

D . MICHAEL . COWLEY . IRENARCHA . IVRISCONSVLTVS . &C . ET VXOR . EIVS . D . HONORIA . ROTH . HIC . REQVIESCVNT . IN . AETERNAM . VT . SPERAMVS . HINC . REQVIEM . TRANSFERENDI . VBI . QVOD . CORRVPTIBILE . EST . INCORRVPTIONE[M] . INDVET . VTRVMQ . MORTIS . SUBDIDIT . LEGI . SVPREMVS . ARBITER . NATVRAE . VTERQ . MORTVVS . COMMVNE . SOLVIT . DEBITV[M] . CAELO . ILLE . CAEPIT . VIVERE . ANNO [ ] DIE . MENSIS [ ]; HAEC . VIVERE . ORBI . DESIIT . ANNO [ ] DIE MENSIS [ ].

EPITAPHIVM.

HAEC VIRTVTE ANIMI ET GENEROSO STEMMATE CLARV[M]
COVLEVM TRISTIS QVAE CEPIT VRNA TEGIT.
FALLOR. CAELESTES MELIOR PARS INCOLIT ARCES,
HOC TANTVM CINERES FLEBILE MARMOR HABET.
HIC POTVIT IVRIS DISCORDES SOLVERE NODOS
SED NEQVIIT DVRAE SOLVERE IVRA NECIS.
O HOMO VIVE DEO CAELOQ. OPERARE. SEPVLTV[M, *recte* SEPULTI]
SOLA MANET VIRTVS, CAETERA MORTIS ERVNT

QUOD . ALII . LECTOR . TIBI . MORTVO . OBSEQVIVM.
REPENDENT . NOBIS . IMPENDE . AETERNAM .
REQVIEM . PRECARE . ET . VALE.

Michael Cowley, son of James Cowley of Radestown, was a lawyer by profession, was one of the first Aldermen of Kilkenny, in 1609, and Mayor of Kilkenny in 1626. He was still living in 1645. His wife, Honoria, was daughter of Robert Rothe of Kilkenny and Tullamaine.

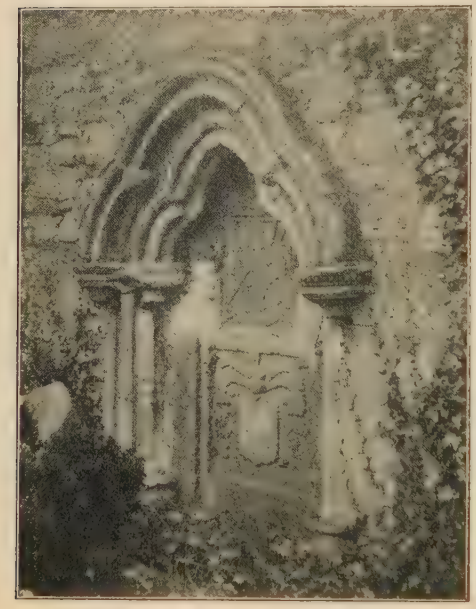
On the site of the nave of the Priory church, in the north wall, is a mural monument, having on the top the emblems of the Passion and beneath them an escutcheon of the arms of Cullen:—*gu. a garbe, with a crescent for difference, or, between three dexter hands of the same, one in chief and two per fess, in base three trefoils slipped vert*; impaling a shield which represents the arms of his mother and wife emblazoned *per fess, in chief, or, a lion rampant gules for* Seix, in base

argent, three chevrons gules for Langton; crest, *on a helmet a dexter hand, or*, motto, FROM VERTVE ABVNDANCE. Below is the following inscription in small incised English characters:

"Neale Cvllon citizen of Kilkennie bvilt this monvment for his dearly beloved wife Rose Langton deceased the 4th of October 1646, his father John Cvllon, his mother El[len] Seix, himself and his, posteritie.

My vertve death heere seemes to ouers[way.]
My vertve's frvit by death will nere deca[y.]
16. . . .

Leaning against the wall near the preceding monument, is the lower portion of a floor-slab or table of an altar-tomb, with raised cross down the centre. It has the following fragments of an inscription, in raised Old English characters, running round the edge and down the shaft of the cross and bands parallel to it:



NEALE CULLON'S MONUMENT, ST. JOHN'S ABBEY.

. . . . . ville Killkenie & dns de Lirathe in Comit. Killkenie qui obiit 1 die . . . . . fili⁹ & heres . . . . . 1582, . . . [u]xor q obiit (*sic*). . . . . .

The lords, or owners, of Lyrath, in the 16th century, were the Tobins, to whom, no doubt, this monument belonged.[1]

Portion of a mural monument, at the east end of the Lady Chapel, shows a shield, having on the dexter side the arms of Cowley, and on the sinister side those of Shee; underneath are A.C. and R.S., the initials of Andrew Cowley and his wife, Rose Shee. Andrew Cowley was Sheriff of Kilkenny city in 1642, and sat in the General Assembly of the Confederate Catholics in 1647.

Within the Protestant Church, formerly the Lady Chapel, is a tomb now used as a flooring slab, with the inscription:

"Beneath this vault are deposited the remains of Anne Langton, daughter of Thomas Langton

[1] See pp. 71-3, *supra*.

of Birr, and wife to Silvester Langton of Kilkenny, She died in December, 1719, aged 32 years. Mary Langton, alias Fitzpatrick, their daughter, died 2nd March 1746, aged 30 years. Silvester Langton died 18th March 1749, aged 60 years. Mary Sexton, his second wife, relict of Edmund Tobin, died 21st August, 1755, aged 62 years. Joseph Langton, son to Silvester and Mary, died 8 of March 1760, aged 24 years. Jane Langton, daughter of Silvester and Anne, died 16th November, 1801, aged 83 years. On whose souls the Lord have mercy."

The inscriptions on two other Langton monuments, formerly here, but now missing, were as follows :[1]

(*a*) "Here lieth Michael Langton fitz Nicholas, Marchant, Burgesse, and sometime Sheriff in this City of Kilkenny, who built this monument A.D. 1641 for him and his dear bedfellow Anne Murphy, mother of their hopeful issue. He passed from this world 25 of Septe. 1651. She ended her happy days [ ] A.D. [ ]. On whose souls God have mercy.

"Ye Christian friends in passing by yr. pra[ye]rs we hu[m]bly crave,
That here interr'd expecting Christ, a resting place to have.
And as for them that went before, prayers you may surely yield,
The like of those that are to come expect when ye have need.

(*b*) "Hic jacet Willielmus Langton quondam Major civitatis Kilkenniae, qui hoc monumentum fieri fecit, et obiit die . . . . . A.D. 16 . . . et Catherina Archer uxor ejus quae obiit die . . . . . A.D.. . . .

William Langton was Mayor of Kilkenny in 1645-6.

The Jesuits in Kilkenny.

1608 (May 4th). Father Dellahide and "some other Jesuits," were resident at Kilkenny.[2] In the preceding year one of the Fathers of the Society helped to prepare Sir Richard Shee for his very exemplary departure out of this transitory life.[3]

1610 or 1611. Father Bryan O'Kearney (brother of Dr. Kearney, Archbishop of Cashel,) and Father Thomas Brehon, Jesuits, were stationed at Kilkenny ; and Father Thomas Murrey or Maurie kept "in or about Kilkenny alsoe."[4]

1613. The Jesuits in Kilkenny were Fathers "Teiage O'Duigin, Brian Kearneie and Thomas Brehon."

1643. (Nov. 29). Died in Kilkenny, the Rev. Father Henry Fitzsimons, a most eminent member of the Jesuit Order. He was born in Dublin, May 31st, 1566 ; entered the Society at Tournay in 1592 ; was a distinguished writer, and a prisoner for the Faith.

[1] See *Transactions of Kilkenny Archæological Society*, April 1864, pp. 80 and 95.
[2] See Vol. I., p. 80.
[3] See p. 81, *supra*.
[4] See Vol. I., pp. 82-3.

1645. The Jesuits were granted St. John's Priory, Kilkenny,[1] where they established a College and a novitiate of their Order. In the same year their community at Kilkenny consisted of Fathers Henry Plunket, Rector, Robert Bath, Christopher Maurice, William St. Leger (a Kilkenny man), William Dillon and John Usher.[2]

1648. Most of the Jesuits in Kilkenny city were opposed to the Nuncio Rinuccini, and to the validity of his Censures.

1650. (March 24). Father Patrick Lee, Jesuit, died of the plague, at Kilkenny, a martyr to charity. On the capture of the city a few days later, by Cromwell, the Jesuit community was scattered and their house and oratory were destroyed.

1678. Two Jesuits had a "hospice" in Kilkenny.[3]

1685. Father Purcell, P.P. St. John's, by his last will directs his remains to be buried with the "Jesuites in St. John's Church, Kilkenny."[4]

1689. Thomas Kealy, gent., by his will leaves 20 shillings to the "Jesuites" of Kilkenny.[5]

1690. The Corporation of Kilkenny city decided against the claims of the Jesuits to St. John's Priory.[6]

1693 (July 1). Bishop Phelan made bequests to all the Regular Clergy of Kilkenny city, and, among them, to Father Rice and Father James Comerford, who were both most probably Jesuits.

1698. In the general Banishment from Ireland of the Regular Clergy, the Jesuit Order must have become extinct at Kilkenny, and continued so for several years.

Father Thomas Tobin the last of the Jesuits to labour in this Diocese, was born in Kilkenny city, about 1678, and was son of Edmund Tobin, merchant, (who died in 1686), and Mary Langton (fitz Thomas) of Birr; and grandson of Mr. Robert Tobin, of Kilkenny, and Margaret Langton (fitz Nicholas), his wife. He was, moreover, of the same family as Thomas Tobin of Leyes Rath (Lyrath), Portreeve of Irishtown, in 1608, and the Very Rev. James Tobin, of Lyrath, who died in 1699 or 1700, founder of the Walkin Street Poor House.

Father Tobin was on the mission in Kilkenny, in 1720, in which year he is mentioned in the will of John Clarke, Ballyconra. He officiated as Curate in St. Mary's, in 1731.[7] An *Officium Corporis Christi* (1659) which belonged to him

[1] See p. 254, *supra*.
[2] Ledwich's *Antiquities*, p. 490.
[3] See Vol. I., p. 119.
[4] See *infra*.
[5] See *infra*.
[6] See pp. 254-5, *supra*.
[7] See Vol. I., p. 147.

and is now in the Library of the Black Abbey, has the following on the title page :

(1) " Patritius Shee, Sacrae Theologiae Doctor et Pastor S. Mariae, Kilken.

(2) " Tho: Tobin ejus liber. Donabat p[ate]r Ja: Comerford.

(3) " Tho: Tob. (*sic*) Soctis. Jesu, Kilkeniae."

His will, dated from at Kilkenny, April 7th, 1744, and proved Feb. 3rd, 1746, is preserved in the Public Record Office, Dublin.

List of Jesuits born in the Diocese of Ossory.

(From Father Edmund Hogan's *Chronological Catalogue*).

" James Archer, born in Kilkenny, 1549 or 1551 ; entered the Society in Rome, May 25th, 1581, was professed of the four vows in Spain, and died in Spain between 1617 and 1624. He was first Rector of Salamanca, and a great promoter of education ; a most celebrated man whose name was very dear to Irishmen, with whom he possessed unbounded influence. He was a famous missioner in Ireland during the war of Tyrone.

(Father Archer was present, in 1600, at the parley on Corrandhu, Ballyragget, when Thomas, the Black Earl of Ormond, was taken prisoner by the O'Mores.[1] He was also present, a little later on, at the siege of Dunboy).

" John Lee, born in Kilkenny, 1583 ; entered the Society in Santiago, 1598 ; died between 1609 and 1617.

" Richard Daton was born in Kilkenny, 1579 ; entered the Society in 1602 ; died near Sliev-Locher, Co. Cork, July 10th, 1617. He was a writer ; a most popular preacher ; in the highest favour and esteem with the people of Limerick for his virtue and learning. He edited Father [Bryan] O'Carney's sermons.

" Thomas [Brehon or] Bryan, was born in Kilkenny, 1582 ; entered the Society in 1604 ; died at Seville, 1645. He was Rector of Salamanca and Seville (1613 to 1645) ; a writer ; appears in Ireland in 1609. His name is also written Briones, Brehan and O'Bryan.

" John Baptist Duigin, born in Ossory, in 1584 ; entered the Society in Portugal, in 1604 ; was professed of the four vows ; and died in Galway. March 13th, 1642. He was Professor of Belles Lettres, Philosophy and Theology ; his learning, prudence and piety are extolled by Dr Lynch ; from 1620 to 1642, he was a zealous missioner in Connaught, and was Rector of Galway Residence.

" John Shee, born in Kilkenny, in 1581 ; entered the Society in 1604 ; was professed of the four vows ; and died in Kilkenny between 1626 and 1636. He defended Theology and Philosophy in a 'public act' ; was minister in a college in Naples ; appears in Ireland 1614 to 1626 ; was son of the famous Sir Richard Shee [?]. Was Father William Boyton's professor at Cashel up to the year 1627 ; was esteemed an amiable and prudent man.

" Peter Langton, born in Kilkenny, Aug. 2, 1595 ; entered the Society at Salamanca, April 27th, 1621, and died after 1626. He was in Spain in 1626, and a Priest ; of the family of the late Father Theobald Langton, S.J., of the English Province. His brother, Joseph, was a Dominican.

" William St. Leger, born in Kilkenny, in 1597 or 1599 ; entered the Society, at Tournay, Oct. 8, 1621 ; was professed of the four vows, August 15, 1635, and died at Santiago, June 9, 1665. He was a writer, prisoner ; exiled with great cruelty ; Professor of Humanities ; Rector of the Residence of Compostella, and Superior of the Irish Mission. Of great gentleness and prudence ; educated in Sicily and Belgium.

" Michael Shortall, born in Ossory ; entered the Society at Salamanca, about 1627 ; and died after 1627.

" Edward Archer, born in Kilkenny, in 1607 ; entered the Society in Rome, 1629, and died after 1649. He was Superior in New Ross, in 1648 ; came home, in 1640, from Rome ; a learned man ; he passed in London for an Italian priest.

[1] See Vol. II., p. 102–4.

"Richard Arsdekin, Archdeacon or Archdekin, born in Kilkenny, March 16th, 1618; entered the Society at Mechlin, September 30, 1642; was professed of the four vows; and died in Antwerp, Aug. 31, 1693. He was a writer, Professor of Theology, Philosophy, and Sacred Scripture.

"William Bergin, born in Ossory, 1618; entered the Society in Rome, 1646; died after 1650. He was in Waterford in 1649; a very religious man; had studied at Alcala.

"William O'Ryan, born in Kilkenny, April 22, 1628; entered the Society in Kilkenny, November 11, 1647; died after August 6, 1683. He was Rector of Poitiers, in May, 1679, and August 6, 1683. Professor of Theology in France; prisoner in 1678; Superior of the Missions.

"James Tobin, born at Jerpoint, Aug. 24, 1626; entered the Society, November 11, 1647, in Kilkenny. He left in 1674; was on Scotch Mission for three years.

"James Comerford, born in Kilkenny, in 1626; entered the Society, in 1651; was professed of the four vows in 1666, and died at Poitiers, December 6, 1712. He was exiled, and at Poitiers in 1698; died in exile; of remarkable piety and zeal; his loss was deplored in Waterford even many years after his exile.

"John Clare [Cleere ?], born in Kilkenny, 1662; entered the Society, September 7, 1682; died after 1685. Mentioned in English Catalogue of 1685; left Ireland in 1684.

"Bernard Routh [Rothe], born in Kilkenny, February 11, 1695; entered the Society, October 1, 1716; was professed of the four vows, February 2, 1734; died at Mons, January 18, 1768. He was an historian; a critic; Professor of the Irish College, Poitiers; converted Montesquieu; was one of the writers of the "Journal de Trévoux" from 1734 to 1743.

(Father Rothe was descended in the fourth degree from Edward, brother of Bishop David Rothe).

"James Philip Mulcaille [or Mulhall], born in Kilkenny, May, 6, 1726; went to France at the age of nine; entered the Society there, September 4, 1748; was professed of the four vows in 1763; in 1763 was at the 'Collége de Paris.' He died December 8, 1801, at Dublin. Was a writer; profoundly versed in Greek literature; came to Ireland in 1763; Vicar-General of Dublin after the Suppression [July 21, 1773]; he helped to found the Convent of George's Hill. There is a portrait of him at that convent, and a cast of his fine features at Milltown Park. He was related to the O'Sheas and Clark (Duke of Feltre) of the French service. His father was Michael Mulcaille and his mother Ellinor Shee; he was a relative of Father Clarke, S.J. [?] of Kilkenny, of whom Foley's *Collectanea* and *Records* tell such marvellous things."

(Father Mulcaille's mother, Ellinor Shee, was daughter of James Shee of Derrynahinch, who was son of William Shee, of Derrynahinch, and Ellen Rothe).

To the above may be added the following:

Rev. Thomas Tobin, who died between 1744 and 1746.[1]

Rev. John Prendergast, born at Ballyduff, Thomastown; received into the Society in America, in 1851; was Professor of Poetry and Mathematics in Georgetown College; on the mission at St. Mary's church, North End, Boston, where he died, aged 39, the 11th May, 1869.

Rev. James Forrestall, born in Shanbogh, Rosbercon; now one of the Jesuit Fathers, at Miltown Park, Dublin.

Sculptured Slab in John's Street.

An interesting object in John's Street is the stone tablet inserted in the front wall of Comerford's shop. It bears the armorial ensigns of the Fitzgeralds,

[1] See pp. 260-61, *supra*.

impaling those of Shee, underneath which may be read, in incised Roman capitals:

CONNVBII . SACRO . RENOVATVR . FEDERE . SHETHI .
ATQVE . GERALDINÆ . NOBILE . STEM[M]A . DOMVS .
ANO . 1638 . PETER . FITZGERALD.

Peter Fitzgerald, who erected this slab in commemoration of his marriage with a lady of the Shee family, in 1638, was transplanted to Connaught by the Cromwellians, in 1653.

Fennell.

The parish church of Fennell, or Temple-Fennell, is situated over Fennell stream, in the townland of Gorrychreen, at a little less than an English mile's distance from the Kilkenny Railway Station. It is rectangular in shape, and measures 59 ft. in length by 23 ft. in width. Fragments, but rather inconsiderable, of all the walls remain; they are 3 ft. thick. There was a doorway in the south wall, 13 ft. from the east end, but only one of the casing stones, a cut and chamfered block of freestone or grit, remains *in situ*. All the windows have been destroyed. There is no appearance of any graveyard now, though interments took place here within living memory; there are no monuments. Part of the strong earthen rampart, originally enclosing the plot containing the church, yet remains.

The name by which this church is now generally known is the "Church of Gorrychreen" (Garraidh a-Chroinn), that is, the Church of the Field of the Withered Tree; but some of the old people still call it "Fennell's Church," *recte* Fennell Church. It is mentioned in the *Red Book of Ossory* as "ffynnel," "Fynel," "ffynel," and "ffynell." The Irish form of the name may, possibly, be Fionnchoill, the White Wood. Simon Purcell was lay patron of the parish about the year 1300. He was probably the ancestor of the Purcells of Ballyfoyle castle (lords of the manor of "Phinnell" in the 17th century), and was apparently the Symon Purcyl, Sub-Sheriff of the County Kilkenny, who, with 20 of his followers, was slain by the O'Brenans, on Trinity Sunday, 1327.

The parish of Fennell became merged in that of St. John's, Kilkenny, at the Reformation.

Among the very many claims made by the Duke and Duchess of Ormond, before the Commissioners for executing the Act of Settlement were, one for 1s. a year out of "Temple Fennell al' Fennill," and another for 10s. out of "Finell." In 1628, Edmond Archer paid the Corporation of Kilkenny, 6s. rent "for Fennell's churchyard, garden, and croft."

O'Curry, in his Ordnance Survey Letter on St. John's Parish, (Sept. 16th, 1839), has the following notes on the Church of Fennell (otherwise Gorrychreen):

"The gables and small portions only, of the side walls remain. There is a window in the west gable, but it is so thickly covered with strong ivy, that none of its architectural features can be seen. There are two *curvilineally* pointed windows in the east gable, 7 ft. high and 3 ft. 8 in. wide, inside—the front broken away; the arch stone alone remaining in each. A few perches north-east of this ruin, stands a pillar stone, measuring about 11 ft. in height, 4 ft. 8 in. in breadth, and 1 ft. 3 in. in thickness, with an opening through its middle near the top. They call this the long stone, in English, but Liagán in Irish."

Kilmologga.

The ancient parish church of Kilmologga stands in ruins in the townland of Purcell's Inch, beside the Waterford and Kilkenny Railway, one Irish mile south of Kilkenny city, and about 300 yds. south of Aughmalog, or Aughmologga, Bridge. It looks due east and west, and is about 40 ft. long internally, and 20 ft. wide, the walls being about 2½ ft. thick. Both gables are gone, but most of the side-walls remain to a height of six or eight feet. In the east end of the north wall is a small window, broken on the outside, round-headed on the inside, and unmistakably Celtic. Both north and south walls are pierced through and through with small square apertures, as in the churches of Coolcraheen and Clomantagh. The doorway appears to have been situated towards the west end of the north wall, where a large gap now appears in the masonry. Kilmologga church is of earlier date than the Anglo-Norman Invasion, and may most probably be assigned to the 11th centruy.

The church is no longer remembered by its old name. The name of its patron St. Molaga (pronounced *Mologga*, in Irish), is still preserved in that of the neighbouring bridge, formerly ford, of Aughmalog. The local Irish sound of Aughmalog is *Oachmologg*, i.e., Ath Molaga, St. Molaga's Ford. Here, it will be observed, as in the case of Thompleamoul and Kilmogg (Danesfort), local usage leaves the short final *a* unsounded. Several saints bearing the name of Molaga or, as it is sometimes written, Mologa, are mentioned in the Irish Martyrologies. St. Mologa, of the Slieve Bloom, is commemorated in the *Martyrology of Donegal*, at July 20th. The most famous saint of the name is St. Molaga, the patron of Timoleague, (pronounced in Irish, *Thimologga*, Molaga's House or Church), in the Co. Cork.

The parish of Kilmologga is mentioned four times in the *Red Book of Ossory*, once as Kylmelag, and three times as Kilmelag. It was appropriated to the Priory of St. John's, Kilkenny, sometime before the year 1300;[1] and became merged in the parish of St. John's, Kilkenny, at the Reformation.

[1] *Red Book of Ossory.*

The following references to Fennell and Kilmologga may as well be grouped together :

1382 (Jan. 18). William Ilger, Escheator, lately deceased, is stated to have been seised, in fee, of 2 messuages in the town of Kilkenny, 60 acres in Kylmelag, and 40 acres in Fynell, in the Co. Kilkenny.[1]

1389 (March 11). The King, by Fulk de la Freygne, committed to John Lye, custody of the lands which belonged to William Ilger in Galmelage (*sic*) and Fynell, and elsewhere in the Barony of Balygaveran, Co. Kilkenny.[2]

1516 (Nov. 16). A public assembly of the County of Kilkenny was held at "Fynyll hyll," near Kilkenny.[3]

1597 (May 25). It was found, by Inquisition at Kilkenny, that Gerald Blanchvild of Blanchvildstowne, deceased April 6th, 1594, had been seised of Blanchvild's-land near (*juxta*) Fenell's-hill ; and that he had let the said land—which is held of Philip Purcell, as of his manor of Kilmolog—for 21 years, to William Shee and Margaret Walsh, on the 5th May, 1572.[4]

1625 (Oct. 11.) Inquisition at the Tholsel, Kilkenny, at this date finds, that Philip Purcell, late of Ballyfoyle, deceased, the father of Edmund Purcell, was seised of the manor, town and lands of Mullergge otherwise Purcell's ensh ; of the manor of Fenell ; and of the towns and lands of Garryenchrine, Mullane I—Purcialyh, Banefene, and Rinichane, and part of the meadow called Dale's Moore. Being so seised, Philip Purcell, by his deed of Sept. 30th, 1586, enfeoffed Thomas Purcell fitz Richard, and Walter Archer, of New Ross, clk., of the premises, to the use of the aforesaid Philip, who afterwards died, and the use aforesaid descended to Edmund Purcell, son and heir of the aforesaid Philip. The aforesaid Edmund, Thomas Purcell fitz Richard, and Walter Archer, by their deed of Jan. 9th, 1605-6, enfeoffed Thomas Archer of the towns and lands of Garrinchreine and Mullane I—Purcially, Dale's moore, Banelane and Rinichane parcel of the manor of Fenell aforesaid, to the use of the aforesaid Thomas Archer for ever.[5]

1633 (May 6). Inquisition at the Tholsel, Kilkenny, finds that Alderman Nicholas Ley, of the city of Waterford, who died Dec. 10th, 1585, was seised, at the time of his death, "of a moiety of one water mill and 76 acres arable, pasture and furze ; a moiety of a fishery and one quarry, in English 'a quarry of stones,' in the aforesaid lands, in the tenements of Phinnell and St. Mallaggee (in tenementis de Phinnell & sci. Mallaggee), near Kilkenny. . . . The moiety of the water mill, the 76 acres, and the moiety of the fishery, in the tenements of Phinnell and

[1] *Pat. Rolls.*
[2] *Ibid.*
[3] *Hist. of St. Canice's*, p. 210, *n.*
[4] *Inquis. Lageniae.*
[5] *Ibid.*

St. Mallaggee, are held of Philip Purcell, of Ballyfoyle, as of his manor of Phinnell." [1]

1667 (Dec. 4). Captain John Pennyfather had a grant, under the Acts of Settlement and Explanation, of lands in Garrackreene, including Lamport meadow and Prior's meadow, 183 a. 14 p.; in Archersrath, next to Garrankreene, including Larcye's meadow and Sovereign acre, 32 a. 3r. 3p.; Seixland, 20a. 36p.; the Thief's Croft, Cowry Park, Clonesnart, and Courtnefaghy, 31a.; Towne Ditch, 19a. 2r; Taylor's Inch, 2a.; White's park and other small parcels of land about Fennell's hill, 14a.; in High Hayes and Low Hayes with hop gardens, 3a.; Lower Sellerstown (part) next Archersrath, 7a.; White's Way, 4a. 36p. Within ye Liberties of Kilkenny. Total quantity in Co. Kilkenny, 316a. 3r. 9p. plant. (513a. and 28p. stat.). Rent, £6 8s. 3½d.[2]

1667 (Dec. 22). Similar grant to Captain Arthur Helsham, of the castle and lands of Leggattsrath, 60a. 1r. 6p.; Buckham's land, 118a.; Cellarstown Alter, 59a. 2r.; Bane's land, 71a.; Sherlock-land and Archerslease, with Lackin's mill, 62a. 20p.; Fennell's Hill (part) 111a. 1r. 26p.; in Archersrath 7a. 1r. 31p.; Caleshill, 51a. Liberties of Kilkenny. Total, 540a. 3r. 3p. plant. (875a. 3r. 33p. stat.) Rent £10 19s. 0d.[3]

1700 (Aug. 10). Thomas Philips had entered his claim with the trustees at Chichester House, on College Green, Dublin, to an interest in "Blanchville's lands by Fennell-stream."

The manor and parish of Kilmelag were, no doubt, co-extensive. The same may also be said of the manor and parish of Fennell. Fennell Hill, still traditionally remembered as "Fennell's Hill," is the remarkable eminence now known as Altamount, and sometimes as the Gazebo. The old townland of Fennell must have included Gorrychreen and part, if not the entire, of Leggetsrath West. Fennell stream flows under Fennell church; by Hebron Ho., in Blanchfield's Land; between Leggetsrath West and Leggetsrath East; under Aughmalog bridge; and thence, through Purcell's Inch, into the Nore.

Legate's Rath.

The church of Legate's Rath stood in Legatesrath East, in a field called the "churchfield." All traces of it have been obliterated; but the circular earthen rampart, about 30 yds. in diameter, that enclosed it, is still distinctly traceable. In the very centre of the enclosing ring, is an ancient pillar-stone of granite, standing

[1] *Inquis Lageniae.*
[2] *Pat.* 19 Char. II.
[3] *Pat.* 19 Char. II.

to a height of $3\frac{1}{2}$ ft. over the ground, and about 17 in. wide and 12 in. thick; it is rough below, but chiselled smooth above, where a plain sunk cross has been carved on the south face, and a very peculiar cross, of the *chequé* pattern, on the north face. These crosses are evidently the work of very remote times, and date probably from the first ages of the Faith in this country. The pillar stone is said to mark the grave of a Bishop, who suffered death at the hands of the persecutors, and whose remains were laid to rest here. The next field to the south of the "Church field" is called the "Killeen," or Little Church, from its proximity to the site of the old church.

Killeen.

Locally the townland of Cellarstown East is always called Killeen. It has received the latter name from a most ancient church that stood here on a circular rise, resembling a moat, in the northern extremity of a field called the "Killeen." There is now no trace of the church, or of its graveyard.

ANCIENT CROSS-INSCRIBED PILLAR-STONE IN CHURCHYARD OF LEGATE'S RATH.

Bonefoddha.

This churchyard occupies the point of a hill in the Moonteen division of the townland of Radestown. English speakers always call it Bonefoddha, which accurately represents the peculiar local Irish pronunciation of Bán fada, *i.e.* the Long Bawn or Field. The only name the people have for it in Irish is *Thomple-Vonefoddha*, or the Church of Bonefoddha. The walls of the church have been entirely uprooted, leaving no trace behind, save only three cut and chamfered limestone pieces of a *mullioned* window, that lie scattered around the graveyard. There is no memory of the patron saint. The Stapletons of Dunmore and Kilfarney have several monuments here, the oldest—which is also the oldest inscribed stone in the churchyard—dating from the year 1735. An altar-tomb has:

"Here lies the body of the Revd. J. D. Brookes, O.P., who departed this life December 14th, 840, aged 62. May he rest in peace. Amen."

The history of Bonefoddha seems to be lost beyond hope of recovery. It is the writer's opinion that, like Fennell and Kilmologga, it was an ancient parish church; that its parish took in all the northern portion of the civil parish of St. John's, and thus consisted of, say, the present townlands of Loughmeran, Baun, Radestown, Brownstown, and Bonnetsrath; and that it was annexed to, and sunk in, St. John's, by one of the later Earls Marshall, very soon after the tithes of its principal townland, Loughmeran, had been granted to St. John's Abbey, about 1211, by Earl William Marshall, the elder.

Radestown is called in Irish *Bolliarawdh*. The following document, the original of which is preserved in Ormond Castle, refers to this townland:

"Pateat &c. me Jacobum butler, Comitem Ormond fecisse &c. dilectum in Christo dnum Willielmum Wale presentorem Ecclesie Cathedralis sancti Kanici, iuxta Kilkenniam, meum verum ballivum & attornatum ad pondendum Thomam lawles, capellanum, in plenam & pacificam possessionem & seisinam in vno ruinoso castro ac omnibus messagiis, terris, tenementis, &c., in millis, hamlettis & campis de Ballerayde *alias* Radistoun; Shancort *alias* Oldcort, iuxta Raddistoun predictam,; & Rathbirsiels, *alias* birsellesrath, *alias* Radpursells, *alias* pursellsrath, in Comitatu Kilkennie, iam in occupacione Walteri Cowley de Kilkennia, gent., & inhabitantium de & in Ballirayde predicta [except a fourth part of the aforesaid, which the Earl reserves to himself]. Dat. xvi die mensis Maii, Anno Regni Regis Henrici octavi tricesimo quinto.

"James, Ormond & Oss."

James Cowley was of Radestown in 1574. Michael Cowley, of Radestown, his son, entered the Inner Temple in 1595; was one of the original Aldermen of Kilkenny, in 1609, and Mayor of the city in 1626; and was still living in 1645. He is commemorated, with his wife, Honoria Roth, on a fine Renaissance monument in St. John's Abbey, Kilkenny.[1] On the 6th Feb. 1618-19, he surrendered Radestown, otherwise Ballirade, and Ursell's Rath, otherwise Rath Ursella, to the Crown, but must have subsequently received a re-grant of same. He is apparently the Michael Cowley, Irish Papist, who forfeited Radistowne, 431 ac., and Bonin's Rath, 152 ac., under Cromwell, in 1653. James Cowley, of Radestown, probably his son, was Mayor of Kilkenny, in 1636, and was transplanted to Connaught, in 1654.

Bonnetsrath is called in Irish *Rawavonaesh* (Ráth a' Bonéis), that is, Bonnes's Rath, or Boneys's Rath.

Loughmeran, formerly spelled Loghmetheran, most probably represents the Irish Loċ-Meadhrán, *i.e.* Meadhran's Lough. The ancient Loughmeran extended far beyond the limits of the present townland of the same name. It included Brownstown, William Boneys's land (now Bonnetsrath), and, no doubt, Radestown and Baun. Hence it would be co-extensive with what we suppose to be the parochial district attached to the church of Bonefoddha; and hence, too, it

[1] See p. 257, *supra*.

is very likely that the original name of Bonefoddha church was the Church of Loch-Meadhrain, or Loughmeran. The following document will serve to throw light on the ancient Loughmeran :

" 1307 (May 30). Extent ot the lands and tenements, which belonged to Joan, Countess of Gloucester and Hertford, at Loughmethora[n], taken at Kilkenny before Walter de la Haye, Escheator of Ireland, on Tuesday next after the octaves of the Holy Trinity, a. r. 35.

" Jurors—William *Boneys*, William de Elye, John Lowys, Thomas de Fenne, John Cocum, Henry Taverner, John Og, Michael Marcros, Peter Garvenan, Thomas Libbe, William Louekyn, Roger Ramot.

" Who upon their oath say that there is there a bretage, grange, stable, sheepfold on posts in bad condition and ruinous, which they can extend at no price ; nothing can be got for them.

" There are there 4 score of acres of demesne lands, poor and too much used, whereof they extend each acre at 2d. [6½d. ?] a year true value.—Total 43s. 4d.

" There are also 12 score acres of the same demesnes which lie uncultivated, and remained so during the whole time of the Countess ; there were no tenants who would take this land to cultivate on account of its poorness. They extend the pasture of these lands at 20s., to wit, at 1d. an acre yearly. There are also there 14 acres of meadow, whereof they extend each acre at 12d.—Total 77s. 4d.

" John Lowys holds 1 carucate of land in *Brunyston* [Brownstown], yearly rendering therefrom at each feast of Easter, 10 capons and 4 hens, price 20d., and does suit of court as often as a court is held there. John Cook holds 1 carucate of land called Arblasterys land, renders therefrom at every feast of Easter 2s., and does suit as above. The same holds 28 acres near St. Patrick's lake, Kilkenny, rendering at each feast of St. Michael, 2s. Thomas de la Fenne holds 15 acres of land at le Pynche, and renders therefor yearly 15s. 6d., one moiety at Easter and the other moiety at the feast of St. Michael, and does suit as above. *William Boneys* holds 5 score acres of land at Louthmetheran, renders therefor, at the same terms, 66s. 8d., and does suit. Henry le Tanner holds one messuage and renders . . . . . (2d.) at the same terms and does suit. William de Elye holds 63 acres, rendering . . . . . and does suit. Richard la Parmenter holds one messuage in the same vill, and renders therefor 1111d, and does suit . . . . . holds one messuage and 3 stangs of land, and renders therefore . . . . and does suit . . . . All the tenements aforesaid render . . . . . per annum 2s. There are there . . . . . ender per annum for their cottages 10s. 2½d. . . . . Total £7 0s. 12d. . . . . Total 11s. 6d. Total of Totals of this extent, £11 11s. (-Inquis. p. m. 35 Ed. I. No. 47, m. 33).

Dunmore.

The civil parish of Dunmore consists of the townlands of Dunmore, Dunmore East, Dunmore Park, Dunmore West, Ballyrafton and Kirwan's Inch. In Irish it is now always called *Dhoon-mooar* (Dún Mór), or the Big Fort. Seven centuries ago it was also called Dunmore, but it had then, besides, another name, which, judging from the different forms under which it has come down, would well represent Baile Giollamuicín, or Gilla-Muicin's Town. The parish churches of the Holy Trinity of Dunmore or Baile Giollamuicín, and St. Bridget of Killahy (in the parish of Urlingford), were appropriated to the Abbey of St. Thomas, by their lay patron, Thomas de Druhull. We gather the following from the charters in the *Register* of the said Abbey :

1178-1202. Felix, by the grace of God, Bishop of Ossory, confirms, on the presentation of Thomas de Druhehulle, lord of the soil, Arnold, a cleric canonically received in full chapter (Arnoldum, clericum, in pleno capitulo receptum canonice),

in the church of the Holy Trinity of Baligilemucki, with its appurtenances; and in the church of Killaket (Killahy), with its appurtenances, together with a carucate of arable land (and common of pasture), viz. 20 acres arable at Baligillemucki and the rest at Killachet, which lands were granted by the said Thomas, in pure and perpetual alms, for the souls of his predecessors.[1]

1194-1202. Thomas de Druihulle grants and confirms to God and St. Thomas's Abbey, Dublin, the church of the Holy Trinity of Balimucchin, with its tithes, &c.; and the church of St. Brigid of Kilhachad, with its tithes, &c.; and one carucate of arable land, viz. 20 acres at Balimucchin and the rest at Kilhachad, free and quit of all secular service, for the salvation of his own soul and the souls of his predecessors and successors. Among the witnesses to this deed is Symon, Bishop of Clonard, now Meath, whose episcopate began in 1194 and ended in 1224.[2]

1194-1202. Felix, by the grace of God, Bishop of Ossory, confirms the above grant made by Thomas de Druhehulle to St. Thomas's Abbey, viz. of the church of the Holy Trinity of Balimuchin, with its tithes, &c., of the church of St. Bridget of Kilhacadh, with its tithes, &c., and of one carucate of arable land, that is, 20 acres at Balimulchin and the rest at Kilacahd.[3]

1202. John di Salerno, Papal Legate to Ireland, confirms to St. Thomas's Abbey, the church of the Holy Trinity, of Balimucchin, and the church of St. Bridget, of Kilachad, with their tithes, and a carucate of arable land, viz. 20 acres at Balimucchin and the rest at Kilhacadh.[4]

1202-18. Hugh [de Rous], Bishop of Ossory, confirms to God and the Abbey of St. Thomas, the church of the Holy Trinity of Dunmore granted, with its appurtenances, by Thomas de Druhille. "Hiis testibus: Roberto de Baligaueran, tunc officiali Ossorie; Magistro G., medico; R. persona de Baligaueran; P., capellano de Thulachbarri, &c.[5]

Circa 1215. William de Druihulle, for his own soul and the souls of his parents, wife, predecessors and successors, gives and grants, as far as lies in a patron, to God and to the Abbey of St. Thomas, Dublin, the church of the Holy Trinity of Dunmor, with all the tithes &c. of the lands of Grenechan, Lisdunenald [*recte* Lisduvenald, *i.e.* Lisdonell], and Kiltentan, with their appurtenances; and the church of St. Bridget of Kilhachad, with one carucate of land, viz. 20 acres at Dunmor and the rest at Kilhachad.[6]

C. 1230. William, Dean, and the entire Chapter of the Cathedral church of

[1] *Register of St. Thomas's*, car. CCCLXI.
[2] *Ibid.*, c. CXLIX.
[3] *Ibid.*, c. CCCLXII.
[4] *Ibid.*, c. CCLXIX.
[5] *Ibid.*, c. CCCCLIX.
[6] *Ibid.*, c. CXLVIII.

Kilkenny, confirm the grant made by their venerable fathers, Felix, Hugh and Peter, Bishops of Ossory, to St. Thomas's Abbey, of the church of Dunmor, with its appurtenances.[1]

The rectory of Dunmore continued impropriate in the Abbey of St. Thomas's till the Reformation. There are no remains of the ancient church of the Holy Trinity. The Protestant church that occupied its site was cleared away about 1875. A stone, formerly part of the head of a door, but now built into the wall of the glebe garden, has the date 1604, in relief. The monuments date from 1721 onward, but none of them are of special interest.

The documents quoted above prove quite clearly that the De Druhulls were the original Anglo-Norman grantees in fee of the parish of Dunmore. They were also the original Anglo-Norman grantees of the parish of Mayne, the tithes of part of which they granted to St. John's Abbey, Kilkenny, about the year 1220, as we have already seen.[2] From them the ownership in fee of both parishes passed to the De la Frenes.

On the 12th May 1382, Robert de la ffreynge, Knight, with a view to executing a deed of entailment, conveyed his property to Robert Logh, chaplain. On the 6th August following, the same Robert Logh re-conveyed the same property to the same Robert de la ffreynge, by a deed of which the following is a copy :

"Sciant &c., quod ego, Robertus Logh, capellanus dedi &c., Roberto de la ffreynge, militi, & Katerine, uxori sue, Maneria de Dunmore & Lesterlyng, vna cum aduocacione ecclesie eiusdem manerii de Lesterlyng & omnia messuagia, terre, tenementa, redditus & alia quecumque servicia cum pertinenciis que habui in Merceresrath, hopkynssullond, Inchikyll, McCully, Adynesgrage ; duas partes manerii de Claragh ; unum messuagium et unam carucatam terre, cum pertinenciis, in Oghtrath ; & omnia alia messuagia, terre, redditus, & tenementa, cum suis pertinenciis que habui infra ffranchesiam ville de Kylkenia, sicut predicta messuagia, terre, & tenementa eisdem Roberto & Katerine assignantur & perambulantur per certas metas & bundas &c., habenda" [in fee for their natural lives, and after their deaths to Peter, the son and heir male of the aforesaid Robert, and his heirs male ; and, in case the said Peter should die without heirs male, to James, son of the aforesaid Robert, and his heirs male ; and if the aforesaid James should die without heirs male, to James, son of Oliver de la ffreynge and his heirs male ; and, if the said James fitz Oliver should die without heirs male, to John the son of Robert de la ffreynge, Knight, and his heirs male ; and, if the aforesaid John fitz Robert die without heirs male, to Robert, son of Robert de la ffreynge, Knight, and his heirs male ; and, if the said Robert fitz Robert die without heirs male, to Leonell, son of Peter de la ffreynge and his heirs male ; and if the said Leonell should die without heirs male, to ffulco fitz Peter de la ffreynge and his heirs male ; and, if the said ffulco die without heirs male, to the right heirs of the said Robert de la ffreynge, Knight]. "Et ego vero predictus Robertus Logh, capellanus, & heredes mei omnia predicta maneria, messuagia, terras, tenementa, redditus & servicia, cum omnibus suis pertinenciis de Dunmore &c., prefatis Roberto de la ffreynge, militi, & Katerine, uxori sue, ad totam vitam suam ac eciam prefatis Petro, Jacobo, Jacobo, Johanni, Roberto, Leonello & Fulcono & heredibus masculis de corporibus suis exeuntibus, necnon & rectis heredibus predicti Roberti de la ffreygne, militis, contra omnes gentes warrantizabimus &c. In cuius rei testimonium huic presenti carte sigillum meum apposui. Dat. sexto die Augusti, anno regni Regis Ricardi secundi post conquestum Anglie sexto."

1432-3 (Feb. 10). Ellen, daughter and heir of Robert ffreyng, Knight, granted

[1] *Register of St. Thomas's*, c. CCCLXV.
[2] See p 249, *supra*.

for 30 years, to Nicholas Croker, burgess of Kilkenny, his heirs and assigns, all her part of the river Neor, viz. from the vill of Donmore to the end of the inch (insule), opposite the weir of Donore, and from the land of the aforesaid Ellen to the middle of the aforesaid river, for the purpose of erecting weirs and fishing.[1]

The fee simple of the parishes of Dunmore and Mayne passed from the De la Frenes, on the 12th June 1452, when Patrick fitz fulco de la ffreyng granted to Edmund fitz Richard Butler, grandfather of Pierce Ruadh Butler, Earl of Ormond, the manors, messuages, rents, tenements, and all the rights which he had "in le Grage [now Gragara] in parochia de Mayne, in comitatu Kilkenny, in Kylbyston, Tullaghglass, Bronnesplan . . . . . Mayne, Castledogh, Brekelyeston, & in tota parochia de Donmoyr."

1453. In the year following his acquisition of this property, Edmund fitz Richard Butler, better known to Gaelic writers as Edmund Mac Richard, built the "Bawn of Dunmore."[2]

About the year 1660 the first Duchess of Ormond built a sumptuous mansion at Dunmore, which became her favourite country residence. John Dunton, who saw Dunmore in 1698, when it was in its splendour, thus describes the house:—"I rambled to Dunmore, another seat of the Duke of Ormond's, which is the finest house in Ireland. On some of the floors of this house I reckoned twenty-four rooms; the staircase that leads to them is hung with curious landscapes, and is so large that twenty men might walk abreast; had the house another branch, it would be a perfect H; but without this additional beauty, perhaps it may boast of more rooms than are to be found in some whole towns."[3]

Only a few years after Dunton had penned these words, the great mansion of Dunmore sank into decay. Dr. Thomas Molyneux, who made a tour to Kilkenny in 1709, visited Dunmore on the occasion, and makes the following entry in his diary.:—"Munday 21st [Nov. 1709]. To Dunmore Parke belonging to the Duke of Ormond; tis a well sheltered Parke, with furs, good land, and well divided into pretty, small paddocks; here is a good Pheasantry kept, which stocks the whole country about; here was also, formerly, a handsome Country house belonging to the Duke, called Dunmore House, which is now pulled down [*recte* deserted, or, perhaps, dismantled], and the furniture and pictures all carried to the Castle: about half a mile without the Parke lies the famous cave of Dunmore, which we went to see."[4]

[1] *Municipal Documents*, Tholsel, Kilkenny.
[2] *Psaltair of Cashel.*
[3] *Some Account of my Conversation in Ireland*, pp. 53-4.
[4] *Notes from a Journey to Kilkenny in the year 1709.*

The ruins of the mansion were removed about the year 1800. Dunmore Cottage now occupies its site.

Rathcoole.

The civil parish of Rathcoole comprises the townlands of Agha, Carrigeen, Coolbricken, Johnswell, Knocknaguppoge, Mountnugent, Sandfordscourt and Tullowbrin; its area is 3,672 ac. 3r. 25p., stat. measure. In Irish, the name of the parish is pronounced *Rawchool*. O'Donovan writes it Rath-Chúil, which, he says, means the same as Arx anguli, *i.e.* the Fort of the Angle. It does not seem unlikely, however, judging from the Irish pronunciation, that the original form of the name was Rath-Chúmail, that is, Cumhal's fort. Cumhal was father of the famous Finn Mac Cumhail, whose son, the scarcely less celebrated Oisin, gave name to Rath-Oisin, or Ra-isheen, in the parish of Galmoy. The great fort of Rathcoole is situated on the brow of a gentle slope; it measures 80 yds. in diameter and is surrounded by a fosse and rampart; there is a low mound inside, probably the remains of an earthen citadel, but it is now almost worn away by the trampling of cattle during the course of many centuries.

Rathcoole church, or *Thomple-Raw-chool*, stands in ruins, a little to the north-east of the rath, on a rocky eminence. It was externally 60 ft. long and about 24 wide, the north side-wall being 2 ft. 7 in. thick and 8 ft. high, and the west gable 3 ft. thick. There was no division into nave and chancel. There is a window in the west gable, flat at the top on both the inner and outer sides, the casing stones being chiselled and chamfered; on the outside it is 2½ ft. high and 6 in. wide, on the inside it is 3 ft. high and 2½ ft. wide; the cut-stone barges yet remain on the northern slope of this wall. The east gable is gone to within a yard of the ground; the eastern half of the north side-wall, all the south side-wall, and the southern part of the west gable, are gone to the foundations. The patron was St. Thomas the Apostle, feast Dec. 21st. The oldest monument here dates only from 1732.

The rath and church of Rathcoole are situated in the townland of Carrigeen (Carraigín, *i.e.* the Little Rock). In Mr. Daniel Murphy's land, in the same townland, is a field called *Bone a' Cushlawn*, or the Castle field, but the ancient building from which it is called has disappeared altogether. Both the townland and the Castle formerly belonged to the Cantwells.

Sandfordscourt.

The old English name of this townland was Cantwellscourt. Irish speakers always call it *Coorth-ă-Chownthooălă* (Cúirt a' Cantúalaig), or, the Court of

Cantwell. Sandfordscourt castle, the ancient home of the Cantwells, measures, on the outside, 33 ft. from north to south, and 27 ft. from east to west; the walls are from 7 to 8 ft. thick and most solidly built. The entrance door, which is in the east wall, is gothic and framed with cut-stone; all the other doors throughout the castle are similar to it in pattern and material. In the first or ground storey are two opes splaying *outwards*, which shows the castle was built at a time when archery was still practised. The second storey was situated between the first storey and the high stone-and-mortar arch, its floor resting on corbels yet remaining. The third storey rested on the stone arch. The fourth storey, which was the state room, is furnished with two ogee-headed windows, and with a curious long, narrow recess in the south wall, to which access was had by a small doorway 2½ ft. high by 1½ wide; this recess is known to Irish speakers as "Leaba ċaol, ċruaḋ a' Ċantuailiġ" *i.e.* Cantwell's long, hard bed. Over the fourth storey was the garret. There are fireplaces in the third and fourth storey.

The stairway is not spiral, but is continued up from beside the entrance door, for a short distance, through the east wall, and then turns at right angles up through the south wall, to the third storey. The ballium, or court-yard wall, and other buildings connected with the castle, stood till the close of the 18th century, when they were taken down by Mr. Thomas Cahill, who then farmed the townland. In 1649 this castle was garrisoned against the Parliamentarians. Sir Walter Butler urged the garrison to abandon the place and to come in all haste to the defence of Kilkenny city, towards which Cromwell and his army were advancing: "But the officers being English, Welsh, and Scotch, sent some of their number to Cromwell, offering him possession of the castle, and asking money and passes to go beyond the sea to serve in the armies of foreign states. He accepted their terms 'on condition that they should do nothing to the prejudice of the Parliament of England.'" [1]

The old building, properly called Sandford's Court, stands in ruins some distance to the north of the castle. It is built in the shape of an F, and was of considerable extent. The materials used in its erection were those of a demolished castle that stood immediately beside it, and that must have been of some pretensions, if one may judge from the many pieces of cut-stone, such as quoins, window and door casings, &c., taken therefrom and used as ordinary building stones, in the more modern edifice. Charles Sandford of Sandford's Court, died in 1701, and is buried in St. Canice's Cathedral, Kilkenny; he it was who changed the name from Cantwellscourt, and who probably built the old court that bears his name. He was succeeded there by his son Thomas Sandford. The family

[1] *Cromwell in Ireland*, by Father Murphy, S.J., p. 295.

became extinct in Kilkenny towards the close of the 18th century. They were succeeded in the old Court, about 1770, by Mr. Thomas Cahill. Mr. Cahill died in 1810, and was succeeded by one of his sons, who after a time went to live elsewhere, and the old house, ceasing to be occupied, soon fell to ruin.

The Cantwells of Cantwellscourt.

Among the Knights who came over with Strongbow to Ireland in 1170 was Hugh Cantwell. Gilbert Kentwell, probably the founder of the Tipperary branch of the Cantwell family, received a large grant of lands in the neighbourhood of Thurles, the Devilsbit and Templemore, from Theobald Walter, Chief Butler of Ireland, some time about 1177. Thomas de Kentewall, knt., witnesses a charter to the town of Gowran in the reign of Richard I. (1189-99); Walter de Kenteswell or Kentwalle witnessed a grant to St. Thomas's Priory, Dublin, between 1194 and 1205. On the 13th June, 1222, King Henry III. wrote to the Archbishop of Dublin, Justiciary of Ireland, commanding him to give Gilbert de Kentewell seisin of his land in Kilfane which he held from the Bishop of Ossory, who had disseised him because it was reported Gilbert was dead. The Cantwell connection with Kilkenny, therefore, dates from an early period. Thomas de Cantwell, most probably of the Cantwellscourt family, was summoned to the war against the Scots in 1302; was Constable of the Castle of Offerelan (Offerlane) in 1310; and, in the same year, was one of William Outlawe's securities in the sum of 200 marks; he was, moreover, empowered to parley with the O'Brenans and other felons of the cantred of Odogh in 1317; and was exempted from attendance at the assizes, being worn out with old age, in 1319-20. In 1333 Thomas Cantwell was knighted by the Earl of Ormond; and two years after, Thomas and John de Cantewell were summoned to the war against the Scots.

In 1381, the King gives licence to Thomas Derkyn (L'Erdekyn ?) and Walter Cantewell, who dwell in the marches of Ballygaveran (Gowran), in front of the Irish enemies M'Morgh and Onolan, to treat (with them) for themselves, their tenants and dependants. [1]

In Dec. 1408, Walter's son, Robert, had a re-grant from the King of all the lands, tenements, rents and services he (Robert) had held in Rathcoull and Strawan in the Co. Kilkenny; but he appears to have died very soon after, as on March 18th, 1409, the King committed to Richard and Thomas Cantwell custody of the lands &c. which belonged to Robert Cantewell, son and heir of Walter Cantewell, in Rathcoull and Strowan in the Co. Kilkenny. In the year 1487, Oliver Cantwell

[1] *Pat. Rolls.*

was raised to the Episcopate of Ossory and ruled the Diocese till his death in 1527. Richard Cantwell and Peter Cantwell were Priors, respectively, of St. John's Abbey and the Black Abbey, Kilkenny, at the Suppression of the Monasteries in 1540. Piers Kantwell and most of the freeholders of the Co. Kilkenny were presented as charging coyne and livery in 1537.

John Cantwell of Cantwelliscourte, gent., was pardoned May 18th, 1549, about which time his property in the Barony of Gowran was estimated at £60, or at about the same value as the estate of Geoffry Purcell of Ballyfoyle, at the same date. A John Cantwell, who appears to be different from him, was Sheriff of Co. Kilkenny in 1569, and was murdered soon after by Geoffry Carraghe Purcell, who was himself slain for the crime by the Earl of Ormond in 1571.

Thomas Cantwell of Cantwellscourt, (probably son or grandson and) heir of John Cantwell of Cantwellscourt, was pardoned for a fine of £3, on the 28th Dec. 1571; he was again pardoned, together with his wife Mary Fitzgerald, March 22nd 1583-4. In 1585 he was Sheriff of the County Kilkenny. In 1585 he is mentioned among the principal gentry, and his seat at Cantwellston, *i.e.* Cantwellscourt, as among the principal residences, in the same County. He was again pardoned with (his sons ?) John Cantwell fitz Thomas and Peirse Cantwell fitz Thomas, of Cantwellscourt, gents., Sept. 22nd 1600. He died soon after, his last will, which is preserved in the Record Office, Dublin, having been proved in 1606. His lady, who survived him, is returned to the Government in 1610-11 among the relievers and maintainers of Popish Priests, Commissaries &c. in Co. Kilkenny.

John Cantwell, son and heir of Thomas, succeeded, and had livery of seisin, for a fine of £5 English, Feb. 15th 1608-9. By Inquisition held at the "Blackfryers," Kilkenny, Sept. 6th 1637, it appears that in the year 1609 his estate included the manors of Rathcoule and Kilfayne, except the portion belonging to Walter Walsh in Kilfayne aforesaid; of the towns and lands of Rathcoule, Cantwell's-courte, Killbennell, Tullaghbryn, the Ouldtowne of Rowebone, the Ouldtowne of Cowllwockair, the Ouldtowne of Glancheylie, Cubicketanevallie, Killfaine, Stroane, Cloghskreggie, Lisnemenaght (now Blessington), Reamynduffe (parish of Ballinamara), Carrigine, Killudigan, Rassigine otherwise Rathsigyn, Kilkerin, the Garrans, otherwise Cantwell's garrans (now Grove), John's Graige otherwise Graigshane, Inshilugh, Ballyhomas and Gowran [but his title to Gawran or Gowran was called into question in 1607 and does not seem to have been admitted]. He was still living at the time of the Confederation of Kilkenny, but being then a very old man he took no active part in its deliberations. He died somewhere about 1650. There is mention of his wife Elizabeth in a deed of the year 1609.

Thomas Cantwell of Cantwellscourt, son and heir of John, threw himself whole-heartedly into the Catholic Confederate movement. He was appointed

Provost Marshal of the Confederates, and, in discharging the duties of that office, could not fail to bring upon himself the bitter hatred of the Protestant loyalists. He is called "that cruel and bloody rebel" by Joseph Wheeler, of Stamcarthy, and others. One of the acts of cruelty attributed to him was the hanging of an Englishman, a malster to one Richard Shawe of Kilkenny, for having said "that he would believe the divell as soon as the Pope." In the Act for the Settlement of Ireland, in August 1652, he was excepted from pardon of life or estate. He died in that or the following year; he was certainly dead before Dec. 1653. His wife was Margaret Walsh (daughter of Thomas Walsh of Piltown, Co. Waterford, son of Sir Nicholas, son of another Sir Nicholas Walsh, Lord Chief Justice of the Common Pleas, who died April 22nd 1615), one of seven sisters, of whom, Marcella was wife of Sir Robert Hartpool; Mary, married 1st. Morgan Kavanagh Esq., of Borris (died 1700), and 2ndly, Mr. —— Long; Joan was wife of William Sweetman Esq. of Castleve, who forfeited under Cromwell in 1653; Catherine married Mr. John Warren, of Tullow, Co. Carlow, and was still living in the year 1700; and Ruth married Squire Kennedy, one of the last Catholic Judges in Ireland in the 17th century.

John Cantwell, son of Thomas, the Provost Marshal, and Margaret Walsh, was proprietor of the family estate in 1653, in which year he was transplanted to Connaught, with his mother and their dependants. His possessions, confiscated at the same time, consisted of Cantwell's Court, (with "a castle and a large stone house in repair"), 417 ac.; Cantwell's Garden (now Grove), 206 ac.; Tullogh-brine, 753 ac. profitable, and 428 ac. unprofitable, in the Parish of Rathcoole; Strahan (with "a good castle in repair, and a water mill"), 339 ac.; Kilfane, (with "the ruins of an old abby or church and a stone house"); and Closcreggs, 413 ac. profitable and 20 unprofitable, in the Parish of Kilfane; and Rameene-duff, 24 ac., in the Parish of Ballenamara—in all 2,600 ac. On the same occasion, John Cantwell, junr., forfeited Kilkerane (with "a water corn mill"), 448 ac., in the parish of Rathcoole; and Nicholas Cantwell forfeited Carrigeene, 277 ac., in the same parish.

John Cantwell joined the service of his exiled Majesty King Charles II., and served under his ensigns beyond the seas, finally becoming a Captain in Colonel James Dempsy's Regiment, which served under the Prince of Conde. He signed the petition of the officers of that Regiment to be restored to their estates but got no redress. No record remains of his ultimate fate. In 1663 Captain John Powell, son-in-law to Philip Purcell of Ballyfoyle, paid £1 hearth money for Cant-well's Court, and, in the same year, Redmund Purcell paid 6s. hearth money for the house or castle of Stroane.

Richard and Thomas Cantwell, gentlemen, both of Cantwell's Court, were

attainted as adherents of King James II., on the 26th of April 1691. There is no further account of the Cantwell's Court family.

Johnswell.

The local Irish speakers always call the *townland* of Johnswell, *Augha*, i.e. Aċaḋ, or the Field; the *chapel* of Johnswell, *Shaypeeal-Augha*; the *Moat* of Johnswell, *Moath-Augha*; Johnswell *village, Srawdh-Oan* i.e. the Street of [St.] John; and St. John's *holy well, Thubber-Oan-Bŏshdhă*, or the Well of [St.] John the Baptist.

It is not easy to determine if Johnswell must be classed among our *ancient* church and chapel sites, as the name does not occur in ecclesiastical records previous to the 18th century. Still it seems highly probable that, from a remote period down to the Reformation, a chapel-of-ease, dependent on the parish church of Rathcoole, was maintained here for the use of the people of the neighbourhood; and it seems no less probable that, from the Reformation to the present day, Johnswell [1] was never, for any length of time, without a chapel of some kind, be it ever so humble. The present chapel was built about 1817, by Fr. Henneberry, Adm., St. John's, afterwards P.P., Callan. The chapel which preceded it, and which also stood within the graveyard, was in use early in the 18th century and, perhaps, long before; its remains have been entirely removed. Beside the chapel is "the Moat," a green, circular mound of earth, apparently sepulchral, on which for centuries the bonfire has been lighted every successive St. John's Eve.

Among the inscriptions in the graveyard are:

"Here lieth the body of Mrs. Joan Davis al' McManvs, wife to William Davis, who departed November ye 7th 1715.

"In this chapell lies ye body of Mr. Jams. Purcell of Ballysallagh who died Xber. 1724, agd. 84 yrs. Also ye body of Mary Byrne, daughter to Mr. Gerrald Byrne & Mary Purcell daughter to sd. Jams. Purcell, who died Febry. 1724, aged 8 yrs. N.B.—Gerrald is son to Mr. Phelime Byrne of Tankerstown in ye Coy. of Carloe, wh. ws. ye Mansion house belonging to sd. Family. Also ye body of James Byrne son to sd. Gerrald & Mary, who died Xber. 1738, aged 19 years. Also ye body of Ellenor Byrne Daughter to sd. Gerld. & Mary who died Feby 1738, aged 16 yrs. Also ye body of Catherine Doyle al' Byrne daughter to sd. Gerrald & Mary who died Feb. — 1740, aged 26 years. Also ye body of Mary Byrne al' Purcell daughter to sd. Jams. Purcell who died Octr. 1742, aged 57 years. Also ye body of Ellinor Kelly al' Doyle who died June 1800, aged 60 years & of Laurence Doyle of Ballysalla who died 12th Decbr. 1812, aged 77 years. Their brother Gerald Doyle of Ballysalla Esqr. died in Dublin 6th Jany 1816, aged 78 years. Requiescant in pace. Amen.

(The latter of these inscriptions occurs on a broken mural tablet, inserted in the wall of the 18th century chapel and now lying in the graveyard.)

"Here lyes the body of Mary Byrne depd. January ye 14th 1754, aged 22 years. Feby. ye 14th 1762 departed Henry Byrne, aged 28 years, son to Christopher, son to Sir Gregory Byrne, Bart.,

[1] The highest point of Tullabyrne Hill, close to Johnswell, is called *Knuck-ee-Churragawin, i.e.* Cnoc Uí Ċaṛaġáin. or O'Carrigan's Hill.

grandson to Lord Slane and great-grandson to ye Earl of Drogheda. R.I.P. Here also lieth their mother Mrs. Christian Byrne alias Sinnott who depd. this life Janry ye 31st 1780, aged 81 years. Also her husband Mr. Christopher Byrne depd. this life Aug. the 30th 1785, aged 88 years. They lived beloved and died lamented by all their acquaintance. R.I.P."

"Here lieth interred the remains of Mrs. Anne Butler alias Brenan wife of Walter Butler of Kilmagar Esqr. who hath erected this monument as well in recollection of her virtues as affection to her memory. She died Oct. 1st 1796 in the 29th year of her age. Here also lieth the remains of Walter Butler Esqr. who depd. this life June 24th 1825 aged 68 yrs. Here also lieth the remains of James Butler Esqr. of Kilmagar and two of his children. Likewise Harriet [Strange] his wife, aunt to his Eminence Cardinal Wiseman, she died Nov. 30th 1858, aged 68 years. R.I.P."

"Here lieth the body of Dens. Carroll, late of Boolagurteen who died May 11th 1808, aged 112 years; also his wife Catheried Canfel, who died 5th June, 1800, aged 84 years."

There is a monument to Thomas Kelly, Esqr., of Ballysalla, who died Aug. 12th, 1829, aged 59: beside it is another to Martha Kelly, wife of Richard Kelly, Esqr., of Ballysalla, who died in 1842, aged 25, to John Kelly, Esqr., of Kilkenny, who died in 1842, aged 72, and to Richard Kelly, Esqr., of Feetheelagh, who died Nov. 21st, 1874, aged 57 years.

St. John the Baptist's Holy Well.

St. John the Baptist's Holy Well, known as "John's Well," from which the village of Johnswell is named, has been, probably for centuries, the most famous holy well in this Diocese. In former times it was frequented by multitudes of people for devotional purposes, on St. John's eve and festival, or "pattern," day, and thence on to June the 29th inclusive. Gradually abuses crept in, and, in 1761, Dr. Burke, Bishop of Ossory, had to take steps for the preservation of law and order during the time of the pilgrimage.[1] The abuses, however, continued, and at length became so scandalous that in the interests of religion Dr. Marum, during his episcopate, was compelled to suppress the pattern altogether. But though the pattern was suppressed, the pilgrimage around the sacred spring was well kept up for many years after, and has not yet wholly ceased.

John Keegan, the Queen's County poet,[2] who was present, when a youth, at the pilgrimage at John's Well, found here the inspiration of one of his sweetest poems. We insert the poem together with its author's introductory note:

"THE 'DARK GIRL' BY THE HOLY WELL.

"I think it was in the midsummer of 1832 that I joined a party of the peasantry of my native village, who were *en route* to a pilgrimage at St. John's Well, near the town of Kilkenny. The journey (about 25 Irish miles) was commenced early in the afternoon, and it was considerably after sunset when we reached our destination. My companions immediately set about the fulfilment of their vows, whilst I, who was but a mere boy, sat down on the green grass, tired and in ill humour, after my long and painful tramp over a hundred stony hills, and a thousand rugged fields, under the burning sun of a midsummer afternoon. I was utterly unable to perform any act of devotion; so I seated

[1] See Vol. I., p. 170.
[2] See Vol. II., p. 55.

myself quietly amid the groups of beggars, cripples, 'dark people,' and the other various classes of pilgrims who thronged around the sacred fountain. Amongst the crowd I had marked two pilgrims, who, from the moment I saw them, arrested my particular attention. One of these was an aged female, decently clad; the other was a very fine young girl, dressed in a gown, shawl, and bonnet of faded black satin. The girl was of a tall and noble figure—strikingly beautiful, but *stone blind.* I learned that they were natives of the county of Wexford; that the girl had lost her sight in brain fever, in her childhood; that all human means had been tried for her cure, but in vain; and that now, as a last resource, she had travelled all the way to pray at the shrine of St. John, and bathe her sightless orbs in the healing waters of his well. It is believed that when Heaven wills the performance of cures, the sky opens above the well, at the hour of midnight, and Christ, the Virgin Mother, and St. John, descend in the form of three snow-white doves, and descend with the rapidity of lightning into the depths of the fountain. No person but those destined to be cured can *see* this miraculous phenomenon, but everybody can *hear* the musical sound of their wings as they rush into the well and agitate the waters. I cannot describe how sad I felt myself, too, at the poor girl's anguish, for I had almost arrived at the hope that, though another miracle was never wrought at St. John's Well, Heaven would relent on this occasion, and restore that sweet Wexford girl to her long-lost sight. She returned, however, as she came—a 'Dark Girl'—and I heard afterwards that she took ill and died before she reached home."]

"'Mother! is that the passing bell?
Or, yet, the midnight chime?
Or rush of Angels' golden wings?
Or is it near *The Time*—
The time when God, they say, comes down
This weary world upon,
With Holy Mary on His right,
And on His left, St. John?

"'I'm dumb! my heart forgets to throb;
My blood forgets to run;
But vain my sighs—in vain I sob—
God's will must still be done.
I hear but tone of warning bell,
For holy priest or nun;
On Earth, God's face I'll never see!
Nor Mary! nor St. John!

"'Mother! my hopes are gone again;
My heart is black as ever;—
Mother! I say look forth *once more,*
And see can you discover
God's glory in the crimson clouds—
See does He ride upon
That perfumed breeze—or do you see
The Virgin, or St. John!

"'Ah, no! ah, no! Well, God of Peace,
Grant me Thy blessing still;
Oh, make me patient with my doom,
And happy at Thy will;
And guide my footsteps so on earth,
That when I'm dead and gone,
My eyes may catch Thy shining light,
With Mary and St. John!

"'Yet, mother, could I see *thy* smile,
Before we part below—
Or watch the silver moon and stars
Where Slaney's ripples flow;
Oh! could I see the sweet sun shine
My native hills upon,
I'd never love my God the less,
Nor Mary! nor St. John!

"'But no, ah no! it cannot be;
Yet, mother! do not mourn—
Come, kneel again, and pray to God,
In peace let us return;
The Dark Girl's doom must aye be mine—
But Heaven will light me on,
Until I find my way to God,
And Mary, and St. John!'"

Kilkieran.

This ancient parish is made up of the two townlands of Kilkieran and Grove, otherwise Cramer's Grove, and has an area of but 1.105 ac. 3 r. 21 p. stat. measure. The old parish church of Kilkieran (called in Irish *Kill-checrawin*, Church of St. Kieran), dedicated, presumably, to St. Kieran of Ossory, stood on the roadside, to the left, as one goes from Carrigeen to Sandfordscourt. It was destroyed long ago, and not a trace of it now remains. The graveyard has no appearance of graves, its surface being quite level, except for a small mound near its east end; no head-

stones are now visible. The graveyard fence can still be traced sufficiently to show the original extent of the enclosure.

Though marked as a distinct parish on the Ordnance Map, and though, no doubt, a distinct parish in ancient times, Kilkieran is never met with in our old lists of parishes, being merged in the parish of Rathcoole, for many centuries, till about 1839. The townland of Kilkieran formerly belonged to the Cantwells.

Kilderry.

Called in Irish *Kill-dhizzhă* i.e. Cill Doire, the church of the oak wood. Some slight traces of the old parish church of Kilderry remained in the townland of the same name,[1] till about the year 1848, when they were entirely destroyed, the graveyard was obliterated, and a presbytery erected on the site, by the Rev. John Delany, C.C. Johnswell. The church was dedicated to St. Muicin, latinized Mochinus, Bishop and Confessor (March 4th), who is also venerated as the patron of the prebendal church of Mayne, in the parish of Conahy. Nicholas Mothyng or Motyng, Rector of the church of Kilder[ry], and, for many years Chancellor of Ossory Diocese, died Feb. 14th, 1568-9, and is buried in St. Canice's Cathedral.

Kilderry townland was part of the Ormond possessions in 1550. In 1655 it belonged to the Lady Temple, English Protestant.

Thomas Purcell of Kilderry went security for the Rev. William Walsh, P.P. Paulstown, in 1704.

Ballysallagh.—In Irish *Bollia-sŏllach*, or the Dirty Town. Part of the townland is called Ossory Hill, or *Knuck-Usseree*, but this, according to O'Donovan, is a mere fancy name, dating no farther back than about the year 1790. Ballysallagh formerly belonged to a branch of the Purcells. Nicholas Purcell fitz Edmund, of Ballysallagh, kern, was pardoned in Dec., 1571; Edmund Purcell, of same, gent., in 1589; and Edmund Purcell fitz Nicholas, of same, in 1600. Nicholas Purcell forfeited Ballysallagh (758 ac.), under Cromwell, in 1653, and seems to have died in the same year. Thomas Purcell, of Ballysallagh, and 16 others, had certificates for transplantation to Connaught, in Feb., 1653-4.

James Purcell, of Ballysallagh, gent., one of the securities for the Rev. Richard Long, P.P. Gowran, in 1704, died in 1724, aged 84, and is buried in Johnswell.[2] His daughter and heiress, Mary Purcell, (died 1742, aged 57), married Mr. Gerald Byrne, by whom she had, with other children who died young and unmarried, a daughter Catherine. Catherine died in 1740, aged 26, leaving by her husband,

[1] See Ordnance Map.
[2] See p. 278, *supra*.

William Doyle, of Monatubber, near Kill, Co. Kildare. (*a*) Laurence Doyle, Esq., of Ballysallagh, who died, unmarried, in 1812 ; (*b*) Gerald or Garret Doyle, Esq., J.P., Ballysallagh, who died, unmarried, in 1816 ; (*c*) Ellenor Doyle, who married Christopher Kelly of Dublin, and died in June, 1800, leaving Mathew, a priest, Nicholas, Amelia and Mary Anne. William Doyle married secondly, in 1742, Frances Purcell of the County Kildare, by whom he had a son, John Doyle, father of (*a*) William Doyle, of Ballysallagh, and Rutland Square, Dublin, (died unmarried in 1847, aged 71), and (*b*) Joseph Doyle, M.D. Surgeon to the R.C. College of Maynooth, born 1780, died 1862, leaving by his wife, Frances Purcell, daughter of James Purcell of Altamount, a son, the late John Joseph Doyle, Esq., J.P., Ballysallagh House, who died 1890, aged 75 years.

Ballysallagh House or Court, the residence of the Doyle family, was built about 1810, to replace the old residence which stood at the opposite side of the road where the farmyard is now. A little nearer to Johnswell, on the roadside, is an ancient well called Thubberateoran or the Well of the Boundary ; it is marked on the Ordnance Map.

The Kellys of Feetheelagh.

The Kealys or Kellys, of Feetheelagh, sprang from Mathew Kealy, whose relatives were of great prominence in and around Gowran, in the 17th century. Thomas Kealy, the brother of Mathew, was, it would appear, the first to acquire the Feetheelagh, or as it is sometimes called, the Ballysallagh, property. He was a very wealthy man, as may be seen from his will, now in the Public Record Office, Dublin, of which the following is a copy :—

"I, the undersigned Thomas Kealy of Kilkenny, gent., being sick of body, but (God be ever praised for it) of full sense & memory do make this my last will & testament. I bequeath my soule to God, the Creator & Redeemer thereof, and my body to the grave to be inter'd in my own chapel dedicated to the Blessed Virgin Mary in Gouran. Item, I name and appoint my executors of this my last will and testament my well beloved wife and my nephew Mr. Richard Kealy. I leave to the Franciscans of Kilkenny five pounds to be paid out of hand, and to the Dominicans the like summe also to be paid out of hand, to the Jesuits twenty shillings, and to the Capuchins forty, to Dr. Dalton three pounds, and ten shillings to each priest of this city of Kilkenny ; to the Franciscans of Ross forty shillings, to the Franciscans of Castle Dermot forty shillings, to the Augustines of Tullo forty shillings ; to the preests of the diocese of Loughlin, ten shills. apiece : to the Augustines of Callan forty shills., to Father Pierce Purcell of the same, ten shills., to ye poor of ye parish of Gowran twenty shills., to the poor of ye parish of Killmocahill twenty shills., to the poor of the parish of Wells ten shills., all the above sums to be paid respectively at ye day of my departure from this world and my intention is that the clergy say a mass for each shillg. of the above legacy.

"Item, I order two hundred pounds immediately to use & ye interest thereof to be yearly distributed for my soul in manner following, (first) ten pounds to be given to the clergy of Kilkenny to be disposed of yearly for ever by Dr. Dalton during his life and his successors the Deanes of St. Canice after, five pounds to the Parish Priest of Gowran and the other five pounds to the clergy of the diocese of Ossory and old Loughlin, this latter sum to be disposed of by Mr. Thomas Kealy & Jasper Kealy of Gowran and their heirs, the which Mr. Thomas Kealy, Jasper Kealy & Dr. William Dalton, Deane of Ossory I appoint to be overseers of this my last will & testament.

"I leave and bequeath to my well-beloved wife three score pounds yearly during her life to be had & receved by her out of my mortgages of Blanchvill's Park, with all my household goods, viz. dishes, plates, bodds (or fodds ?), pewter, battery rings during her natural life and after her death the said household" [goods] "to be divided betwixt my nephews and grand-nephews.

"Item, I give & bequeath all my mortgages to my nephew Richard Kealy and grand-nephews George & Richard Kealy his brother, comprehending thereby the said mortgage of Blanchville's Park after the death of my wife, the sd. mortgage being as followeth: seaven hundred pounds upon Blanchville's Park, three hundred and fifty pounds upon Church Clarah, three hundred pounds upon Madogstown, fifty pounds upon Knockbarron. Item, I leave my interest in Ballysallagh to my well beloved brother Mathew Kealy as also all my cows & sheep, except four cows that I order to be given to my four maid servants, viz. Mary Cahill, Anstace Crow, Ellen Cody & Margaret Fanning. Item, I leave to my said brother the forty pounds of mine that are in the hands of Daniel Gihin in Well. Item I leave to Dr. Walter Kealy one hundred pounds that are due to me by bond of Hugh ffagan of Kilcarrick. Item, I leave to Mr. Jasper Kealy's two daughters the one and fifty pounds that are due to me of Mr. John Walsh of Kilkregan by bond, equally to be divided amongst them. Item, I leave to my servant Richard Curran five pounds. Item, I leave & bequeath to my cousin Elizabeth Ley als. Kealy thirty shillings and ten shillings to her daughter Catherine. Item, I leave to my cousin Wm. Kealy fitz Paul five pounds. Item, I order ten pounds to be put in the hands of my cousins Thomas Kealy & Jasper Kealy immediately after my death to be distributed for my soul amongst my poorest relations. Item I leave my nephew Richard Kealy the fifty [pounds] that are due to me by bond of Mr. Thomas Duffe merchant of Kilkenny. Item I leave him my said nephew Richard the twenty pounds that are due to me of Patrick Doyle, of Ross. Item, I leave my said nephew Richard the twenty-five pounds 6s. 8d. due to me of Thomas Purcell of Garryduff as also the twenty one pounds ten shills. that Captain Garret Quigly of Catherlough oweth me & the twenty five pounds due to me of Esqr. Blanchville, and the ten pounds due to me of Mr. James Shee fitz William, the seventeen pounds due to me of Robert Cody, with all my other debts herein not specified, conditionally that he shall pay ten pounds to each of his sisters my nieces that live in Tullo. Item, I leave to my niece Ellen Kealy, who is married to Nicholas Wall the twenty pounds I am to receive this year from ye tenants of my cosson Jasper Kealy in Stroan. Item I leave to my sd. niece Ellen my brewing pann yt is in Pollstowne. Item, I leave to my servant Edmd. Cody to be rent free in Blanchvillsparke or in any other village belonging to me during his life. Item, I order my body to be waked 24 hours in Dr. Daton's chapel and twenty four hours after in the chapel of Gowran and all ye expense of wax & blacks, Masses &c. to be paid over and above my aforementioned legacys & that all people may know that this is my last will & testament I have hereunto putt my hand & seale this 16th day of Nobr. 1689, & do revoke all my former wills & testaments.

"Tho. Kealy (seal).

"Being present, Wm. Daton, Dan. Egan.

"A codicil to be of the same authority with my within will vizt. my will is that the twenty nine pounds due unto me of Mr. Walter Cowley shall be given to my nephew Richard Kealy. Item I order a cow to be given to Owny ni Trassy.

"Tho. Kealy (seal).

"Being present as within; Wm. Daton, Dan; Egan."

The above will was proved, Dec. 11th, 1689, by the testator's nephew, Richard Kealy.

Of Mathew Kealy, brother of Thomas, but little is known; he was still living in Nov., 1697; his son was

Richard Kealy, of Wells, in the Co. Carlow, whose will, made Nov. 6th, 1697, was proved January 5th, 1697-8. In this document, which is preserved in the Record Office, Dublin, he desires to be buried in his monument at Gowran; leaves to his son, Thomas, all his real estate at Ballysallagh, and his share of the mortgages of Blanchvillespark, Church Clara, Madockstown, and Knockbarron; remainder to the child his wife is now carrying, if a son; to his daughter, Anne Kealy, £100; to his father, Mathew, £4 a year; bequests to his brother, Toby Purcell; to his

wife, Mary Ragget ; to his sister Wale ; to his sister, Ellen, at Bunclody ; to his sister, Joane ; to his cousin, Pierce Aylward ; £5 to Mr. Richard Grenan, together with the £5 his (testator's) uncle Thomas left him ; he leaves Fr. Morgan Kavanagh 8s. a year, Fr. Wm. Walsh 4s. a year, and Fr. John Glisan 4s. yearly, and £10 to be distributed to the clergy at his burial, as Fr. Morgan [Kavanagh] will order ; he appoints his cousins Pierce Aylward, of Shankill, Richard Kealy, of Upper Grange, and Walter Kealy, M.D., Kilkenny, his executors. Witnesses, Morgan Kavanagh, Wm. Wailsh, W. Keally and Daniel Gihen.

Thomas Keally or Kelly, son and heir of above Richard, was in possession of the Ballysallagh estate as late as June 10th, 1752.

Robert Kelly, successor and heir, and, apparently, son of Thomas, became a Protestant, Nov. 5th, 1744. In August, 1767, he married Isabella, daughter of John Murray Prior, Esq., of Rathdowney, and by her had several children. By his will, dated from Ballysallagh, April 19th, 1786, he desires to be buried in the churchyard of Wells, Co. Kilkenny ; leaves his eldest son and heir Thomas Kelly, all his freehold estate in Ballysallagh ; leaves his son John £200 ; his son Robert £100 ; his son Richard £200 ; to his daughter Mary, a minor, £300 ; to his daughter Eliza, also a minor, £200 ; and he appoints his wife Isabella his residuary legatee and executrix. He died at his town house in Back Lane, Kilkenny, on the 23rd June, 1786. Of his children,

Thomas, the eldest, inherited Ballysallagh estate. He married Anne Waring, daughter of the Rev. John Waring, January 25th, 1792 ; but by her had no issue. He was received into the Catholic Church in 1825 or 1826, and dying, August 12th, 1829, is buried in Johnswell, with his wife, who, like him, also became a Catholic previous to her death.

John, of Kilkenny, died in 1842, and is buried in Johnswell, leaving a son Richard of Feetheelagh, of whom presently.

Mary, married James Percival, Esq., in May, 1792

Eliza, married——Considine.

Richard, of Feetheelagh, son of John, and grandson of Robert, was twice married, but left no issue. Shortly before his death, which occurred at Feetheelagh, Nov. 21st, 1874, he also was received into the Church and was confirmed by Cardinal Moran, then Bishop of Ossory. He was the last of his family.

Parish Priests.

Very Rev. James Cleere, P.P. St. John's, died Nov. 14th, 1643, and is buried in St. Canice's Cathedral. His chalice, long preserved at Jenkinstown, by the Bryan family, is now in St. Kieran's College ; it is of elegant form and elaborately

chased, and has the following inscription, in Latin capitals, on the upper surface of the six-sided base :

" ORA : PRO : D : NICOLAO : COWLY : PROTO : APLICO : QVI : ME : FIERI : FECIT : IN : VSVM : D : IA : CLARI : PROT . 1640."

TRANSLATION—Pray for Mr. Nicholas Cowly, Prothonotary Apostolic, who got me made for the use of Mr. James Cleere, Prothonotary.

Two of Father Cleere's books are preserved in the library, St. Kieran's College, (N. j.) ; one, the *Decretales Bonifacii* VIII," has, on the title-page :—" Ex libris P. Jacobi Clari, Protonotarii Aplici, Anno Dñi., 1641, Kilkeniae ; " the other, the *Decretales Gregorii* IX," (printed in 1621), has, similarly, on the title-page :— " Ex libris P. Jacobi Clari, Protonotarii Aplici., Año Dñi. 1641. The writing in both cases is in Father Cleere's own bold, beautiful hand.

VERY REV. THOMAS ROTHE, Dean of Ossory, and nephew of Bishop Rothe, was very probably the next P.P. The inscription on his portrait, at Jenkinstown, taken in 1645, when he was in his 64th year, shows that he was, at the time, " Commendatory Prior of St. John's Abbey, Kilkenny." As Prior of St. John's Abbey, he would, according to pre-Reformation arrangement, be *ipso facto* P.P. or Rector of St. John's parish ; but whether the old order of things was maintained in his case or not is unknown. Dean Rothe died in 1649.

REV. PETER PURCELL was P.P. in 1669. His will, signed on the 12th March, 1684-5, and proved March 14th, 1690-1, is preserved in the Public Record Office, Dublin ; it is as follows :

" In the name of Jesus. Amen. I, Pierce Purcell, Pastor of the Parish of St. John the Evangelist, in the Citty of Kilkenny, and Dioces of Ossory, Doe make my last will and testament in manner & forme following. First I bequeath my soule to God, my body to be interred wth. the Jesuites in St. John's Church, Kilkenny.

" I leave Sellarstown's rent for three years to be given for my soule, the reversion I bequeath to my nephew Mr. Thomas Purcell (and his heirs for ever) upon condition and wth. obligation to pay my sister Ellenor Purcell fforty shillings every yeare during her naturall life, and that to be payd to her the three first yeares as well as the rest of her yeares.

" Item I doe leave and bequeath my three silver Chalices and Pixis with all my vestments and other things belonging to the Alter to my successor in this Parish of St. John, wth obligation to say or cause to be sayd. Forty Masses yearly for my soule. Item, I doe will and bequeath the severall Legacyes as followeth, vizt. To the Reverend Father in God, James, Lord Bisshop of Ossory, Forty shillings : To the Jesuites in Kilkenny thirty shillings : To the Dominicans there thirty shillings : To the Franciscans there thirty shillings ! To the Caputians there thirty shillings : To my niece Ellenor ten shillings : To Thomas Comerford ten shillings : To Pa. Purcell, Taylor, twenty shillings : To the poor hospitals ten shillings : To the poor nunnes ten shillings to be equally distributed : To the poor people and prisoners twenty shillings to be equally distributed amongst them : To the Clergy for Masses and Dirridge at my death four pounds ten shillings : For my month's mind Two pounds five shillings. I bequeath to the nurse that attends me, that is, Ellen Howling, twenty five shillings. I bequeath and leave to Gerald Comerford the son of Thomas Comerford of Magdalen Street, broge-maker, a vestment, stole, maniple, albe wth. all manner of apurtenances thereto belonging, provided that he be capable of the Order of Priesthood. I do nominate and ordain my trusty and well beloved friends Edmond Ryan of Ullard and John Meagher, priest, to be executors of this my last will and testament ffully and absolutely to all intents and purposes whatsoever, and to be my overseers of this

my last will and testament, praying them in the name of Jesus Christ dilligently to see this my last will dilligently fulfilled. This is my last will and I doe revoke and annull all manner of wills whatsoever made by me at any time heretofore. In witness whereof I have hereunto sett my hand and seall the 12th day of March, one thousand six hundred eightie foure, 1684.

" Winesses present,
" Peter Poore,
" John Connolly."

" Peeter Purcell,
" priest.

The will was proved by Peter Poore.

Rev. Thomas Cantwell, next P.P., is mentioned in the will of Elizabeth Wall, of the Butts, August 17th, 1692.[1] He is also mentioned in the will of Mathew Fanning, of St. John's, Kilkenny, on the 25th March, 1693, thus :—" I leave ten shillings sterg. to father Thomas Cantwell, six shillings sterg. to Doctor Daton, and six shillings sterg. to Doctor Murphy, six shillings to the Dominicans, and six shillings to the ffranciscans in Kilkenny." The witnesses to the will were Thomas Cantwell and Walter Mottley. Father Cantwell was registered as P.P. of the parish, in 1704. He was still living Sept. 12th, 1712, at which Father Pierce Forrestall, P.P. Thomastown, mentions him in his will.

Rev. Walter Mottley registered himself, in 1704, as P.P. Rathcoole and Kilderry, but the fact appears to be that he was then in reality C.C. under Father Cantwell. He succeeded Father Cantwell as P.P. of St. John's. In 1731 the Popish Priests of the Parish were Walter Motley, Richard Morress and Timothy Grady. Father Mottley resigned the parish some years later. He died Sept 27th, 1750, having been the last survivor of the Ossory Priests registered in 1704. He is buried in Maudlin Street churchyard. The Register of Burials, St. John's and St. Mary's Parishes, now in the Public Record Office, Dublin, contains the entry :—" Father Walter Motley buried Sept. 29th, 1750."

Most Rev. Dr. O'Shaghnussy held St. John's *in commendam*, or as his mensal parish, from its resignation by Father Mottley till his own death, Sept. 2nd, 1748.

Most Rev. Dr. James Bernard Dunne also, most probably, held St. John's as his mensal parish from his appointment to the See of Ossory, Dec. 17th, 1748, till 1752.

Very Rev. Patrick Molloy, ordained in 1752, was, in the same year, appointed P.P. St. John's. The parish evidently became vacant, on this occasion, by its resignation by Bishop Dunne, who had succeeded, by Papal Brief, to St. Mary's on the death of Father Edward Shee, P.P., on the 16th March, 1751-2. Father Molloy was translated from St. John's to St. Mary's, May 30th, 1753.

Rev. Philip Purcell became next P.P. He died July 26th, 1760, aged 38 years, and is buried in Maudlin Street churchyard.

[1] See p. 135, *supra*.

Rev. Thomas Rourke was appointed Administrator of the parish after Father Purcell's death, and full P.P. on the 12th January, 1763. He died Nov. 15th, 1766, in his 62nd year, and is buried in the same grave with Father Mottley.

Very Rev. Denis Deleign, D.D. (whose name is pronounced as if written *Dee Linn* or *Dee Ling*) was collated to St. John's, Nov. 16th, 1766. This worthy ecclesiastic is referred to by Dr. Burke, in a document of 1764, as a "Doctor of Divinity and a subject of undoubted merit." In 1761 he was presented by Mr. Robert Butler to Ballyragget parish, but this presentation was not admitted by Dr. Burke, who subsequently appointed Dr. Deleign P.P. of Kilmacow, Oct. 9th, 1761. He was translated to the parish of Slieverue and Glenmore, Jan. 5th, 1765; and thence to St. John's, Kilkenny, Nov. 16th, 1766. It would appear that he was merely *titular* P.P. of Kilmacow, and of Slieverue and Glenmore, as, from 1762 to 1766, he discharged, uninterruptedly, the duties of Curate, under Dr. Burke, in St. Mary's, while said parish was in dispute between the Bishop and Father Molloy. He was appointed Canon of Aghoure in 1763; Vicar-General of Ossory in 1768; and Chancellor, Dec. 2nd, 1769. He died at the age of 60 years, Dec. 17th, 1773, having survived Father Murphy, P.P. Thomastown, the other V. G., by only one day. He is buried in Maudlin Street churchyard.

Dr. Deleign was most probably a native of Castletown parish or its immediate neighbourhood. In the churchyard of Churchtown, beside the village of Castletown, there is a tomb to Daniel Deleign, who died in 1796, aged 84. People of the name still live between Mountrath and Maryborough.

Very Rev. Michael Fitzgerald was ordained at Kilkenny, in 1758, by Dr. James Bernard Dunne, and was collated to St. John's, Dec. 19th, 1773. He was made Canon of Mayne, Jan. 19th, 1778. He died at the age of 61, April 11th, 1785, and is buried in Maudlin Street churchyard.

Very Rev. John Byrne was translated from Freshford to St. John's, April 13th, 1785, and was again translated to St. Canice's, towards the end of 1789.[1]

Very Rev. Richard O'Donnell was born of respectable parents in the neighbourhood of either Callan or Inistioge, about 1736. He was ordained in Gorrychreen, near Kilkenny, by Dr. Burke, on the 13th June, 1767; and on the 4th of the following August we find commendatory letters granted by the Bishop, "Neo-Presbytero Revdo. Ricardo Daniel," on his setting out for the Continent to pursue his Philosophical and Theological studies. After his return to this Diocese, he became C.C. of St. Mary's, in Dec., 1773, and discharged the functions of his sacred ministry in the same parish for the next fifteen or sixteen years. While still only a Curate, he was appointed Canon of Mayne, by Dr. Troy, July 26th,

[1] See pp. 206-7, *supra*.

1786. He was promoted from St. Mary's to the charge of St. John's, in Sept., 1789, according to an entry in the Parish Register :—" Rev. R. O'Donnell came to live in Maudlin Street, St. Jerome's day, the 30th September, 1789." His formal appointment as P.P. to St. John's was, however, delayed for a considerable time, and was only effected on the 2nd of May, 1792, as appears from the original instrument now in the Diocesan Archives.

In 1802 Father O'Donnell became Dean of Ossory, and, as such, a few years later, at the head of the clergy and no less than 40,000 of the laity of the diocese, drew up his famous Address, which is credited by Father Brenan, the historian, with helping materially to set aside the Veto for ever. This address was presented in Nov., 1808, to the Irish Bishops, who, at their meeting, in Dublin, on the 14th of the preceding September, gave it as their decided opinion, that it was " inexpedient to introduce any alteration in the Canonical mode hitherto observed in the nomination of Irish Roman Catholic Bishops." A copy of portion of the Address, taken from Finn's *Leinster Journal* of Nov. 12th, 1808, may be of interest : it is as follows :

" Most Reverend and Right Reverend Prelates,

" We, the undersigned Roman Catholic inhabitants of the county and city of Kilkenny, deem it expedient, in duty and in gratitude, to make you the sincere offer of our thanks, which we accompany with the feelings of our hearts, no less than with the assent of our judgments. In your temperate, yet firm disapproval of any innovation in the mode of perpetuating that Divine Hierarchy—which, covered with the glories won out of a rude and lingering struggle, we look up to as the last undestroyed monument of our faith and ancient national grandeur—we solemnly recognise the succession of those virtues by which your sainted predecessors were ennobled, and in your steadiness we as solemnly anticipate the unimpaired transmission of these virtues to future times. . . . .

Under these impressions we again renew the assurances of our respect, and we hope Roman Catholic Ireland has but one opinion and one voice on this momentous question.

Signed,

Rev. Richard O'Donnell, R.C. Dean of the Diocese of Ossory and P.P. of St. John's, Chairman.
Rev. Richard Mansfield, D.D., and P.P. of Danganmore.
Rev. James Gorman, P.P. St. Canice's.
Rev. James Butler, P.P. Thomastown.
Rev. Michael Forristall, P.P. of Callan.
Rev. Richard Laracy, P.P. of Ballycallan.
Rev. Robert Grace, P.P. of Gowran.
Rev. Patrick O'Grady, P.P. of Freshford.
Rev. Thomas Gorman, P.P. of Muckalee.
Rev. William Carroll, P.P. of Inistioge.
Rev. John Fitzpatrick, P.P. of Slieverue.
Rev. Malachy Brennan, P.P. Castlecomer.
Rev. Michael Butler, P.P. of Rosbercon.

Rev. Thomas Murphy, O.S.F. [C.]	Rev. Richard Butler	Rev. Thomas Fennelly.
,, William Berry, O.S.F. [C.]	,, Richard Laracy.	,, John Delany.
,, Laurence Reynolds.	,, Philip Forrestall [O.S.F.]	,, Nicholas Carroll.
,, Edmond Nowlan.	,, Francis Ennis [O.P.]	,, John Birch.
,, Patrick Connery.	,, Patrick Kelly.	,, James Henneberry.
,, Thomas Quinlan.	,, John Guider.	,, Michael Campion.
,, Michael Walton.	,, Charles Kavanagh.	,, James McKenna.
,, James Walsh.	,, Edmond Kavanagh.	,, Robert O'Shee.
,, Edward Walsh.	,, Edmond Walsh.	,, James Healy.
,, Michael Kelly.	,, Patrick Walsh.	,, Jeremiah Hosey.

Then follow the signatures of a multitude of the laity. Letters of thanks for the Address were, soon after its presentation, received from several of the Irish Bishops, among them, Drs. Coppinger (Cloyne), Power (Waterford), Young (Limerick), and Murphy (Cork).

The prompt and decisive action of the priests and people of Ossory, in the crisis, stimulated the other Irish Dioceses to imitate their example, with the result that the Veto was kept in check and finally collapsed altogether.

As "Father Connell," Dean O'Donnell is the hero of one of the best tales of the "O'Hara Family." In the preface to the work, the Author, Mr. Michael Banim, writes:

"When my brother [John Banim] and I were children, the Rev. Richard O'Donnell was the Pastor of St. John's parish, Kilkenny. As children we loved our simple-hearted, unworldly innocent, but religiously wise old Pastor; in manhood we venerated his memory. We had been the wearers of white muslin surplices in his choir . . . . . and, decorated with tiny scarves and hatbands, we were followers in the nearly three-mile-long procession which accompanied him to his humble grave.

"Father O'Donnell died of fever, imbibed while attending the death-bed of one of his poor parishioners. That he might be able to hear the words of the dying man, and whisper the consolation of his ministry to him, it was necessary he should stretch himself by the sufferer's side, on the bed of straw, made up, not on a bedstead, but on the floor of the cabin, and he inhaled the infectious breathings of the man he comforted." [1]

The distinguished and devoted old *Soggarth* died at the Parochial House, in Maudlin Street, on Sunday, May 19th, 1811, in the 75th year of his age and 44th of his priesthood. He rests in Maudlin Street churchyard.

Most Rev. Dr. Marum became next P.P., having been translated from Durrow, in the middle of June, 1811. After his appointment to the See of Ossory, St. John's became a mensal parish and has so continued ever since. The following is the list of Administrators:

1814-1821.	Rev.	James Henneberry (afterwards P.P. Callan).
1821-1834.	,,	John Mullins (afterwards P.P. Callan).
1834-1840.	,,	John Walsh (afterwards P.P. Slieverue and V. F.).
1840-1843.	,,	James Walsh (afterwards P.P. Durrow).
1843-1854.	,,	Nicholas Kealy (afterwards P.P. Thomastown).
1854-1864.	,,	Edward Larkin, died Sept. 2nd, 1864.
1864-1865.	,,	John Kelly (afterwards P.P. Castlecomer).
1865-1870.	,,	John O'Hanlon (afterwards P.P. Gowran).
1870-1875.	,,	John Lynagh (afterwards P.P. Tullaroan).
1875-1879.	,,	William Brennan (afterwards P.P. Mooncoin).
1879-1887.	,,	Walter Keoghan (now P.P. Conahy).
1887-1901.	,,	Patrick Aylward, died July 31st, 1901, aged 49 years.
1901-1901.	,,	Martin White.
1901-	,,	Patrick Treacy.

[1] See Banim's "Father Connell."

CHAPTER XV.

THE PARISH OF CALLAN.

THE present parish of Callan is made up of the old parishes of Callan, Tullamaine, Cooliaghmore (except the townland of Booliafliugh), Earlstown, and Mallardstown, together with the townlands of Gortnasragh, Ballylarkin and Ballyline, in the parish of Killaloe. Previous to the Reformation, Callan was the head of a union embracing the old parishes of Callan, Tullamaine, Cooliaghmore, Killaloe, Ballycallan and Tullaroan, and was then, consequently, the most important benefice in Ossory Diocese. At present the area of the parish is about 18,080 stat. acres.

The Town of Callan.

The Irish name of Callan is Callainn, which is pronounced *Cŏlling* by Irish speakers in every part of Kilkenny. Callainn is a river name. There is a river Callainn in Armagh; there is another in Glenarooghty, in Kerry; and we also find the name applied by O'Heerin to the river which flows through the town of Callan of which there is question here. In this last instance the proper name of the river was the Righ or Ree. We may, therefore, suppose that the Callainn was applied only to that part of it in the vicinity of Callan: as, otherwise, it would be hard to account for the transference of the name from the river to the town.

O'Donovan makes Cala the root of Callainn. Cala or Caladh has been anglicised *Callow*, and, under this form, is in very common use in the Queen's Co., to denote the long coarse grass thrown up in summer time by marshy lands that have been covered over with water all through the winter. Hence if O'Donovan's

derivation be correct, Callainn means abounding in or producing callow; and, when applied, as it primarily was, to rivers, it denoted that the banks of those rivers were, at one time, remarkable for growing *callow*. The application of the name, in this sense, to the part of the King's river at Callan, in Ossory, was quite appropriate, as, formerly, ere drainage operations helped to confine the river within its present boundaries, the low-lying marshy lands along the base of Callan moat, and extending thence through Westcourt, must have formed a fine stretch of callow meadow.

A.D. 844. "After Niall Caille, son of Aedh Oirnidhe, had been 13 years in the sovereignty of Erin, he was drowned in the Callainn, in the 55th year of his age." [1]

In reference to this fatality, Dr. Geoffry Keating writes :—

"Upon a time he [Niall Caille] came, attended by a great retinue of horses, to the banks of the river Callainn, with a design to ford the stream; but it happened that the river was swollen to a great height by the violence of the rains, which occasioned him to halt and sound the depth before he attempted to enter the water. For this purpose he commanded a gentleman who rode in his train, to try the ford, who before he had gone far, was carried down by the current and washed off his horse. The King, willing to preserve him, gave orders for those about him, who had the ablest horses, to plunge into the water and lay hold of the gentleman; but they were all afraid and astonished at the fury and rapid course of the river, and refused to venture, which made the King, concerned for the misfortune of the guide, who by this time was almost drowned, resolve to hazard his own person and, if possible, to save his life. With this design he advanced to the very brink of the water and, preparing to jump in, the ground, undermined by the stream, broke under the horse's feet, and the current being exceeding violent, rolled man and horse headlong, and the King perished in the attempt . . . . and he was [afterwards] particularly known by the name of Niall Caille for this reason." [2]

Many are of opinion that our Callainn river was so called from its connection with the death of King Niall Caille, and that it has been called the King's River for the same reason. But there is nothing in our historical records to show that this was the Callainn in which the King was drowned; and, moreover, Keating expressly writes that Niall was called Caille from the river in which he met his death, and not *vice versa*. With regard to the name "King's River," by which the Callainn river in Ossory is now known, it is nothing more or less than a misnomer. In Irish the people call the river *Ounree* (Abhan Rig), which signifies, not the King's River, but the River Righ or Ree. Mediæval documents present the name under the forms "Aqua de Righi," "River Rye," &c. Righ, it appears, was a very common name for Irish rivers, for the *Four Masters*, in their *Annals*, at the year of the world, 3503, record "the eruption of the nine Righe, *i.e.* rivers, of Leinster."

[1] *Four Masters.*
[2] Keating's *History of Ireland*, translated by Dermot O'Connor.

At the time of the Anglo-Norman Invasion, the tribe of the O'Gloiairns occupied the land along the Callainn, or King's River, according to O'Heerin :

> " O'Gloiairn the fruit branch has got,
> A cantred of smooth country,
> A smooth land along the beauteous Callainn,
> A land without a particle of blemish."

The town of Callan must have been founded before 1217, for it is recorded that William Marshall the elder, Earl of Pembroke, gave it a charter in this year.[1] The same Earl Marshall was also, most probably, the founder of the town.

A.D. 1286. Callan in Ossory was burned,[2] but it is not stated by whom.

A.D. 1344. On the feast of the Chair of St. Peter, a Parliament was summoned to meet at Callan, to which came Maurice fitz Thomas Fitzgerald, Earl of Desmond, bringing with him several thousand men ; but the King, fearing that evil instead of good would result therefrom, issued an edict prohibiting the magnates of the country from attending the said Parliament.[3]

1391 (Sept. 4). The manor of " Callan le Hill," with "le Irraght de Callan " (*i.e.* the ᵃɪɾeaċtᵃ, or perquisites of the law court of Callan), passed by purchase from Sir Hugh le Despencer, one of the representatives of the Marshall family, to James, Earl of Ormond.

1408. O'Carroll, lord of Eile O'Carroll, in the King's County, and 800 of his name and allies, were slain, at Callan, by James, Earl of Ormond. The English and Anglo-Irish chronicles would have us believe that on this occasion the sun stood still and continued shining beyond its natural time, till the English had ridden six miles in pursuit of their Irish enemies.

This must have been the battle which, according to local tradition, was fought along by Callan Courthouse, the Parish Chapel, and Timamoona. Some years ago, during excavations in front of the Courthouse, the skeleton of one of the combatants was come upon ; it is said to have been *eight feet and a half long*, and to have been cased in armour, which, at the time of the discovery, had become entirely oxidized.

During the 15th century, the town of Kilkenny was walled in by " a worthie gentleman " named Robert Talbot. To the same period may also be assigned the walling round and fortifying of Callan, by which it became a place of considerable strength. Of the enclosing wall (with its *cleemoore*, or fosse) only a small fragment remains, at the east end of Mill-Street. Upon and inside it there were several castles. One of these stood on the site now occupied by Mrs. Meany's Grocery and Spirit Establishment ; another at the opposite corner of the street, in

[1] Mason's *Survey*.
[2] *Clyn*.
[3] *Ibid*.

Mr. James Pollard's yard, where one of its cut-stone gothic doors is still preserved; a third stood about midway between the Town Hall and the Bank; a fourth stood beside the bridge in Bridge-Street, on the sites of the Adelphi Hotel and the Dispensary. Besides these there was another castle, at the east end of Mill-Street, known as *Coorthfeerish*, or Pierce's Court, the lower part of which served as one of the entrance gates of the town; some fragments of the walls may still be seen. Lastly, there was "Skerry's castle," now a roofless, but substantial ruin, in West-Street.

1585. In this year the town of Callan was for the first time empowered to send representatives to Parliament, a privilege which it enjoyed down to the Union of the Irish and British Parliaments, in 1800. Its two first M.P.'s were Edward Brenan, of Callan, and Gerald or Garret Comerford, of Inchiologhan, whose term of office ended in 1586. After a long vacancy of twenty-seven years, William Rothe of Callan, and Pierse Hayden, were sent to represent the town in King James the First's Parliament, which met on the 18th May, 1613, and was dissolved Oct. 24th, 1615. Rothe dying in the early part of 1615, had for successor, during the rest of term, Richard Forstall. After another long vacancy, Lord Maltravers, and Edward Comerford, Burgess of Callan, became the Parliamentary representatives of the town in 1634. The latter was again elected in 1639. Walter Butler, of Garryricken, and Thady O'Meagher, the last Catholic M.P.'s of Callan, sat in King James's Irish Parliament, in 1689.

1640. James Neale, Sovereign of Callan, died this year. William Archer was Sovereign in 1583 or 1584.

1650. The history of events at Callan during the early part of this fateful year, may be treated of at some length. After a four months' campaign of burning and slaughter along the east coast of Ireland, Cromwell and the bulk of his army retired into winter quarters at Youghal, in the beginning of December, 1649. Having rested themselves for six or seven weeks, they again took the field, on the 29th January, 1650. In accordance with the plan of campaign which he had mapped out for himself, Cromwell now divided his forces into two sections, one of which, consisting of fifteen or sixteen troops of horse and dragoons, and 2,000 foot, was ordered to go up, by way of Carrick-on-Suir, into Co. Kilkenny, under the command of Colonel Reynolds; the other, numbering twelve troops of horse, three of dragoons, and between two and three hundred foot, he kept with himself, intending to march by way of Mallow, over the Blackwater, towards the Co. Limerick and the Co. Tipperary.

Losing sight of Cromwell for the present, let us follow Colonel Reynolds on his northward march.

Having accomplished the journey from Youghal to Carrick-on-Suir, he set

out from the latter town, with all his forces, for Callan, the only place of strength between him and Kilkenny city, and arrived before its walls in the beginning of Feb 1650. His approach was not unexpected; and preparations had been made to hold the town against him An Irish army of 1,500 men garrisoned its castles and walls. With a trusty leader they would have been more than a match for Reynolds and his men, but, unfortunately, they were under the command of a coward and traitor, one Sir Robert Talbot, the Governor of the town.

Talbot so disposed the garrison that he himself, with the main body, occupied a very strong castle known as Butler's castle, the site of which cannot be accurately determined; while one or two smaller castles, or castellated gate-houses, defended by about one hundred men, were given in charge to a brave officer named Captain Mark Geoghegan. The contemporary Irish author of the *Aphorismical Discovery*, writes :—

"In this time Ormond did apointe a garrison in Calluyne, 5 miles from Kilkeny, 1500 men in the greate castle, an impregnant peece of worke, under the comaunde of Sir Robert Thalbott. Amonge the rest was one Captain Marcus Geoghegan of Frevanagh, in the barony of Moycashell, [who], with his company, [took up his position] in a petty castle, a kind of gate hous, tatched with strawe. The enemy marchinge home, Captain Geoghegan, advising with Sir Robert Thalbott that they were best to demolish the said petty castle, as not defensible, and he and his company to come to the greate castle, and did undertake to defend the same. Though this motion was soe reasonable that noe true-hearted martialist in such an extreamitie could ever deny it, notwithstanding Thalbott would not admit it, as not suiting to his future treachery. The Captain's motion rejected, [he] must now sticke to his gate house for proper securitie, or perish. Whereupon [he] did resolve either to die, or make good the place. The enemy now approaching, thought all to be safe; but, contrary to his expectation, [he] was opposed at the said gate-house with a bloudie volly of shott, laying downe deade at least a douzen. The enemy observing that fatall begininge, did march in a full body towards the said gate. The assault was mightie fierce and bloudie, the defence extraordinarie. The enemie was three severall times repulsed and beaten back, with mightie greate losse, and the defendants lost many of theire men. Quarter [the latter] would not accept, though several times offered. [During all this time] the Governor never yet relieved them with one man. The enemie now marched with maine force, [and] the defendants (though the best that could be), now by the multitude overswayed, were all, to the last man, putt to the sworde; never a man escaped the furie, and none [were] killed but in action, and who well desearved deathe. Three hundred at least of the enemy were killed in the same place, and many deadly wounded. Captain Geoghegan was killed, and [it] was truely reported by the very enemie that he never sawe such feates done by one man as was acted by the Captain. Twenty at least he killed with his proper sworde; nay, his wife that surveivved him, and the rest, during the assaulte, did kill 8 men with stones, and other weapons that fell from perishing soldiers, as was given out. [His said wife] was tiranically buttchered, and left for dead among her comrades (though now living). My Lord Cromwell's partie, since he came to Ireland, never received such a foyle, and by so meane an instrument.

"The Governor [Talbot] observing all the former passadges, [although] capable to relieve the one and highly anoy the other, did neither of both. His castle, as aforesaid, [was] impregnable against any running armie; nay, did not much care for ordinance, for a longe siedge, if well manned [and] having a good comaunder and all necessaries for such a purpose. The enemy never dreamed to make any stay here, [and] only gave the attempt offering to plunder and pilladge the town if they could. Having now gone soe farr as to possess themselves of the gate, [the enemy] marched towards the greate castle, who without one shot in opposition, presently embraced a parley for surrender, which out of hand they did upon quarter only of their lives, which granted, the Governor did yield this brave castle unto the enemie, which with only *nego* [he] might keepe in his hands."

Thus it was that, notwithstanding the heroic struggle of brave Captain

Geoghegan and his little band, Callan fell into the enemy's hands, after a few hours, through the weak-kneed Governor's treachery.

Cromwell, in his despatches to the Parliament, a few days after the surrender, is careful to minimize his army's losses here ; he writes :—

"From thence [*i.e.* from Fethard or Cashel], I marched towards Callan ; hearing that Colonel Reynolds was there, with the party before mentioned. When I came thither, I found he had fallen upon the enemy's horse, and routed them (being about a hundred) with his forlorn ; he took my Lord of Ossory's Captain-lieutenant, and another lieutenant of horse, prisoners—and one of those who betrayed our garrison of Enniscorthy ; whom we hanged. The enemy had possessed three castles in the town ; one of them belonged to one Butler, very considerable ; the other two had about a hundred or a hundred-and-twenty men in them, which latter he [Reynolds] attempted ; and they, refusing conditions seasonably offered, were put all to the sword. Indeed some of your soldiers did attempt very notably in this service. I do not hear there were six men of ours lost. Butler's castle was delivered up on conditions, for all to march away, leaving their arms behind them. Wherein I have placed a company of foot, and a troop of horse, under the command of my Lord Colvil ; the place being six miles from Kilkenny. From hence Colonel Reynolds was sent with his regiment to remove a garrison of the enemy's from Knocktofer (being the way of our communication to Ross) ; which accordingly he did."

It is popularly believed that Cromwell himself was present at the capture of Callan ; but it is evident from the foregoing that the town was already in Reynolds's hands before his arrival here. Local tradition seems to connect Skerry's castle, in West Street, with Captain Geoghegan's memorable stand. It is said to have been reduced by the Cromwellians by scalding to death the soldiers who defended it. Some of the townspeople who took refuge in the lower rooms perished in the same way. This tradition may be confirmed by the fact that in 1830, while the castle was undergoing some alterations, the workmen engaged in levelling the garden to the rere came upon an immense quantity of bones which were estimated to be the remains of over 150 human beings. "Cromwell's Moat" stood on the Fair Green till about 1850, when it was levelled.

In 1664 the following inhabitants of Callan paid Hearth money at the rate of 2s. per hearth :—George ffell, Esq., 26s. ; Colonell Wailsh, 14s. ; Catherine Murphy, Daniel Hakins, Richard Deane, Patrick Trant and Darby Dingle, 8s. each ; Roger Bowden, John Lewis, Peter Hanrahan, Pierce Comerford, junr., Edward Butler, Esq., and John Presick, 6s. each ; Edward Corny, Edmond Stonest, Richard Cormicke, Edward Cleere, John Howard, and Mrs. Murphy, 4s. each ; Lomane, ffeaghry, Conny, Geoffry Rath, Pierce Comerford, Nicholas Foloe, Thomas Rooth, Robert St. Leger, &c., 2s. each ; while Adam fforstall, Richard Comerford, &c., are returned as defaulters.

1687 (Dec. 8). By his charter to Callan, of this date, King James II. constituted John Lewis, Sovereign of the town, and the following Burgesses of same :—John Butler, Esq., Thomas Murphy, merchant, Patrick McDonnell, Esq., Walter Cowney [or Conney], gent., John Cranan, gent., Patrick Comerford, gent., William Baker, gent., James Burne, gent., William Hunter, gent., Henry Meagh, gent.,

Walter Butler, Esq., Joseph Pressock, gent., Thady Meagh, Esq., John Comerford, M.D., Samuel Booth, Esq., George Comerford, gent., Bernard Manseragh, Esq., John Purcell, gent., James Tobin, gent., and Francis Wheeler, gent.

After the victories of the Boyne and Aughrim, King James's Corporation at Callan were set aside, and an Orange Corporation appointed in their place. The latter body and their successors of the same religious and political creed, held full sway over the town till 1816. They do not appear to have been over remarkable for liberality towards their Catholic townsmen and neighbours, if we may judge from the minutes of their proceedings, as found in the old Corporation Books of Callan. Thus at a meeting of the Corporation held, in 1758 to admit James Agar as a freeman and burgess, the following voters were objected to :—Edmond O'Hara, "as being a papist and married to a papist wife"; Mark Roberts, "ditto"; James Allen, "as a papist"; Thomas Sheppard, "as a papist and married to a papist"; James Archdekin, "ditto"; and John Fling, "as a papist." Again, in 1759, at the election for a sovereign of the town, the following voters were objected to and not allowed to vote : John Allan, "as a papist"; Edmond O'Hara, "as a papist"; Philip McCabe, "*as having been formerly married to a papist wife*"; and Joseph Roberts, "as being married to a papist wife." And again, at the election for sovereign in 1764, we find the following objected to :—James Archdekin, "as married to a papist"; Tobias Webb, "*as supposed to be married to a papist*"; and Joseph Roberts, "as married to a papist."

The Market Cross of Callan was still standing towards the close of the 18th century, and is referred to by the author of a *Tour in Ireland in* 1779, as follows :— "The town of Callan is built in the form of a cross; and in the centre a cross is erected, with a square glass lanthorn that gives light in the night to travellers that come from the four cardinal points of the compass." Clearly this cross stood at the intersection of Green Street, and the other two streets branching off from it to east and west. The date of its removal is unknown. It is much to be regretted that such a venerable relic of the old Catholic times had to disappear before the march of modern improvements.

In his *Statistical Survey of Co. Kilkenny* in 1801, Mason writes :—

"Callan is the town next in size to Kilkenny, and contains 530 houses, and 2229 inhabitants. It appears to have been formerly a more considerable place, by the remains of its walls, and to have extended towards the east. It received a charter from William, Earl Mareshal, in 1217, with extensive privileges, as may be judged from its commencement :—'Concessi burgensibus meis de Callan omnimodas libertates quas decet burgenses habere, et mihi licet conferre.' . . . . This town has a distillery, but no trade or manufacture."

The Ancient Parish Churches of Callan.

There is nothing whatever to show that there was any church at Callan

ANCIENT PARISH CHURCH, CALLAN. NORTH-EAST VIEW

(From Robertson's *Antiquities &c., of Co. Kilkenny*).

previous to the Anglo-Norman Invasion, all statements to the contrary notwithstanding. That a parish church, however, stood here in the first years of the 13th century, is certain from the fact that, in and about the year 1215, one Thomas, Parson of Callan, is occasionally met with in documents relating to Kilkenny, and adjoining counties. This church was founded, most probably, by the elder William Marshall, who was, also, most probably, the founder of Callan town. It was dedicated, like all its successors, to the Assumption of the Blessed Virgin. It must have been a church of great importance. From the very beginning it superseded the church of Kilbride—hitherto the parish church of the parish of Callan—and had all the parochial rights transferred to itself; from the beginning also, or at least from before the year 1300, it had annexed to it the parish churches of Tullamaine, Cooliaghmore, Killaloe, Ballycallan and Tullaroan. During the 15th century this church was taken down, all but the square tower or presbytery at the west end, and what is now know as the ancient parish church of Callan erected on its site.

This latter Church originally consisted of nave and side-aisles, a chancel at the east end, and the square tower of its predecessor, which had been incorporated with it, at the west end. All the walls, except that separating nave and chancel, which is modern, are still in perfect preservation; as are also the eight graceful Gothic arches of the aisles, and the many traceried windows, whose richness of design and consistent diversity of pattern, always excite the admiration of the beholder.

The Chancel, which has been long used as a Protestant church, is 71 ft. long, internally, and 24 ft. 2 in. wide, its south side-wall being 4 ft. 9 in. thick. There is a piscina at the Epistle side of where the high altar stood; opposite this, at the Gospel side, there is a semi-circular-headed mural niche of well-chiselled stone, apparently intended for the reception of a horizontal tomb. The ancient baptismal font, plainly fluted on the four sides, and of huge proportions, stands immediately inside the entrance door.

Internally the Nave is 68 ft. long, and each aisle 73 ft. long. The total internal length of nave and chancel, including the wall that separates them, is 141 ft. The aisles are each 17 ft. in internal width. The total internal width of nave and aisles, taken together, is 68 ft. A peculiarity of the church is, that the side walls of the nave and aisles are all of equal height. In the east end of the north aisle the stone altar still remains quite perfect, except that the altar-table is broken across. In each aisle, near the west end, there is an ornamental doorway, that to the north having above it a carving of a lady's head with horned head-dress; the other, to the south, having on one of the sides a well sculptured *talbot*, the crest of the Comerfords, a family formerly of great note in this locality.

The Tower is much earlier than the rest of the church. Its grit or sandstone coins and arch-frame throw it back to the time of William Marshall, the elder; while its eastern Gothic arch, through which entrance was had to the original church, by a door, now closed up, in its front or western face, cannot be assigned to an earlier date than the closing years of the 12th century. This tower served as a presbytery, like similar towers attached to the west ends of the churches of Rathbeagh, Clashacrow, Knocktopher, Ballyhale, &c. It underwent a course of remodelling, probably in the 15th century, when the door in the west wall was built up, and the lower part of the structure was divided in two by a solid stone and mortar arch. Some twelve or fifteen feet of the top is comparatively modern and appears to be a rebuilding or restoration of the 17th century.

Monuments in and around Callan Church.

In the Chancel (now the Protestant Church) :—

(1) . . ic iacent iacobus throdyi quoda burgesis ville Calanie qui obiit xxiii Mai. A°. d. M°cccc. . . . . Calfe uxor ei° q[uorum] aiab ppi[cietur] de° Hic iacent Willi° Et Robertus Et Johan[nes] f . . . . . i° q' Willi° obiit A° d. M°cccc°lii° xx° die Nob°.

Translation.—Here lies James Throdyi formerly burgess of the town of Callan, who died May 23rd 15 . . . . . Calfe, his wife. On whose souls may God have mercy. Here lie William, Robert, and John, his sons, which William died Nov. 20th, 1552.

This is a floor-slab of about the year 1500. There is a raised cross down the centre, with a shield on either side of the shaft. The shield under the left arm of the cross shows no armorial bearings. That under the right arm is charged with *a chief indented*. Over the latter shield occurs the word "Maria," and over the former the sacred monogram "I.H.S."

The inscription, which is in raised Old English lettering, runs round the edge of the monument, and is continued on bands at each side of the cross. Parts of it are so worn away as to be very difficult to decipher; and parts of it, including the last figures of the date of James Throdyi's death and the christian name of his wife, are missing, in consequence of some fragments of the slab being broken off and lost.

William Troddye, of Callan, was foreman, and Piers Herfford, James Moteing, Richard Fanneing, James Mounsell, and William Howling, all likewise of Callan,

were jurymen, of the "Jury of the Commyners of the Countye of Kylkennye," in 1537.

(2) . . . . . de velle loco.

Translation.—[Entrance to?] the De Velle burial-vault.

A floor-slab of the ordinary dimensions. It bears so striking a resemblance to James Throdyi's monument, that both must belong to the same date, and be the work of the same hand. There is a sculptured shield at each side of the fine central cross, that under the right arm showing, *within a bordure, a Greek cross;* the other, under the left arm, *a chief indented.* Over the former shield is an "I.H.S."; over the latter is the name "Maria." The top of the slab, from the transverse bar of the cross upwards, has been broken off; the remainder is quite uninjured. The brief inscription above occurs on the edge, at the left side of the cross, commencing immediately at the break. It is evidently imperfect, some few words at the beginning having disappeared with the missing part of the slab.

The Anglo-Norman family of De Valle, Vale or Calfe, was seated at Inchiologhan, otherwise Castleinch, near Kilkenny, from before the middle of the 13th century to about the middle of the 16th. "Dominus Johannes Vale" was lay patron of the churches of Inchiologhan and Ballybur, about the year 1300.

(3) Hic jacet Johannes Nongle
sub marmore duro . . . . . .

Translation.—Here, under the unfeeling marble, lies John Nongle . . . . .

The upper half of a 16th century floor-slab with raised cross. Part of the edge has been chiselled off to fit the flag into its present position in the floor; whence it happens that only the lower halves of the letters in the first line above remain. The inscription runs round the edge, is Old English, and *incised.*

(4) Hic jacet Johēs My . . tt et filiꝰ ei Dns Johēs Mylott.

Translation.—Here lie John Mylott and his son, Mr. John Mylott.

A floor-slab with raised cross down the centre. The inscription is raised Old English, and belongs to about 1525. The "Dñs" placed before the second John Mylott's name perhaps indicates that he was an ecclesiastic.

(5) The only other ancient monument in the chancel is an uninscribed, coffin-shaped slab, with cross in relief; it lies beside the pulpit.

In North Side of Nave :

(6) . . . . et discretus vir Joaes tobyn quonda Rector hui⁹ ecclie fudatorq. chantere nove qui obiit xxi die Martii A⁻ d⁻ M°cccc°xli. Cui⁹ aie ppiciet. de⁹ Ame.

Testis sis C'ste q' no iac' hic lapis iste
Corp⁹ ut hornet' s' sps ut mem. . . tur.
F' C' di[vinus] rede[m]ptor aie ppiciet' & i novissio die
Sit celo surrecturus. Ryorius O[tunny me fabricavit].

Translation.—Here lies the discreet man, John Tobyn, formerly Rector of this church and founder of the new chantry, who died March 21st, 1541. On whose soul may God have mercy. Amen. Be witness, O Christ, that this slab does not lie here that his body be honoured, but that his soul may be remembered. May Jesus Christ, Our Divine Redeemer, have mercy on his soul, and on the last day may he rise to heaven. Rory O'[Tunny made me].

A long narrow floor-slab, now broken into several pieces. There is a raised interlaced cross of most beautiful design in the centre. The inscription, in raised Old English, runs round the edge, and is continued in four other lines parallel to the shaft of the cross.

(7) Here liethe Ann Comer . . .
To Philip Comerford, Sh . . .
Of good fame, who died the . . .

The upper half of a floor slab. The inscription, in raised Old English characters, runs in three parallel lines along by the right side of the cross which occupies the centre. The "Sh" in the second line is apparently the beginning of the word "Shirurgeon" (*i.e.* Surgeon). This tomb dates from about the year 1600.

(8) Hic iacet discretus vir Nicol . . . Whyt qu . . . . . .
. . . . . .
. . . . d⁻ M°cccc°xli° p. cui⁹ aia oib⁹ Pr. & ave diētibus clx dies indulget concedūt.'

Translation.—Here lies the discreet man Nicholas Whyt formerly . . . 1541. An indulgence of 160 days is granted to all who pray for his soul.

A floor-slab, with raised cross, on the right side of which is sculptured the Whyte coat of arms, viz., *a chevron engrailed, between three mullets*. The end portion of this stone is missing.

(9) . . . . . tus. bir. tomas. Grace. quondā. Rector. de. Callan. qui. obiit. xbi. die. mes.° Januarii. 1583.

. . . . ppicietur. deus. Amen. Wat. Kerin.

Translation.—[Here lies the] discreet man Thomas Grace, formerly Rector of Callan, who died January 16th, 1583. [On whose soul] may God have mercy. Wat. Kerin.

A small piece of the top of this monument, at the right hand side of the cross, is lost. The inscription runs round the edge at the right and base of the cross, and is then continued in a third line also at the right side of the cross. There is a sculpturing of the lion rampant of the Grace family, over which are the initials "T. G."

(10) Hic . . . .

. . . es Gorman quondā burge . . . . . .

. . . . . .

Translation.—Here lies John Gorman, formerly burgess . . . . .

Piece of a floor-slab lying at the base of the tower.

In South Side of Nave :

(11) Hic. jacet. Dominus. Willms. Kywe. quondam. Vicarius. de. Callan. qui. obiit. anno. do. M°cccc°lxvi°. iii. die. mensis. Octobris. cuius. aīe. ppicietur. deus. Amen.

Translation.—Here lies "Sir" William Kywe, formerly vicar of Callan, who died Oct. 3rd, 1466. On whose soul may God have mercy.

This is a coffin-shaped slab, and is the oldest inscribed monument amid the ruins. The inscription is perfect, but very poorly executed. The Vicar's christian, name, which was intended for *Willelmus*, is unintelligible except the first letter; a 16th century hand, however, has remedied the defect by inscribing under it Willms.

(12) . . . . . Philippus Troddy quondā judex ac notarius curialis ville Callanie qui obiit xb die Februarii A.D. mdlxiii.

Translation.—[Here lies] Philip Troddy formerly judge (seneschal?) and court notary of the town of Callan, who died Feb 15th, 1563.

A floor-slab, with cross in centre, and Old English inscription. One of the corners, bearing the *Hic jacet*, has been broken off.

(13) Hic jacet Nicholaus Co . . . . generosus q^i obiit 1601 et Margaretta Forrstale ux. . . . obiit 25 die mens^o Julius 1597.

Translation.—Here lie Nicholas Comerford, Esq., who died in 1601, and Margaret Forrstale, his wife, who died July 25th, 1597.

This is a floor-slab with the inscription running down the left side of the cross and continued up the opposite side. It is broken into four pieces, of which the top, or largest, lies in the nave beside the gravelled walk ; the second is missing ; the third marks a grave at the north side of the church ; the fourth, containing the " qui obiit 1601 " and the " et Margaretta Forr," cannot now be found, though it was seen and copied by Mr. Shelly about 1874. On the third piece is carved *a bugle garnished*, part of the coat of arms of the Comerfords of Inchiologhan.

The only other sculptured stone in this part of the church is a fragment with the representation of a cock perched on the back of an alligator.

In the North Aisle :

(14) . ic iacet Thade[us] . . . . . .

Translation.—Here lies Thady . . . . . .

A small fragment of a 16th century monument, lying in the south-east angle.

(15) Hic. jacet. celeberrimus. Geraldus. Comerford. armiger. quondā. Regius. Atturnatus. Conatiae. et. Thomon[diae. Secundarius. Justiciarius. Momoniae. Secun]darius. Barro. Scaccarii. et. demum. Capitalis. Justiciarius. predictae. Momoniae. e. vivis. exessit. apud. Cowlnamuckie. i. comitatu Waterfordiae 4 Novemr. 1604. nec. non. illustrissimi. Dni. Regis. Jacobi. secundo. et. Scotiae. tricessimo. septimo.

Translation.—Here lieth the most celebrated man, Gerald Comerford, Esq., formerly Queen's Attorney for Connaught and Thomond, Second Justice of Munster, Second Baron of the Exchequer, and lastly Chief Justice of Munster aforesaid. He died at Cowlnamuckie, Co. Waterford, Nov. 4th 1604, in the 2nd year of the most illustrious King James, and 37th of his reign over Scotland.

This is a fine altar-tomb, still in good preservation, except that the east end panel has fallen down. On the front panel are sculptured the usual emblems of

the Passion. There is a shield, with armorial bearings, on each of the end panels. That on the west end has *a bugle horn, between three mullets*, for Comerford, *impaling a chevron between three pheons or arrow heads*, for Walsh, and under all, the date 1604. The shield on the panel at the east end has: *quarterly, 1st and 4th a pile between two reversed;* 2nd and 3rd *a Greek cross between four swans.* There is a raised cross, with short transverse bar, running down the whole length of the covering slab, and having the "I.H.S." a little below the intersection of the arms and shaft. The inscription runs round the edge, and is continued over, and at the left side of, the cross. A small piece of the end of the flag is broken off from side to side across, but the few words of the inscription which have been lost in consequence, can be easily supplied, and are given above in the brackets.

(16) **Hic jacet insignis vir Ricardus Merry q . . . . . notarius qui feliciter vitam morti mutavit, 27 die mēsis Decembris A.D.° 1584.**

TRANSLATION.—Here lies the distinguished man Richard Merry formerly . . . . . notary, who happily exchanged life for death Dec. 27th, 1584.

A floor-slab, now used as a door-step, at the north entrance to the nave. The inscription, which is in Old English lettering, is, in part, entirely worn away. There is a cross in relief down the centre The family of Merry is still occasionally met with in Co. Kilkenny. In Irish they are called *O'Hoolaghawn*, i.e. O'Holohan. "Rev. William O'Holaghan *alias* Merry," of the city of Kilkenny, clk., made his will in 1719, and died the same year.

Besides these there is the front panel of an altar-tomb, beautifully carved and ornamented; it was unearthed some years ago while a grave was being opened.

IN THE SOUTH AISLE:

(17)

FORTVNATE LAPIS DIVES QVI FV[N]ERE THOMAE
OSSA SEPVLCHRALI CONDITA MOLE TEGIS.
CALLANIAE FLORE[M] CAECA COMPLECTERIS VRNA;
NO[N] TAME[N] HIC VERNO FLOS NOVAT IMBRE DECVS.
MAIORV[M] GEN[VS] HVIC CLARV[M] DEDIT ANGLIA NOMEN.
HAVD VSQVA[M] CLAVSAE POSTHVMA FAMA DOM[VS].
VIVE POLO CVI VITA SOLO EST. NECE DECIDIT OMNIS
POMPA SOLI. SOLI VIVERE DISCE DEO. 1629.[1]

TRANSLATION.—O fortunate stone, which, enriched by the death of Thomas, do'st cover his bones in the sepulchral mound. Thou holdest the flower of Callan in thy gloomy urn; yet this flower does not renew its beauty by vernal shower. England, the cradle of his race gave him an illustrious name. The fame of a house never yet closed still flourishes. Live for Heaven, the region of life. At death all the pomp of the world fades away. Learn to live for God alone. 1629.

[1] See p. 92 *n*, *supra*.

This is a Renaissance monument fixed into the east gable, about 5 ft. from the ground. The above verses, in Raised Roman capitals, occur on a framed oblong panel, leaving a space on each side, on which is cut a representation of a rose bush in flower. Over the panel, and supported by it, is a shield with the following armorial bearings: *per pale; dexter, 1st and 4th a talbot passant, 2nd and 3rd five mullets on a cross engrailed*, for Comerford; *sinister, three swords, two in saltier, pointing downwards, the third in pale pointing upwards*, for Shee. There are two crests: first, *on an esquire's helmet, from a coronet a peacock's head issuant*, and over it the words VIRTVS VENVSTA; the second crest is *a swan over a helmet*, above which are the words VINCIT VERITAS. Underneath the shield is the motto, SO : HOV : HOO : DEN. A deeply cut mantling descends from the helmets at each side, and terminates in large tassels. On a pinnacle surmounting the whole, the sacred monogram, I.H.S., is cut in relief. Beneath the panel on which the elegy is cut, there was another panel also fixed into the wall and bearing the inscription proper, but it cannot now be found. Lying flat on the ground, under this monument, is a slab inscribed OSTIVM MONVMENTI, *i.e.* the entrance to the vault.

Thomas Comerford of Callan, to whom this monument was erected, held a considerable amount of property in and around Callan. He appears to have sprung from the branch of the Comerford family long seated at Ballymack. He was living in 1619 and 1621.[1]

Edward Comerford, his son and heir, was one of the trusted confidants of Walter, Earl of Ormond. He must have been of full age on the 25th Feb., 1621-2, when his father settled upon him the lands of Ballyclovan and Foulkesrath, and many messuages and gardens in the town of Callan. In virtue of the Commission for the Remedy of Defective Titles and for a fine of £7, he had, on the 26th Sept., 1639, a grant of

"The town and lands of Kiltoleghan, and a parcel of arable, wood, and pasture in Maylardstowne, called Tywesland, Barony of Kells. The town and lands of Ballyclovan and Foulksrath, which extend in several fields called Broadfields, Slade, Riversfield, and Gurtine; a parcel of arable land in the field called East-Bowton, extending to the Common Ditch in the North part; another parcel in said field near Goer's ditch in the South part; another parcel in said field extending to the Highway and Pierce Butler's lands; another parcel in said field extending to the said road eastwards; a parcel of meadow in said field extending from the road leading to Goaten Bridge, east; a parcel of arable land in the field called Kilmaneere Moneairry; a parcel of land in the field called Dame Ellin's hill meared with the Commons, north; a croft called the Green Croft; a parcel of arable meadow extending from Maylerstown, east, to the Earl of Ormond's lands on the west, and from the road of Goaten Bridge, south, to the river Rye, north; a corn and a fulling mill on the last mentioned lands; a parcel of arable land of Aghnecrossy, 2 small parcels at Broadmore, and a parcel of Longbridge; a parcel at Farinenearly, near the Commons; two stone slated houses, 3 thatched houses, a curtilage, haggard and

[1] See *Inquis, Lageniae*, 54 Caroli I.

orchard, in the East street of Callan, meared with the Earl of Ormond's house, west, his stable, east, and a garden opposite to the said stone houses and extending from East street to the Rye north. Two tofts, a thatched house, and three gardens between the Earl's lands west, and Pierce Butler's east. A cabbin and garden meared with Nich. Walsh's house. The Cowes croft. A cabbin and garden. A garden, toft and orchard. A cabbin and garden. A toft meared with John Walsh's lands. A stone house called the New Worke by St. Mary's Churchyard in Callan. A cabbin and garden in West Street in Callan. The town and lands of West Court. All within the Borough of Callan and Co. Kilkenny. Rent £1 4s. The town and lands of Ballydingin, barony of Compsie, Co. Tipperary. Rent 4s. To hold of the Chief Lords of the Fee." [1]

On the 13th Nov., 1638, he had purchased, for £600, from Robert Tywe, of Birr, King's County, gent., his interest in all the castles, messuages, &c., in the town or hamlet of Westcourt, in the Burgagerie of Callan, as fully as they had been granted to his ancestor, Thomas Tywe, by Walter Marshall, Earl of Pembroke

He was sovereign of Callan in 1632, and M.P. of same in 1634 and 1635, and again from 1639 to 1648. He was a member of the Catholic Confederate body, and subscribed the oath of the Association in 1642. He forfeited under Cromwell in 1653.

(18) Hic. iacet. Henricus. Hedian. quondā. burgesis. ville. Callanie. q^i obiit. xxi. die. Junii. 1586.

Translation.—Here lies Henry Hedian, formerly burgess of the town of Callan, who died June 1st, 1586.

A floor-slab with cross in relief in the centre. One of the corners is broken off, leaving only slight traces of the *c* and *d* of *Hedian*. Henry Hayden, burgess of Callan, probably a grandson of Henry of this tomb, was transplanted to Connaught in 1654. The Irish pronunciation of Hayden or Hedian, is *O'Haedeen*.

(19) Hic. iacet. Jacobus. Neales. burgensis. et. superior. Callaniae. qui. hoc. monumentum. parentibus. sibi. ac. posteris. fieri. fecit. x. die. Januarii. A.D. 1624. Uxor. ipsius. prima. Johanna. Brinne. obiit. 2° Februarii A°. d^i. 1596 2^dano uxor AEgidia Tobin obiit [ ] die [ ] J. N. obiit 17 Martii 1640.

Translation.—Here lies James Neales, burgess and sovereign of Callan, who got this tomb made for his parents, himself and his posterity, January 10th, 1624. His first wife, Johanna Brinne, died Feb. 2nd, 1596; his second wife, Ægidia Tobin, died the [ ] day of [ ]. J[ames] N[eales] died March 17th, 1640.

[1] *Pat.* 15 Chas. I., XIII., 23.

An altar-tomb, the front panel of which is missing, On the east end panel there is a coat of arms, viz. : Quarterly ; 1st *a hand sinister* (*i.e.* the *red hand* of O'Neill) ; 2nd *two oak leaves* ; and 3rd *one of same* ; the 4th is unsculptured.

In the Graveyard :—

(20) Hic iacet discretus vir Dns . . . . . .
Thome Butler, comitu Ormodie . . . . . .

Translation.—Here lies the discreet man, Mr. . . . . .
Thomas Butler, Earls of Ormond . . . . . .

The lower half of a floor-slab, marking a grave at the west end of the north aisle. The inscription begins at the left hand side of the base of the cross, and, continuing up to the top, begins again below at the opposite side. The date is about the close of the 16th century. This is very probably the monument of Foulk Comerford of Callan, who is stated to have been servant to three Earls of Ormond.

In 1567, pardons were granted to Fowke Quemerford, of Callan, County Kilkenny, gent., Rosina Rothe, his wife, George Quemerford, Philip Quemerford, and Peter Quemerford of Callan, merchants.[1] In 1569, during Desmond's rebellion, " old Fulco Comerford of Callan, was robbed of £2,000 in money, besides plate, household stuff, corn and cattle." He was father of Gerald or Garret Comerford, of Callan and Inchiologhan, Chief Justice of Munster, whose monument, in the north aisle, has been already described.[2]

(21) Hic iacet erudit⁹ et egregius vir Edmundus filius Thebaldi Butler quōda Secundari⁹ Justiciarius Capitalis Place D. Reginae in Regno suo Hiberniae : obiit primo die me⁹ Januarii A. Grāe 1585. Et post illius decessum Rosa Archer ei⁹ uxor hanc capellam et hunc tumulum fieri fecit.

Translation.—Here lies the learned and excellent man, Edmund Butler, formerly Second Justice of the Chief Place of our lady the Queen, in her Kingdom of Ireland. He died January 1st in the year of grace 1585, and after his death his wife Rose Archer had this chapel and tomb erected.

This is a broken floor-slab, or table of an altar-tomb, lying at the east end of the church. Its original position was within the mortuary chapel, now the

[1] *Fiants* of Eliz.
[2] See pp. 302-3, *supra*.

vestry, erected by Rose Archer, but it was removed thence, many years ago, and placed where it lies at present. There is an interlaced cross in relief in the centre. The inscription is in Old English characters. At one side of the cross are the initials E.B., and at the other side R.A.

Edmund Butler, to whom this monument was erected, was son of Theobald Butler of Callan. In 1571 and following years Edmund Butler of Callan, attorney, learned in the law, was appointed to various royal commissions. He was vice-Attorney General in 1578; became Attorney General, Aug. 28th, 1582; and was appointed Second Justice of the Common Place, Sept. 20th, 1583. On the 8th Feb. 1584-5, Nicholas Walshe, Esq., Chief Justice of the Province of Munster, was granted the office of Second Justice of the Chief Place (or Pleas), lately held by Edmund Butler.

Pierce Butler, of Callan, son of Edmund, died April 7th, 1630. He had three sons, viz. Richard, Theobald, and James. Richard's son, Pierce, was M.P. of Callan 1639-41, and, being decreed Innocent by the Court of Claims, was restored, under Charles II., to his family estate of Courtnaboolia and part of Mallardstown, 647 acres, together with 2,525 acres in Co. Tipperary; he died without issue, in London, in 1704.

Theobald, brother of Richard, left a son Francis, and two daughters, viz. Catherine, who married John Mandeville; and Mary Jane, who became Abbess of the Convent of Ypres, and died in 1743. Francis, or his issue, succeeded to the Courtnaboolia and Mallardstown estate on the death of their cousin Pierce in 1704.

From the Calendar of Convert Rolls, we learn that Francis Butler of Maylardstown, gent., became Protestant, on the 10th Feb. 1718, Pierce Butler, junr., of Mallardstown, gent., Aug. 7th, 1719, and James Butler of Mallardstown, on the 27th Aug., 1733.

Thomas Butler of Courtnaboolia, gent., a Catholic, made his will and died, in 1736. He was, perhaps, the *Thomaus a thortha*, whose descendant, John Butler the Skinner, afterwards laid claim to the Mallardstown estate.[1]

The following entries occur in the old Protestant Register of Callan:

"1736. March 27th Thomas Butler, Esqr., of Mallardstown, [described as of Courtnaboolia, in his will], was buried in his own chappell in Callan. Papist.

"1736. Augt. 19th Edmd. Butler, brother to the above Thos. Butler of Mallardstown, buried in their own chappell in Callan. Papist.

"1739. July 9th. Esqr. ffrancis Butler of Courtnaboolia and Eliza, his wife, had a son, Thomas, baptized in the Protestant church: godfather Lord Viscount Ikerrin."

[1] See Mr. Thomas Shelly's excellent paper entitled "Transcripts from the Monuments in Callan Church." (—*Ossory Archæol. Society*, Vol. I., pp. 274-94).

The Butlers of Courtnaboolia and Mallardstown are now represented by their descendants, the Butler-Bryans, the present proprietors of the family estate.

(22) Hic iacet egregius . . . . . omas Co. . . . . quondam superior qui obiit postridie . . . . . arii 1627 et post . . . . uror eius Le . . . . . umentum fieri fecit.

Translation.—Here lies the excellent [man] Thomas Co[merford], formerly Sovereign [of the town of Callan], who died the day after . . . . . of January (or February) 1627. And afterwards his wife Lettice . . . . . got this monument erected.

A floor-slab broken into many pieces, of which only three are now to be found, viz. one marking a grave at the north side of the church, another at the south side, while the third, a small fragment bearing the date, lies somewhere around. At the right of the cross are the richly carved initials T.C., and at the left L.S. The latter are the initials of Mrs. Comerford's maiden name, which was probably Lettice Shee.

(23) "Here lyeth ye body of Laurence Smyth of Callan, gentleman, who departed this life November ye 3rd, 1749, aged 62 years."

This is a head-stone, at the east end of the church. The inscription is incorporated with that to other members of the Smyth family, on an altar-tomb standing beside it. The inscription on the latter monument is :—

(24) "Here lie interred the remains of Laurence Smyth of Ballywalter, Esqr., who died on the 3rd day of November, 1749, aged 62 years : of Val. Smyth of Callan, Esqr., his eldest son, who died on the 4th of April, 1802, aged 84 years : of the said Val's sons, Laurence, who died on the 30th of January, 1812, aged 6. ; Francis, who died on the 31st of October, 1813, aged 68 years ; William, who died on the 18th of May, 1812, aged 60 years : of Val. Laurence Smyth, the eldest son of Laurence, who died the 9th of January, 1813, aged 44 years ; and of Val. Francis Smyth, only son of Francis, who died on the 6th of April, 1811, aged 36 years.

"In pious respect and affection to their memory, this monument has been erected, on the 1st day of May, 1814, by Edmond Smyth, of Callan, son of Laurence, now the only surviving male descendant of the family.

Requiescant in pace."

The Smyths of Callan were a branch of the Smyths of Dammagh. During the penal times they acquired by purchase the estate of Westcourt and Ballycloven. As they were Catholics, and therefore, by law, incapable of becoming freeholders, the purchase was made and perfected in trust for them, by the Protestant Rector of Callan.

Laurence Smyth, of Ballywater and Callan, who died in 1749, was brother of Thomas Smyth of Callan, merchant, who died, without issue, in 1734 or 1735. They were probably sons of Valentine Smyth, the elder, of Carrick-on-Suir, Esq.,

secretary to James, 2nd Duke of Ormond. Valentine Smyth, the younger, resided on his own estate, in Callan Lodge, now St. Anne's Training School, and died there April 4th, 1802. He was agent to Lord Ormond, in which position he was succeeded by his grandson, Edmond Smyth, Esq., of Callan Lodge, and of Merrion Square, Dublin. Owing to a protracted lawsuit with Lord Desart, Edmond Smyth got into pecuniary difficulties, and had to retire to France, where he died in 1822. He married his cousin, Marianne, daughter of Nicholas Maher, Esq., of Turtulla, Co. Tipperary, by his wife, Miss Smyth, of Callan, and by her had two sons, Edmond and Lorenzo. Valentina, daughter and heiress of the former, married the Count Duboisé, a French nobleman, who, in right of his wife, is now the proprietor of the Smyth and Maher estates.

All the Smyths of Callan were Catholics. The Count Duboisé is also a Catholic.

Catholic Churches in Callan since the Reformation.

The first notice of a Catholic chapel in Callan, subsequent to the Reformation, is found in a *Rent Roll* of the Duke of Ormond, dating from the closing years of the 17th century. Among the holdings enumerated in this document is "one stone-house by the Green, two storey high, out of repair, with a garden, and made use of as a Mass-house, occupied by the Rev. Pierce Purcell, P.P." The "stone-house by the Green" stood somewhere on the site of the present parish chapel. We know nothing of its history. Bishop Tennison, in his *Visitation Book*, mentions only one Mass House in Callan, in 1731; which shows that the old chapel of the Augustinians, in Clodeen Lane, must have been later than this date.

In 1816 the Rev. Michael Forrestall, P.P., secured a lease of the old parish chapel—which was, probably, not the original "stone-house by the Green," but a later chapel on the same site—and the chapel grounds attached thereto, from Lord Callan, at a yearly rent of £4. This was subsequently reduced to a nominal rent of 1s. per annum. Having been granted the lease, Father Forrestall commenced to build the present chapel, partly on the site of its predecessor, the west end of which had to be thrown down to make room for the new edifice; but he died soon after. Father Heneberry continued the work, till his death in 1834. Father Mullins added the altar, ceiling, flooring and galleries, front, spire and bell. The entrance piers and gate were the work of Father Salmon.

The chalices in use here are inscribed :—

(1) "The Donation of Mr. Thomas Lannan (Shopkeeper), to the chapel of Callan, 1779."
(2) "Orate pro D. Lucia Knatchbull an. Dom. 1724. Donum Dae. Cormick Monasterio de Callan, 1780."

Another chalice found, together with oilstocks and a very small Pyx, in the roof of an old house near Callan, and now in the Royal Irish Academy, Dublin, has the inscription :—" In usum PP. Augustinorum Corcagiae, 1754." The Pyx is uninscribed. On one of the oilstocks are the initials, " T.M."

The Old Augustinian Abbey, Callan.

According to Father Herrera, in his *History of the Augustinians*,[1] a Convent of the Hermits of St. Augustine, was erected at Callan, in the year 1251. He gives

AUGUSTINIAN ABBEY, CALLAN. SOUTH-WEST VIEW.

no proof for this statement, and most probably he could have no valid one to give. He is, however, presumably correct when he says that Pope Pius II., by a Bull of Nov. 3rd, 1461, issued at the request of Edmund Butler and his wife, entrusted to the Abbot of Ferns the erection of a convent for Augustinians, in the town of Callan, Diocese of Ossory.

Edmund Butler, who, becoming *Irish*, adopted the surname of Mac Richard, was son of Sir Richard Butler, son of James, 3rd Earl of Ormond. He was a powerful chieftain, and founded the castle of Pottlerath and the castle of the

[1] Vol. I., p. 158.

bridge of Carrick-on-Suir, and, in 1453, the Bawn of Dunmore, two castles at Thurles, and the castle of Buolick, He died June 13th 1464, "and is buried at the Grey Friars in Kilkenny." [1]

In 1462, very soon after the issue of the Papal Decree referred to above, and two years before his death, he engaged in a pitched battle with the forces of the Earl of Desmond, at Piltown, Co. Kilkenny, and was defeated with great slaughter. Owing probably to his discomfiture in this battle, and the loss of power consequent thereon, he was unable to carry his pious project regarding the Callan Convent into effect ere death claimed him for its own. The fact of his burial in the Franciscan Abbey in Kilkenny is pretty clear evidence that at the time there was no Augustinian House of his foundation at Callan. By his wife, Catherine, daughter of Gildas O'Reilly, Lord of East Breffny, he had three sons, Sir James, Walter, and John.

Sir James Butler, the eldest son, who succeeded to his father's possessions, and was father of Pierce *Ruadh*, Earl of Ormond, was the true founder of Callan Convent. All doubt on the point is cleared up by Rothe's *Register*, or Pedigree of the House of Ormond, drawn up by Robert Rothe, in 1616. Robert Rothe was agent, counsel, and relative of Thomas the Black, 10th Earl of Ormond, and no one knew better than he the history and achievements of the Earl's ancestors; he was, moreover, born as early as the 28th April, 1550, and so must have conversed with many, whose fathers were well acquainted with Sir James Butler and his father, Edmund Mac Richard. He thus writes in his *Register*:—"He [*i.e.* Sir James Butler, son of Edmund Mac Richard] built the castle of Nehom, near Gowran, and died the 16th of April, 1487, and in the 2nd year of King Henry the 7th, and is buried in the Friary of Callan, *which himself had founded*," Previous to his death, Sir James had selected this Friary for the place of his burial. "Imprimis," he directs, in his last will, "I leave my soul to Almighty God, and the Blessed Mary, his Mother, and to all the Saints, and my body to be buried in the monastery of the Augustinian Friars of Callan."

The foundation of Callan Convent is usually assigned to 1471; but if, as Herrera writes, regular discipline was observed here in 1472, the work of erection must have commenced two or three years earlier. Sir James Butler, the founder, had, in opposition to the laws of the Church, been living, for some time, in concubinage with his relative, Syve Kavanagh. Grace at length touching his heart, he repented sincerely of his evil ways, and made what reparation he could for the scandal he had given. He applied to Rome for a dispensation in the several degrees of affinity by which he was related to Syve Kavanagh, and having obtained it,

[1] Rothe's *Register*.

married her solemnly in the face of Holy Church. The marriage took place in the church of Listerling, and, as far as can be ascertained, in the year 1467. It is very reasonable to suppose that, with the new awakening of grace in his soul, Sir James at once applied himself to the erection of the new Convent, which was to serve as a noble memorial of his conversion to God, and as an atonement for the disedification of his sinful past. Hence we would assign the foundation of the Callan Convent to the year 1468 or 1469.

During the seventy years of the existence of the Convent, as a religious centre, but little is known regarding it. It was noted for its learned community; its library rich in manuscripts and possessing duplicates of all the rare books in the library of the Abbey of Jerpoint; for the richness of its church utensils; but, above all, for its care of the poor.

Donagh O'Maly was Prior, in 1502, in which year he bore testimony, together with Brother William Barred, a Friar of Callan Convent, and several other witnesses, to the authenticity of Sir James Butler's will made fifteen years before.

William O'Fogarty was Prior at the Suppression of the Religious Houses, in 1540. He was then found to have been seised of a church, and belfry, a dormitory, hall, three chambers, a kitchen, &c., with three gardens, and some closes, containing three acres, the whole in a ruinous state and of no value, besides reprises, he was also seised of three messuages, a bake-house, two gardens, and one acre of meadow, of the yearly value of 20s. 8d., Irish money, besides reprises. He was also seised of a water-mill, then in ruins, and called the New Mill, and a small parcel of pasture ground adjacent, called the Inche, being half an acre of land of small measure, of the annual value of 2s. 6d. Irish money; also a parcel of land within the liberties of Callan, called Gortnemragher, containing one stang, or the fourth of an acre of land of great measure, valued at 4d. Irish money. On the 12th August, 1541, all the above were leased by the Crown, for 21 years, at 20s. 8d. a year, to James Butler, Earl of Ormond, grandson of the founder of the Convent. Thus ended the original Augustinian foundation at Callan.

The Chapel is the only part of the Convent now remaining. It consists of a nave and chancel, with a square tower at the meeting of both. The walls are in fair condition, except that the top of the tower has been broken down. The following are the internal measurements: chancel 48 ft. long, area under tower 22 ft. long, nave 58½ ft. long; total, 128½ ft. long; uniform width of all three, 26 ft.

There was a tracery window of very great size in the east gable of the chancel, but only its Gothic cut-stone frame has survived. The sedilia, a beautiful piece of workmanship of the Decorated Style of Architecture, is somewhat damaged. There is a fire-place, under the tower, in the north wall, which was, no doubt, used to supply the burning charcoal for the thurible whenever needed. In the sides of

the lofty arch supporting the west wall of the tower, there are two small grooves, high up, marking the position of a Rood screen.

Adjoining the tower, in the north wall of the nave, there is a fine cut-stone Gothic arch, which opened into a north transept now thrown down, but marked on the outside by a depression in the ground. In the west end there is an ornamental doorway, which is now built up; it was the principal entrance to the church. The cloister area is still traceable on the south side of the church. The Gothic door leading thence into the choir, is now the only means of ingress to the ruins.

Tradition says that the Convent bell lies in the King's River, in a deep pool known as *Powl-Shawin*, where it was hidden to save it from falling into the hands of the Reformers. Tradition also says that the sacred vessels of the Convent lie buried in the "Abbey Field," about midway between the west gable of the Church and the gate opposite leading to Lower Bridge Street.

There are but two ancient monuments in the Abbey Church. One of these, lying in the chancel, is the ponderous table of an altar-tomb, with raised floriated cross and a shield left uncarved; there is no inscription; its date is about 1500. The other, lying beside it, is but a fragment of a floor-slab, with raised cross. The inscription, which is raised Old English and perfectly legible, runs round the edge, beginning in the middle, at the right side of the cross, and being continued on the top, now missing, and thence down the left side. What remains of it now is:

Hic i . . . . . .

. . . . . .

. . . [mcccc]lxxxix & frater Ricard⁹ O'Knavy. . . .

A small fragment of this same tomb, with the words "cu⁹ ani," may be seen at the present Augustinian Convent.

Translation:—Here lie . . . . . 1499, and Brother Richard O'Knavyn. . . . . On whose soul . . . . . .

The Irish name O'Knavyn, is now sometimes anglicised Bowen, cnaṁ being the Irish for *a bone*.

No one has been buried here in modern times but the members of the neighbouring Convent of the Augustinians, whose monuments are inscribed:—

(1) Ex adverso hujus lapidis conduntur mortales exuviae trium Patrum Augustiniensium, viz.
Patricii Grace, annos nati 84
Patricii Colbert ,, ,, 68
Philippi Lynch ,, ,, 63
1us. obiit die 23 Junii An. 1830
2us. ,, ,, 23 Feb. ,, 1866
3us. ,, ,, 24 Oct. ,, 1868.

(2) Hic jacet P. Fr. N. Furlong S.T.M., Assistens-Generalis O.S.A., vir valde prudens, eximia humilitate et charitate plenus Theologiae, Mathematicae atque Linguarum peritus. Octo annos totam Hiberniae Provinciam cum magno ejusdem emolumento sapientissime gubernavit; atque per triginta annos, cum ingenti discipulorum profectu, docendi munus incredibili assiduitate exercuit. Natus 1804: obiit 1872. Amici et discipuli non ingrati hoc monumentum fieri fecerunt. R.I.P.

(3) Rev. Mathias Hendrick O.S.A. Natus 1814. Obiit 1887. R.I.P.

The Present Augustinian Friary, Callan.

The history of the Augustinians in Callan from 1540 to 1766, is all but entirely lost. It is but natural to expect that, during the Confederate Period, the Friars would re-enter on possession of their old Abbey, and re-establish their Order here; and it is quite certain that they did so. This appears from the inscription running round the outer and inner edges of the base of a chalice, now in possession of Mrs. O'Brien, of King's Square, Mitchelstown; the inscription is as follows :—

Deo & Conventui Divi. Augni.-Callaniae,
Dns. Henricus Comerford & Dna. Ellina Kearney uxor ejus
hunc Calicem dederunt ano. 1648.
Priore tunc fre. Nicholao Kearney.

Translation.—Mr. Henry Comerford and Mrs. Ellen Kearney, his wife, gave this chalice to God and the Convent of St. Augustine, Callan, A.D. 1648, Father Nicholas Kearney being then Prior.

In a *Relatio* forwarded to Rome by Bishop Phelan, in 1678, his Lordship writes that in the town of Callan, in his Diocese of Ossory, "there is an Abbey of the Hermits of St. Augustine, now nearly destroyed; five Friars, however,—none of them a preacher—have a convent in that town." Some years later, Thomas Kealy, gent., Kilkenny, by his will of Nov. 16th, 1689, leaves "to the Augustines of Callan forty shills."; Bishop Phelan in his will, bearing date July 1st, 1693, bequeaths nine shilings "to the Fryars of Callan"; and Darby Meagher, on Oct. 8th, 1694, bequeaths "each of the Orders of Kilkenny and Callan, which are five Orders, half a barrel of oats." It is very probable that the Order never ceased to be represented at Callan, except, perhaps, for one or two short intervals, from its first introduction to the town to the present day.

Very Rev. Cornelius O'Mara was Prior of Callan Convent from 1766 to 1774. He appears to have been the only member of the Order here during that time.

Very Rev. Daniel (sometimes called Philip,) Tierney became Prior in 1774, and held office till his death in Cork, December, 1786. He was born in 1742, and studied in Rome, where he was ordained by Cardinal Mark Anthony Colonna, in 1764. In the first year of his appointment to Callan, he erected a monument to mark the resting place of the members of his Order at Kilbride. He established a novitiate here, in virtue of faculties granted him by Bishop Troy, and bearing date May 26th, 1781. Five novices at once sought

admission, as we may gather from the following document, the original of which is in our Diocesan Archives :—

"Praesentium tenore omnibus quorum interest fidem indubiam facimus & attestamur, dilectos in Christo filios FF. Johannem Cooke, Edmundum Quinlian, Johannem Woodlock, Jacobum Tierney & Stephanum Dwyer, S. Ordinis Heremitarum S. Augustini, per unum integrum annum in Novitiatu Conventus de Callan, hujus nostrae Diaecesis & dicti Ordinis, continuo commoratos fuisse, sub regimine Magistri Novitiorum; caeteraque omnia adimplevisse & observasse quae in decreto S. Congnis. Generalis de Propaganda Fide sub die 19 Julii, 1773, praescribuntur. Quapropter nihil obstare arbitramur quominus ad solemnem Professionem in praefato Ordine, servatis servandis, admittantur. Datum Kilkenniae die 20 Julii 1782, consecrationis vero nostrae anno sexto.

F. Joh. Thomas Troy, Epus Ossoriensis."

Very Rev. John Foley was Prior from 1787 to 1791.

Very Rev. James Tierney was Prior of this Convent from 1791 to 1803, and of Dungarvan Convent from 1815 to 1819. He was a native of Clogheen, Co. Tipperary, and made his novitiate in Callan in 1781 and 1782. His brother married a Miss Tierney of Maxtown, and left a daughter, Bridget Tierney, who was wife of Mr. Patrick Shelly and mother of Mr. Thomas Shelly, senr., Green Street, Callan.

Very Rev. John Rice, Prior from 1803 to 1819, and again from 1827 to 1835, This most worthy religious was born in Westcourt, Callan, in 1772, and was son of Robert Rice, a respectable farmer, and Margaret Tierney, his wife, a member of the old Maxtown family. He was brother of the saintly Brother Edmund Ignatius Rice, founder of the Christian Schools in Ireland.

At the time he became Prior, the Convent of Callan consisted of an old thatched house, and the union of two others which served as a chapel. The last time Mass was celebrated in this chapel, in the year 1810, the roof gave way, and the people had to support it with their hands and shoulders until Father Grace, a venerable old man of the Order, completed the Sacrifice.[1] Both chapel and convent were situated in Clodeen-lane, on the right hand as one passes from Callan Cross to the King's river.

In 1810 Father Rice commenced the erection of the present Augustinian Church, and brought it to completion in 1819.

It was during his time, and through his means, that the "Abbey Field," with the ruins of the ancient Augustinian Abbey, became again, by purchase, the property of the Augustinian Fathers.

After having filled some of the highest positions in the Order, Father Rice died in Malta, in 1840, being then in his 68th year.

Father Patrick Grace, of whom mention is made above, was born in Cappahayden, parish of Kilmanagh. He appears to have spent most, if not all, his life, as a priest, in Callan. He was here in 1798, and in 1810, and thence to his death

[1] *History of the Augustinians in Ireland*, p. 202.

on June 23rd, 1830. The inscription on his monument in the old Abbey states that he died at the age of 84; while the contemporary obituary notice in the *Kilkenny Journal* gives his age as 90, and assigns him a 49 years' membership of the Augustinian Order. He was small of stature, and became grey, at an early stage, and hence he was popularly known as the *Brawsheen leagh* (Brathairin liath), that is, the grey little friar. Very probably he is the Father *Thomas* Grace who registered himself at Kilkenny in 1782. An error in the christian name could easily occur in the Registration document.

Very Rev. John Shee, Prior from 1819 to 1823. He was born in Foulksrath, Callan, and was son of Michael Shee (died 1826, aged 80) and Cecily, his wife. He was first cousin of the Rev. Robert Shee, (son of John Shee of Cappahenry), who died C.C. Kilmaganny, in 1814. Father John Shee died at Rome, but in what year the writer cannot say.

Very Rev. John Furlong, D.D., Prior from 1823 to 1827.

Very Rev. Philip Lynch, Vicar-Prior from 1832 to 1835, and Prior from 1835 to 1839, 1851 to 1855, 1859 to 1863, and 1867 to 1868. He was born at Ahenure, Callan, in 1805, and was brother of the late Venerable Archdeacon Lynch, P.P., V.F., Rathdowney. He was held in the highest esteem by his Order, of which he was Provincial from 1855 to 1859. The present commodious convent was commenced by him in 1839, and was finished ere the close of his first term of Priorship. He died Oct. 24th, 1868, and is buried in the old Abbey.

Very Rev. Nicholas Furlong, a profound scholar, able professor, and zealous priest, was prior of Callan from 1839 to 1851, 1863 to 1867, and 1868 to 1871. He was Provincial from 1851 to 1855. He died in 1872, aged 68, and is buried in the old Abbey.

Very Rev. Francis Doyle, Prior, 1855-59.
" " James Hanrahan, Prior, 1871-75.
" " J. Furlong, Prior, 1875-83.
" " Patrick O'Brien, Prior, 1883-91.
" " James Williams, Prior, 1891-95.
" " Edward O'Leary, Prior, 1895-99.
" " Patrick O'Brien, Prior, 1899-1903.
" " John Crane, Prior, 1903-[1]

[1] Since the above was forwarded to the printers, the following additional items of interest *re* the Augustinians in Callan have been gleaned, principally from a transcript of original documents in the Augustinian Archives in Rome, made by the late Rev. Darby O'Brien. O.S.A,, and now in the possession of his brother, the Very Rev. Patrick O'Brien, B.D., O.S.A., Callan:

Very Rev. Nicholas Kearney, was appointed Prior of the Augustinian Convent, Callan, (evidently for a second term), in 1649: was an exile in France, in 1659; appointed Prior of Fethard, in 1670.

Very Rev. Denis "a Sancto Patritio" was appointed Prior of Callan, in 1661, He is

Westcourt.

Part of this townland is included in the township of Callan ; the remainder is sub-divided into Westcourt Demesne, Westcourt Commons, Westcourt North and Westcourt South, and has an area of 698 stat. acres. In Irish it is called *Coorth-an-Eethă* (Cuirt an Fhaoite), that is, White's Court. In 17th century documents it is sometimes called Whitescourt, and sometimes Westcourt, and once (May 1669), " White's Courte, *alias* Weste Courte."

There can, we think, be no doubt whatever that the original tract of land, or *townland*, called Callan, lay altogether on the north bank of the King's River, and consisted of Westcourt, the part of Callan town north of the Bridge, and the Abbey Meadow. It appears to be no less certain that the original Irish *baile*, town, or village, of Callan, stood at the north side of the Bridge, under the shelter of Callan Moat. The part of the town south of the Bridge was, most probably, planned out and founded by Earl William Marshall, the elder.

Callan Moat is situated in Westcourt Demesne, about 40 or 50 perches from Callan Bridge. It is a huge mound of earth, about 40 ft. high, and 46 yds. long, at top, and 24 yds. wide. Though it may have been sepulchral, it also served the purposes of a fort, and was, probably, at one time crowned by a castle. At the opposite end of the town, there was a smaller Moat about 10 ft. high, and known as Cromwell's Moat ; it stood partly within the Fair Green, and partly on the track of the present road to Cooliagh ; it was levelled about 1850.

Westcourt Castle, of which some traces remain at Westcourt Ho., was the old manor house of Callan. It passed from the descendants of Earl Marshall to the Earl of Ormond in 1391 ; from the Ormond family to Lord Desart, about 1700 ; and from Lord Desart to George Agar, Lord Callan, during the second half of the 18th century. Mr. Thomas Shelly believes that this castle of Westcourt was the strong Butler castle of Callan, mentioned in connection with the siege of Callan by the Cromwellians in 1650.

probably the (Rev.) " Denis fitz Patrick " mentioned in the will of James Murphy, of Callan, Sept. 10th, 1662.

Very Rev. Edmund Comerford, appointed Prior of Callan, in 1670, and of Fethard, in 1673.

Very Rev. Richard Butler, appointed Prior of Callan, in 1672, and, again, in 1682 ; was appointed Prior of Dungarvan in 1670 and 1685. " Father Richard Butler " is mentioned in the will of Colonel Thomas Butler, of Westcourt, March 15th, 1715-16. (See " Westcourt," *infra.*).

Very Rev. William O'Shea, appointed Prior of Callan, in 1673 ; was appointed Prior of Naas, in 1649.

Very Rev. John Dowley, appointed Prior of Callan in 1685, and of Cork, in 1688 ; was appointed Provincial, in 1692.

Very Rev. Edmund Hely, appointed Prior of Callan, in 1688 ; was appointed Prior of New Ross, in 1685.

1673 (July 2). The General Chapter of the Augustinian Order in Ireland was held in Callan, under the presidency of the Very Rev. Father Balthazar Burke.

It was occupied by Colonel John Butler in the beginning of the 18th century. The Colonel was nephew of James, 1st Duke of Ormond, and uncle of Dr. Christopher Butler, Catholic Archbishop of Cashel (1711-57). By his will, dated from Westcourt, March 15th, 1715-16, he directs his remains to be buried with his ancestors at Kilcash, and leaves all his property to his only son Richard Butler, except "ye expence of my funeral; ten pounds for ye clergy, whereof thirty shillings to father Richard Butler, who attended me in my sickness, and twenty shillings to the parish priest of Kilcash; my servant's wages: a suit of mourning for my servant, Edward Galwey, who served me faithfully; and forty shillings for the poor; twenty shills. over and above ye aforesaid ten [pounds] to ye clergy for my confessor, Mr. Carroll"; remainder to his nephew Colonel Thomas Butler, of Kilcash, and his issue; remainder to his other nephew Colonel John Butler, of Garryricken, and his issue.

Colonel Richard Butler, his son and heir, married Hellen, daughter of his first cousin, Colonel Thomas Butler of Kilcash (by the Lady Margaret Burke, eldest daughter of William, Earl of Clanrickard, and widow of Bryan Magennis, Viscount Iveagh), and died without issue, at Westcourt Ho., on the 14th April, 1758.

During the long 46 years of his Archiepiscopal charge of the See of Cashel, Dr. Christopher Butler often made his home at Westcourt, with his first cousin and niece, Colonel Richard Butler, and Hellen, his wife. With them, too, he died, and it was from Westcourt Ho. that his remains were borne to mix with the ancestral dust at Kilcash. Tradition points to a quiet spot near the Ho., where, under the shelter of aged trees, he and his niece used to recite the Rosary together, *in Irish*, as they walked up and down.

Some time after Colonel Richard Butler's death, his widow, who herself died July 21st, 1787, was entrusted with the guardianship of the relic of the True Cross, now in the Ursuline Convent, Cork. At her death the relic passed to her niece, Mrs. Margaret Galwey, otherwise Kavanagh; from Mrs. Kavanagh it came to Mrs. Mary Butler otherwise Kavanagh, wife of George Butler, Esq., of Ballyragget.

Colonel Butler was succeeded in Westcourt by his nephew John Galwey, Esq., of Lota, Co. Cork, (son of William Galwey, Esq., of Lota, and Mary Butler), ancestor of the present Lota family. Mr. Galwey died in 1793. At his death, Lord Callan threw down the old Westcourt manor Ho. or Castle, and replaced it by the present handsome mansion known as Westcourt Ho.

Westcourt appears to have been so named to distinguish it from Coorth-pheerish (Pierce Butler's Court), which stood at the opposite side of Callan town, at the east end of Mill Street.

Kilbride.

The church of St. Bridget, of Kilbride, is said, and with every appearance of truth, to have been the parochial church of Callan parish several centuries ago (*i.e.*, down to the time of the elder William Marshall, who died in 1221). In a Papal document of August 31st, 1462, Callan parish is called the Rectory of Callan *otherwise Kalbride*. Scarcely a vestige of Kilbride church now remains. In the graveyard, which is much used for interments, there are many monuments, but none dating beyond the early part of the 18th century; the most interesting inscriptions are the following :—

1 "Here Lieth The Body
Of The Revd. Philip Purcell,
Parish Priest of Callan who
Parted This Life 8ber. The
13th A.D. 63 Years. 1744.

Requiescat in Pace."

2 "Here Lieth the body of
the Revd. Father James Butler
Who was Parish Priest of Callan.
He died the 24th of May, 1768
aged 45 yrs.

May his Soul Rest in Peace. Amen."

The above inscriptions occur on two long horizontal slabs lying side by side and now deeply sunk in the ground.

(3) "In expectation of a glorious Resurrection, here lies the body of the Revd. John Cassin, for several years Parish Priest of Callan. He well knew the duty of a Pastor and zealously discharged it. He died the 24th day of September 1806, in the 66th year of his age. Requiescat in pace. Amen.

(4) "J.M.J. Flam. Divinaé Char. Orate pro aiabs. RR.PP. Ord. S. Augustini in quorum memoriam hoc erigi curavit Fr. Danl. Tierney, praelibati Ordinis Sacerdos, Anno MDCCLXXIV. R.I.P."

This last inscription is found on a head-stone, the upper part of which has a carving of a heart pierced with an arrow and surmounted with flames, and under it a ladder and scourge, all in a circle.

(5) "Erected to the memory of the Rev. Patrick Brennan of Dunnamaggan who departed this life on the 29th day of April, 1823, in the 31st year of his age. In this monument are also interred the mortal remains of his beloved brother Robert Brennan who died Sepr the 10th, 1846, aged 42 years. Requiescant in pace. Amen."

This is an altar-tomb; beside it is a headstone inscribed :—

(6) "Erected by Thomas Brennan in memory of his father Mathew Brennan who depd. this life July 15th 1806 aged 43 years, also his mother Cath. Brennan alias Fitzgerald depd. July 10th 1796 aged 55 years; also his grandfather Patrick Brennan who depd. this life January the 3rd 1813 aged

98 years. Cath. Brennan died 18th March 1822 aged 28 years. Anstis Brennan died April 10th, 1832, aged 60."

(7)

Fe clár na cloiche na ccodla go trom
Go murglocaid buaball duirighe an domain;
Ta corp chíordhuibe fial fulam.
Donnchadh Gaodhal glonach Ua Suilliobáin,
A mhac Micheál fe na uct
Da chaomhna ó fearthainn ir fhuacht,
A bean Máire le na taob
'Ir clann Amhlaoibe cumra caoimh.
Guidh orrtha a leighteoir chraibhdha,
Suaimeas riomhuighe fan mhoghacht neamhda.

Amen.

Deg Donnchadh Ua O'Suilliobhan mo athair fan mbl. 1808, 70 b. daoir; Maire mo mhathair fan mbl. 1797, ...6 daoir. Deg go hóg thriúr cloinne liomsa. Amhlaoibh O'Suilliobain.

TRANSLATION:

Under the flat of this stone in heavy sleep,
Until awakened by the last trumpet,
Lie the body of a sound, generous Christian,
The melodious Irishman, Donogh O'Sullivan;
His son Michael beneath his breast,
To protect him from rain and cold;
His wife Mary by his side;
And the children of Auliffe, sweet and beautiful.
Pray for them, pious reader,
Eternal rest in the heavenly Kingdom.
Amen.

Donough O'Sullivan, my father, died in the year 1808 aged 70 years; Mary, my mother, in the year 1797 aged . . 6 years. There also died young three children of mine. Amhlaoibh O'Sullivan.

The above Amhlaoibh, Auliffe or Humphrey O'Sullivan, who erected this monument, a simple head-stone, kept a school at Callan and was held in great repute as an adept in the Irish language. He made a very large and good collection of ancient and modern Irish manuscripts, all of which were purchased soon after his death, by Messrs. Hodges and Smith, of Dublin.

A pattern was held at Kilbride on St. Bridget's day (Feb. 1st), till the beginning of the 19th century. It was attended by all the people for miles around, in holiday attire, the richer portion bringing basketfuls of bread and butter (called mancaine, or bread of lamentation), for distribution among the poor, who in return, were expected to pray for the donors' deceased friends. Other features of this celebration were the dressing of the graves with box and laurel and such flowers as were procurable at that season of the year; the weird chant of the death-song by the

mna caointe, or keeners; the placing of the craob maighdionair or Branch of Virginity, decorated with white ribands, &c., at the head of some lately deceased young maiden's grave; and the pilgrimage and prayers at St. Bridget's holy well.

A ford, now bridged over, where the Ouveg or Little River crosses the road a few perches from the graveyard, was called *Aughanure*, the ford of the Yew tree: and from this circumstance the townland of Ahenure derives its name.

Kilminnick.

Called, in Irish, *Kilvinnic*, or *Kilvinnig*, a townland adjoining that of Kilbride, derives its name from a long obsolete and obliterated graveyard situated in Mrs. Aylward's "kiln-field," on the southern bank of the Kilminnick river. It is said to have been a much more ancient cemetery than Kilbride, and, very probably, dates back to the early years of Christianity in Ireland. A pattern was formerly held here, but it is so long given up that the day on which it was held is unknown. Near the site of the church is a fine well, not accounted holy, and known as *Tobarnaskeha* or Well of the White-thorn tree.

Tullamaine.

This was an ancient parish made up of the townlands of Tullamaine and Knockrea, and having an area of only 1,172 stat. acres. It was united to the Rectory of Callan even before the year 1300. The parish church, dedicated to St. Catherine, Virgin and Martyr, (Nov. 25th), stood on the breast of the fertile rising ground of Tullamaine, where it slopes to the south-west. Every vestige of it has disappeared. The oldest monument in the graveyard has the inscription:

"I.H.S. Here lies the body of Danl. Tearny, who parted this life March the 20th, aged 87 years, 1727; his wife Margret Tearny parted 7ber. the 8th, aged 76 years, 1737. Erected by John Tearny and Mary Tearny, his wife."

The field to the south of the churchyard is called "the Old Street," and hence must be the site of some ancient village. A little more to the south, on the river bank and shaded by a venerable ash, is the holy well now called "Tullamaine well."

There is no other object of interest in the vicinity of the church.

The following entries in our Annals are referred by O'Donovan to this place:

"A.D. 1026. The Ui-Muireadhaigh [in the south of Co. Kildare] went into Osraighe, and plundered Telach Dimainn (Telach nDimaind) and slew the Vice-Abbot." [1]

[1] *Four Masters.*

"A.D. 1121. The cloictheach of Tealach nInmaine (cloictheach Thelcha nIonmainde) in Osraighe, was split by a thunderbolt, and a stone flew from the cloictheach, which killed a student in the church" (mac leighin isin cill).[1]

"A.D. 1121. The steeple of Tealach nInmuinne (cloicthec Telcha nInmuinne), in Osraighe, was cleft by a thunderbolt, and a stone flew from it, which killed a student in the church."[2]

"A.D. 1121. The cloicthech of Telach Innmuinn (Cloicthec Telcha nInmuinne), in Osraighe, was split by a thunderbolt; a stone leaped thereout, so that it killed a student in the church."[3]

"A.D. 1121. The steeple of Telagh Innmynn, in Osraighe, burnt with fire, from which a stone that fell downe killed one of the clearks."[4]

Hence O'Donovan would have us believe that the Irish form of Tullamaine is Telach Dimainn or Telach Inmainne, *i.e.* Dimainn's, or Inmainne's, Hill. Elsewhere, in his treatise on the Townland Names of the Co. Kilkenny, he writes the name Tulaigh Maoine, which he translates Hill of the Wealth.

O'Curry's views on the significance of the name may be gathered from the following extract from his *Ordnance Survey Letters* dealing with the Co. Kilkenny:

"The natives call this place Tulamaoin (pronounced Tullameen), which would mean the hillock or hill of Maon, which must have been so called, if true, from a saint of the name of Maon, but of whom I have no account from any authority. There is a large and much frequented burying-ground here. There is also a holy well here called Tubber Maoin, or Maon's well, having a very large ash tree growing over it. It is not now visited for any devotional purpose."

Neither of O'Donovan's explanations, however, nor that of O'Curry, throws the true light on the origin and meaning of Tullamaine. The name does not represent Telach, or Tulach Inmainne, which should be pronounced *Thullanoona*, and which was perhaps the old name of Tullaherin: and, moreover, there is no appearance, nor faintest tradition, nor likelihood of any Round Tower (cloictheach) having ever being in Tullamaine.

The Irish sound of the name, as I have taken it down from several good Irish speakers in the locality, is *Thulla-weenia*, or *Thulla-vweenia*, (quadrisyllable, accent on *wee* or *vwee*), which exactly represents the Irish Tulaig-Maighne, and signifies the Green Hill of Maighin, Moyne or Mayne, that is, of the Plain or Field. With regard to the word Maighin (pronounced *Mween*), its genitive appears under the different forms Mhaighne, Mhaighin and Maighin. Hence *Thullaween*, or *Thullamween*, as O'Curry appears to have heard Tullamaine called in Irish, does not in reality differ from *Thullaweenia*.

The Irish name of the holy well of Tullamaine is now pronounced *Thubber-vweenia* (Tiobar-Mhaighne), that is, Maighin Well. A pattern was formerly held at this well on January 21st.

Sir Robert Rothe, Irish Papist, forfeited Tullamaine and several other town-

[1] *Four Masters.*
[2] *Annals of Loch Ce.*
[3] *Annals of Ulster,* Rolls Series.
[4] *Annals of Ulster,* Codex Clar.

lands in Co. Kilkenny, during the Cromwellian regime. He resided mostly at Tullamaine. His mansion stood at the southern extremity of the townland close to Kilbricken cross-roads. It was last occupied by one Wyse. Its ruined walls were taken down in 1849, and a ploughman's house erected in its place. Several pieces of cut-stone, removed hence, may be seen at Mr. Daniel Stapleton's house in Tullamaine.

The Durrow Estate books shows that John Flood, of Floodhall, took out a lease from Lord Ashbrook, March 25th, 1772, of a parcel of land in Tullamaine, called Bawnkelly [Bawn-na-Cille, the Church Field ?], containing 40 plantation acres; and of another plot adjoining same, and known as Bealarickard [*i.e.* Rickard's Ford]. Edward Baker got a lease of Lybrace, 40 ac., also part of Tullamaine, in 1789; and in the same year, William Cormack, of Brittas, was leased the lands of Tullamaine, known as the Avenue, Stradbally and Oldcourt.

Mallardstown.

In Irish they call it *Bollia-Vawl-hurtha*, (accent on *Vawl*), of which the present name is a translation. The parish of Mallardstown is a union of the two ancient parishes of Mallardstown and Rathculbin, which came to be amalgamated at, or shortly before, the Reformation.

The Anglo-Norman family of Mallard or Maillard, from which the parish is named, was located here almost from the time of Strongbow. William Maillard was lord of all Mallardstown parish (less Rathculbin and Spruceshay), in the time of Bishop Hugh de Rous (1202-18), when he handed over its church and chapel, then known as the Church of Kilmacmintenan and Chapel of Maillardstown (Ecclesia de Kilmacmintenan cum capella de Villa Mailardi) to the Priory of Kells.[1] In 1247 John Maylard held ¼ a knight's fee in Maylard[stown]; but soon after the family became extinct, and their property passed to Richard Cheevers. In 1411, the "church of Maillardstown with its capella and glebe," is mentioned among the possessions of the Priory of Kells.

The parish church of Mallardstown, called in Irish *Thomple geŏll* (Teampull geal), and in English Whitechurch, stood in the southern extremity of Mallardstown (*Great*), and was dedicated to St. James, the Apostle, (July 25). The east gable is standing to a height of 4 ft., but all the other walls have been uprooted from the foundations. It was a small church. There are several inscribed headstones in the graveyard, but none of them are of interest.

About a mile to the north-west, beside Mallardstown mill, is the holy well

[1] *Register of Kells Priory.*

of the patron of Mallardstown parish. It is called in English "St. James's well," which is a translation of its Irish name, viz. *Thubber-sin-Sheeum*. It is one of the finest springs in Co. Kilkenny. A pattern, with the usual pilgrimages, was held here formerly.

The site of the chapel of Mallardstown is, so far, unknown.

The Butlers were the proprietors of Mallardstown in the 17th and 18th centuries.[1] Their descendants, the Butler-Bryans, hold the fee simple of the townland still.

In the townland of Kyleatheera there is a well called *Thubberatheera*.

Rathculbin.

The townlands of Rathculbin and Spruce's Hay made up the ancient parish of Rathculbin. This parish is mentioned in the *Red Book of Ossory* as Rathgulby, Ragulby and Rakylbyn.

Soon after the Norman Invasion Rathculbin was granted to Ralph de Borard, who appropriated its free chapel (contulit liberam capellam praedictae villae de Rathgulby,) to the Priory of Kells, in the time of Bishop Hugh de Rous (1202-18). De Borard was slain on his way home from the battle of Kildare, in 1234, leaving after him two daughters, Christina, the elder, and Sybil, the younger. The former married William Barithin, knight, and had, with other children, a son Ralph Barityn, who confirmed his grandfather's grant to Kells Priory, by his own charter bearing date 1282. The second sister, Sybil, married Nicholas Chevere or Cheevers, and their descendant, Richard Cheever, held ¼ a knight's fee in Rathgulvy, and the same in Maylardestown, in 1355. Later on Rathculbin passed to the Sweetmans, who held it till Cromwell's time.

The chapel of Rathgulby, with its glebe, is mentioned among the possessions of Kells Priory in 1411.

There was a very large circular rath in Rathculbin, about 4 acres in extent, and enclosed by an earthen rampart, which, though much obliterated, is still traceable. The public road from Mallardstown to Newtown chapel runs right through it, dividing it into two nearly equal parts. Within the circuit of the rath, in Mr. Hoyne's yard, are the remains of an old house, which was occupied by one Elliot about 1760.

There is another rath in the townland, in a large field at the cross-roads of Rathculbin, called Bawnarawha, or the Rath field. This rath is known to the old people as the "Rillig," that is, the churchyard, and though its interior now presents

[1] See p. 307, *supra*.

no appearances of a churchyard, or of foundations of walls, there can be no question that it is the site of the ancient chapel of Rathculbin.

There was still a third rath, or what, at least, resembled a rath, here, in Rathculbin "Bawn," a field belonging to a farmer named Torpey. The late owner, Mr. Thomas Torpey, described it to the writer as a circular area, enclosed by an earthen rampart, and overgrown with white-thorns. It area was a quarter of an acre. It was levelled many years ago by his father, who, in the course of the work, came upon human bones.

Part of the townland is called Farmerstown, which is a translation of the old Irish name, viz. *Bollianascullogue*.

The local Irish sound of Rathculbin is *Rawcŭllĭbeen*.

The townland of Spruce's Hay, with its very Saxon name, lies north and east of Rathculbin, along the south bank of the King's river, its eastern extremity bordering on Goodwinsgarden. Its area is but 35 Irish acres. Its Irish name is *Gorrhee-ansproosh* (Gort an Sprúis), that is, the Field of some one bearing the family name of Spruce. The old village of Gorrheeansproosh was razed to the ground about 1835.

Earlstown.

The Parish of Earlstown consists of the townlands of Castle Eve, Cronooge, Kilbricken, Newtown (*Baker*), Newtown (*Shea*), and Ovenstown, and has an area of 2,938 stat. acres. It lies along the north bank of the King's river, and is nearly all excellent pasture land and very level. It is now part of the Barony of Shillelogher; but, as before the Reformation it belonged to the Deanery of Kenlis and not to that of Siller, it follows that in former centuries it must have been included in the Barony of Kells.

Its first Anglo-Norman grantee was Baldwin de Hamptonsford, from whom it passed to the De Erlaghs or D'Erleys in the beginning of the 13th century. In De Hamptonsford's time the parish appears as "Nova Villa," or Newtown. The D'Erleys called it Newtown d'Erley, D'Erley's Town or Erley's Town, after themselves; they also called it Erley, without any addition, after their hereditary manor of Erleigh, Erley or Erle, near Reading, in Berkshire, from which their own surname was taken. In the *Red Book of Ossory* we find it called Erleyestoun, Villa Erley, Erleystoun, Erlieston and Erley. The name Erley also became attached to a considerable portion of the Barony of Kells.[1] In Irish Earlstown parish is called *Bollian-ĕrrla* (Baile-an-D'Erleigh), that is, D'Erley's Town, or Erley's Town.

[1] See Vol. I., Introd. pp. 25-6.

John "de Erlegh," when coming to Ireland with Earl Marshall, had letters of protection from the King for his lands and tenants, dated Feb. 19th, 1207. As John "de Erleg" he witnessed Earl Marshall's charter to Graiguenamanagh Abbey, about the same date. He had secured possession of Earlstown parish previous to 1215, for in this year the lands of the manor of Kells are described as bounded on the north (*recte* north-west) by the lands of John "de Erlega." He must have died soon after, as in 1216, the lands of the said manor are described as bounded on the north (*i.e.* north-west) by the lands of Henry "de Erlega."

In 1247 Henry "de Herlegh" held ½ and ¼ of a knight's fee "in Nova Villa [et] in Cullak," *i.e.* in Newtown d'Erley or Erleystown, and in Cooliaghnoo near Windgap. On the 22nd Nov., 1344, the King committed to John de Balscote, custody of the manor of Erleystown, in the King's hands, during the minority of the heir of John de Erley, deceased. In 1355 Inette, wife of John de Hothum, deceased, one of the descendants of Earl Marshall, had assigned to her, as part of her dower, the service and attendance of John Derley (D'Erley), knight, who held of the said John ¾ of a knight's fee in Erleystown, and in Nova Coyllagh (Cooliaghnoo). John de Erlee is named among the "holders of lands and ecclesiastical benefices in Ireland, resident in England, summoned to Westminster, Easter, 1361." [1] There is no further reference to the D'Erleys, whose property in Erleystown is found in the possession of the Sweetmans in the following century.

By his charter of about the year 1200, Baldwin de Hamptonsford, the lay patron, granted "the chapel of Newtown, which is now a mother church," (capella de nova villa, quae nunc est matrix ecclesia) to the Priory of Kells.[2] Robert, Dean of Newtown, is mentioned during the early part of the 13th century. In the oldest list of the churches of Ossory which we possess, and which dates from about 1300, the Rectory of Erleyestoun, parcel of Kells Priory, is valued at £8, the Vicariate of same at £4, and the Chapel of the Court of Erleystoun (Capella Curie de Erleystoun) at 33s. 1111d.[3] In later lists of Ossory churches, beginning with 1320 and ending with about 1500, this chapel of the Court of Erleystoun is mentioned as the "Chapel of Erley," "Chapel of the Castle of Erley" (capella Castri Erleye), and "chapel of Erleystown" (capella Ville de Erley).[4] It was presumably the private chapel attached to the castle of Castle Eve.

1361. William Mody was Vicar of Erleystoun.[5]

[1] *Rymer*, Vol. III., p. 610.
[2] *Register of Kells Priory.*
[3] *Red Book of Ossory.*
[4] *Ibid.*
[5] Ormond MSS.

1411. The church of Erleyston, with its chapels and glebe, was confirmed to Kells Priory by royal letters.[1]

1551. David Clere, clerk, was presented by the King to the vicarage of Erleston, diocese of Ossory, vacant by the resignation of Thomas Merson.[2] Merson was probably a Catholic ; Clere was a Protestant.

The Parish Church of Earlstown stands in that division of the townland of Newtown d'Erley, now know as Newtown (*Baker*). It was dedicated to All Saints (Nov. 1st). With the exception of a couple of breaches, its walls are fairly perfect, and show it to be 80 ft. long, and 24 ft. in width throughout. There is no appearance of a division into nave and chancel. In each side-wall there were a door and two windows, all now broken, and their features destroyed. In the east gable there is a double ogee-headed window of cut-stone, inserted about the 15th century to replace the smaller original window. Though O'Curry gives it as his opinion that this church is not older than the 17th century, there can be no doubt whatever that it really belongs to the early part of the 13th century. According to O'Curry,

"The inhabitants call this church and place Roilig naoimh a' Domhain, *i.e.* the church or burying ground of the Saints of the World, meaning by this that it was so dedicated, the 1st of November being the patron day."[3]

At present the churchyard, *not the church*, is called in Irish *Rillig na naeh* (Roilig na Naomh), *i.e.* [All] Saints' Churchyard.

There are three ancient monuments within the church, viz. :—

(1) A coffin-shaped uninscribed slab of the 13th century, with incised cross having two transverse bars, after the manner of Archiepiscopal pectoral crosses. This is said, but incorrectly, to have been placed over the grave of Milo Sweetman, Archbishop of Armagh from 1361 to 1380.

(2) A floor-slab with raised floriated cross down the centre ; a shield charged with the arms of the Sweetman family, viz. *ermine, a fesse, in base a chevron ;* and the following raised Old English inscription round the edge :—

Hic jacent Willms Swetman baro de Erley & Joha tobyn ei⁹ uxor quor. aīab⁹ ppiciet' deus. q' obiit A° di mcccccbii. Amē.

Translation.—Here lie William Swetman, Baron of Erley, who died A.D. 1507, and his wife Johanna Tobyn. On whose souls God have mercy. Amen.

(3) Another floor-slab broken across the centre. There is a raised cross down

[1] *Pat. Rolls.*
[2] *Fiants* of Ed. VI.
[3] O'Curry's *Ordnance Survey Letters.*

the centre, dividing, per pale, a shield charged, on the dexter side, with the Sweetman arms, as above, and on the left—which is also divided per pale—the *fretty* of the St. Legers and an *eagle* displayed. A small piece of the slab is missing. The inscription, raised Old English, runs round the edge and is continued on the chamfer at the right side of the cross and at the base; it is as follows :—

Hic jacet Johanes Swetma Baro de Erley q^i^ obiit 28 die Mes^o^ Maius 1605 et Elenae Faninge ei^o^ uxor q^e^ obiit 4 die men^o^ M . . . . . 595. Quisquis eris q^i^ transieris sta, perlege, plora; sum quod eris fueramq. quod es : pro me precor ora. Walterus Kerin fabricavit tamba 1600.

Translation.—Here lie John Swetman, Baron of Erley, who died May 28th 1605, and Ellen Fanning his wife, who died M . . . 4th 1595. Whoe'er thou art that passest by, stand, read, lament. I am what thou wilt be, I was what thou art. Pray for me I beseech you. Walter Kerin made this tomb A.D. 1600.

In the grave-yard there are three pieces of coffin-shaped slabs, with incised crosses. One of these standing upright, outside the east gable of the church, marks Father Guider's grave. All the other monuments date from the beginning of the 18th century onward. Father Robert O'Keeffe, P.P., Callan, rests here with his relatives; his monument, an altar tomb, has :—

"This tomb has been ordered by Mrs. Elinor Keeffe as a small but sincere tribute to the memory of her husband, Mr. Robert Keeffe, who died on the 10th of October 1813. His various virtues as husband & father, his affability of manners, benevolence of heart, and correctness of conduct, will make him be remembered and his loss be deplored by his numerous, grateful & mourning acquaintance. Mr. John Keeffe, eldest son of the above, died on the 9th of Novr. 1837 : he was a young man of much virtue. Peace to his soul. Also Elinor O'Keeffe who died 22nd Decr. 1861. Also her son the Very Rev. Robert O'Keeffe, P.P."

In the rich grassy field surrounding the church there are appearances of ancient streets and roads, also many little mounds and traces of foundations. Those, with the church, are now all that remain of the Nova Villa d'Erley of mediæval times.

Newtown Castle, a strong square keep, in good preservation, stands a little to the south-east of the church, near Newtown bridge. It belonged to the Sweetmans. Its date is about the year 1500. East of the castle, near the bounds of Killiny, is *Thubber-usheedha* (Tobar-Bhridghe), St. Bridget's holy well. Both the castle and the well are in the division of Newtown known as Newtown (*Shea*).

Kilcoran is called in Irish *Kyle-coorawin* (Cill-Corbáin), that is St. Cobhran's Church. It is a sub-division of Newtown (*Baker*). There is no tradition of any

church having been ever in Kilcoran townland. Human bones have, however, been uprooted here immediately outside the haggard, to the rere of Kilcoran House ; and on this spot, it may be presumed, stood the ancient church of St. Cobhran.

Rillig.—On Mr. Drennan's farm in Ovenstown there is a field called " Rillig," in which there is a very ancient graveyard. Its history is entirely unknown. In the same townland there is a holy well called *Thubberacheeng*, which is supposed to signify the Well of the Head (Tobar a' Cinn).

Castle Eve.

This townland is called in Irish *Cushlawn-Eehă*, that is, the Castle of [some lady named] Aoife, Eva or Eve. The Castle of Castle Eve, now a greatly injured ruin, must have been, in its heyday, one of the finest baronial residences in the Co. Kilkenny. Situated on a gentle eminence 200 yds. from the King's river, it formed three sides of a large quadrangular area, the fourth side being protected by a strong wall now removed. All around it, into the very walls, was a water-fosse, very wide and very deep. A part of the castle, and that apparently the oldest, still preserves its stone vaulting and original height ; the more modern or west portion of the buildings has Elizabethan windows, was never stone-vaulted, and has been lowered and converted into a farmer's dwelling house and out-offices ; the remainder is a crumbling ruin.

CASTLE EVE CASTLE.
VIEW FROM NORTH-WEST.

Fixed into the side of one of the windows, in the more ancient part of the ruins, there was, till 1886, a slab bearing the coat of arms of John Sweetman, exactly as they are to be seen on his monument in Newtown church, viz. : *party per pale ; dexter, ermine, a fesse, in base a chevron*, for Sweetman ; *sinister*, also divided *per pale, fretty, an eagle displayed.* Towards the top of the shield are the initials I. S. for John Sweetman, and the date 1580. The arch-stone of a

fire-place, in an upper storey of the more modern part of the work, has the following carved in relief :—

W.S. I.W. 1628.

These are the initials of William Sweetman and his wife, Joan Walsh. The date must be something later than that of the building in which it is set up.

Castle Eve castle, in any of its parts, can scarcely be assigned to an earlier date than 1450. It seems sufficiently certain that it occupies the site of the still older castle of the D'Erleys, mentioned by the *Red Book of Ossory*, about the years 1300 and 1320, respectively, as the "Curia de Erleyestoun" and the "Castrum Erleye."

Near the castle is a holy well called *Thubbernagibbogue* (Tobar-na-gibóg) or Well of the Rags, from the *ex-votos* of linen and cloth &c. which used formerly to be hung on a tree growing over it.

High Rath, a sub-division of Castle Eve, is so called from an ancient fort long since levelled. There is here a field named "the Old Street," full of mounds and traces of foundations, which, the people all say, formed the extreme western limit of the city of Kells in the time of its greatness. High Rath is 1½ or 2 Irish miles distant from the present village of Kells.

The Sweetmans of Castle Eve.

The Sweetmans or Swetmans succeeded the D'Erleys in their property of Earlstown, and title of Baron of Erley, probably towards the close of the 14th century, when the family first began to take a prominent place in local affairs. Milo Sweetman was treasurer of Ossory in 1360, in which year he was elected Bishop of the Diocese by the Chapter. His election was cancelled by the Pope, who, however, in the following year appointed him Archbishop of Armagh. Having governed the Primatial See for nineteen years he died in 1380, and is buried in Dromiskin, Co. Louth.

John Sweetman was appointed Keeper of the Peace for Co. Kilkenny, in 1382 ; he was Sheriff of the same county Nov. 13th, 1390. In 1405, Nicholas Sweetman was appointed Keeper of the Peace for Co. Kilkenny. In 1478, John Sweetman was chief lord of all the Barony of Erley.[1] He is, no doubt, identical with the "John Sweetman, son and heir of Nicholas Sweetman of Castellyse [*i.e.* Castellyfe, or Castle Eve] in the Co. Kilkenny, gent.," who received a royal pardon for treasons &c., Oct. 23rd, 1482.[2]

[1] *Register of Kells Priory*
[2] *Pat. Rolls.*

William Swetman, Baron of Erley, died. as his monument in Newtown Church testifies, in 1507.

James Swetman was presented, with the other gentry of Co. Kilkenny, in 1537, for charging coyne and livery. He was Sheriff of Co. Kilkenny in 1543. He was still living in March 1549, when we find James Sweteman, of Castelliff, and William Swetman, of Tullahaght, Co. Kilkenny, gents., receiving pardons.

William Sweetman, next Baron of Erley, was the largest freeholder in the Barony of Kells, about 1560, his estate being then valued at £74. He was Sheriff of Co. Kilkenny, in 1564, and was pardoned in 1567, after which he appears no more.

CASTLE EVE CASTLE. NORTH-WEST VIEW.

John Sweetman, his [son ? and] successor, who set up the slab with the family escutcheon, in Castle Eve castle, in 1580, was arrested for complicity in the rebellion of James FitzMaurice, in 1583, but was soon after liberated. He was more fortunate than his brother George Swetman, who, being arraigned on the same charge, was found guilty and put to death. As "Sweeteman living at Castlelyf," John Swetman is reckoned among the chief nobility of Co. Kilkenny, in 1596. He erected his monument in Newtown church in 1600, and died May 28th, 1605. By Inquisition of April 5th, 1638, he was found to have been seised, in his lifetime, of the manor of Erley otherwise Earlestown, with the appurtenances, and of the towns and lands of Castleleife, Rathculbin and Spruce's Haies, parcel of the manor aforesaid, and of Foulke's town in the aforesaid county [of Kilkenny]; and he was further found to have died on the third of May 1605, at which date his grand-nephew [*recte* grandson] and heir, William Sweetman was but 10 years old.[1]

William Sweetman, just mentioned, was the next Baron of Erley. He became of age in January 1615-16, at which date, as son and heir of James Sweetman, son and heir of John Sweetman, he had Pardon of Intrusion and Alienation "as to the manor of Early otherwise Earliston, the towns and lands of Castleiff, Rathcu[l]bin otherwise Rathcu[l]bbin, Spruce's Haies otherwise Garranspure, Tullaghmaine otherwise Tulleame and Killtullaghmaen, Fowkes-

[1] *Inquis. Lageniae.*

towne and Hodesgrove otherwise Garranhody, together with a chief rent out of Owenstown (Ovenstown), all in Kilkenny Co., for a fine of £10 Irish."

He took part with his countrymen in the War of the Confederate Catholics, for which he forfeited under Cromwell in 1653, and was transplanted to Connaught in 1654. The time and place of his death are unknown. By his wife, Joan, daughter of Thomas Walsh of Piltown, Co. Waterford, son of Sir Nicholas Walsh, he had five sons, viz. John, Edward, Piers, ffrancis, and Nicholas.

John, the eldest son, is presumably the John Sweetman who forfeited Rathculbin under Cromwell, and was transplanted to Connaught in 1654. He must have returned from Connaught at the Restoration, as his will, now in the Record Office, Dublin, is dated from Castle Ife, in 1672. The will is as follows :—

"In the name of God. Amen.

"I, John Sweetman, of Castle Ife, in the county of Kilkenny, gent., being sick of bodie, yett thankes be to God, of good & pfect memorie do make this my will and last testamt. in manner following.

"1st. I bequeath my soule to God Almightie, my maker and redeemer, desiring the Godhoode of Trinitie and unitie to be mercifull to my soule and to pdon and forgive me my synnes; as for my bodie I desire it may be interred in its mother earth; and as for my worldly goods I bequeath them as followeth :

"2dly. As to my real Estate and Lands to me of any right, or in any wise app[er]taining and that it shall please ye Almighty to revest the same in me or anny other Lawfull heires succeeding me, my will is that my deere and Loving wife, Beale Archer al' Sweetman, shall according [to] the contract past 'twixt her father and mine, have, hold, and enjoy, all and singular, the lands mentioned and comprised in the said contract.

"3dly. My will is that out of the aforesd. estate, in case it be revested or enjoyed by me or any my said Lawfull heires, that my daughter, Mary Sweetman, shall, upon settlemt. or revesture, have and enjoy the sayd estate wholly, untill that she and her assignes be fully satisfied and paid ye summe of fifteene hundred pounds sterl., and after such paymt. made of the aforesd. sume of fifteen hundred pounds sterl., my will is, that my brother Edd. Sweetman and his Lawfull heires males shall have and enioye the said reall estate; and for want of such heires males by him lawfully begotten, to the heires males of my brother Piers Sweetman; and for want of heires males lawfully by him begotten, to ye heires males of my brother ffrancis Sweetman; and for want of heires males by him lawfully begotten, to the heires males of my brother Nicholas Sweetman lawfully by him begotten; and for want of heires males by neither of my brothers, as aforesd., begotten, to the rightful heirs males thereto of right entitled; and if no heires males by them lawfully begotten, to the heires of my said daughter, Mary Sweetman, for ever.

"4thly. I noiate and appoint my deere and loving brothers-in-law, Walter Archer Esqr., Mr. Richard Comyne, and my deere and Loving cossen, Mr. John Cantwell, sole overseers and executors of this my last will and testamt.

"As to what little moveable goods I now have, I leave and bequeath them to my deere and Loving wife, and my will is that what debts I lawfully owe to any wt.soever may be (in case of such revesture of my sd. estate) deuly paid out of my sd. estate, and yt out of the profits or rents of the sd. estate when revested yt ye sum of fortie pounds sterlg. be disbursed and paid to ye Clergie and to such of them as my said overseers and execrs. shall think meet. In witness of all which, I have hereto putt my hand and seale the fifth day of June 1672.

John Sweetman X his mke and seale. (seal)

"Witness. prest. :
"Philip Wailsh.
"P. Comerforte.
"Thomas Comerford.
"Edmond X Scurloge's mk."

Probate of the will was taken out, April 17th, 1690, by Beale Archer al'

Sweetman, testator's widow, and by Mary Conway al' Sweetman, his only child and heir.

Mary Sweetman's husband, "Hugh Conway of Castleiffe, gent.," by his will made May 10th 1690, bequeaths all his real estate, as well what he has now as what may descend to him hereafter, to Patrick Conway, his eldest son and heir and his lawful heirs after him; remainder to his second son Stephen Conway, and his lawful heirs; remainder to his third son Silvester Conway, and his lawful heirs; he bequeaths his wife Mary Sweetman one-third of all he possesses, and appoints her and his eldest son, Patrick Conway, his executors; overseers, his cousins, Captain Henry Archer of the city of Kilkenny, and John Shee, gent., of the city of Dublin; he mentions his mortgages on lands in Meath, Kildare, &c.; he also mentions the lands that ought to come to him by the late Act of Repeal, viz., Ballyconwaymore, Ballyconwaybeg and Ballyconwaymaine, in the Barony of Burring, and County of Clare. Witnesses, ffrancis Sweetman, ffergus X Byrne, Lewis X Byrne, and Malach Dulany (afterwards Bishop of Ossory). This will was proved, Nov. 18th, 1702, by the testator's eldest son and heir, Patrick Conway of Magestown (Maxtown), Co. Kilkenny, saving the right of testator's relict, Mary Comerford al' Conway al' Sweetman.

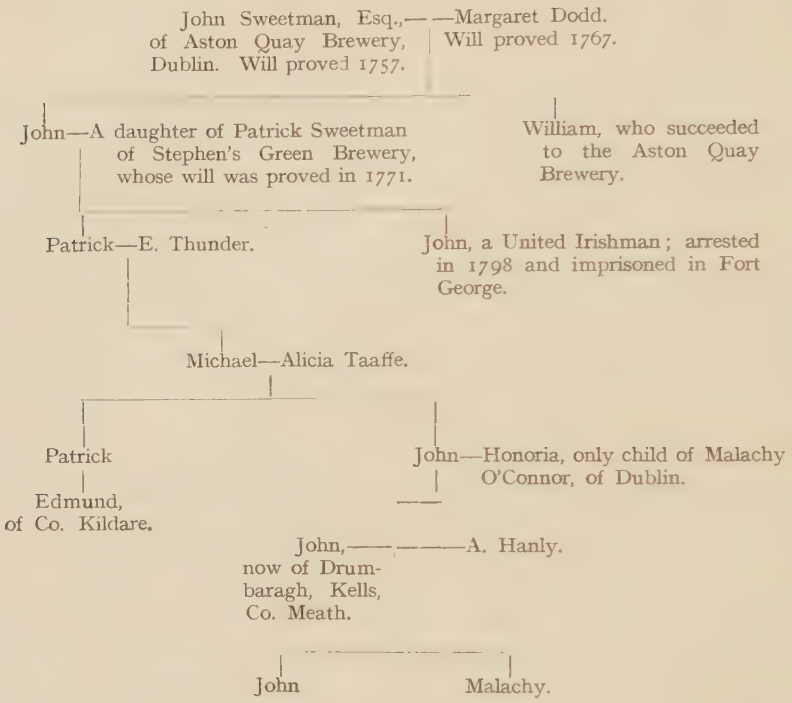
The Sweetmans held on in the neighbourhood of their old Castles till about 1845, when the last of them emigrated. They are said to have been men of large stature and great bodily strength, but peaceable withal.

Most Rev. Dr. Nicholas Sweetman, Bishop of Ferns, inherited some of the family characteristics, as he is described as possessing an "iron frame and great powers of body." He was appointed Bishop of Ferns, by Papal Brief of Jany. 25th, 1745. His death, which occurred in Oct. 1786, is thus recorded in *Finn's Leinster Journal* of Wednesday, Nov. 1st, same year:

"Died on the 21st (*recte* 19th] inst. in Wexford, Dr. Nicholas Sweetman, aged 90 years. He had been titular Bishop of Ferns 42 years. He was born in the county Kilkenny, of the family of the Sweetmans of Castle Eve, near Callan, Barons of Erley for ages until the year 1653. His father had lost a small estate in the aforesaid county by the late revolution, and his grandfather a very large one by Cromwell's sanguinary proscriptions," &c.

John Sweetman, Esq., Drumbaragh, Kells, Co. Meath, is the best known and most respected member of the Sweetman family in this country at the present time. His family pedigree, as far as now ascertainable, is as follows:—

[Pedigree.


John Sweetman, Esq., of Aston Quay Brewery, Dublin. Will proved 1757.
Margaret Dodd. Will proved 1767.
John—A daughter of Patrick Sweetman of Stephen's Green Brewery, whose will was proved in 1771.
William, who succeeded to the Aston Quay Brewery.
Patrick—E. Thunder.
John, a United Irishman; arrested in 1798 and imprisoned in Fort George.
Michael—Alicia Taaffe.
Patrick
Edmund, of Co. Kildare.
John—Honoria, only child of Malachy O'Connor, of Dublin.
John, now of Drumbaragh, Kells, Co. Meath.
A. Hanly.
John
Malachy.

It is probable that the John Sweetman who appears first in this pedigree was descended from William Sweetman, the forfeiting proprietor of Castle Eve, in Cromwell's time. "I heard from Mr. Laurence Sweetman, of the County Wexford, that two sons of this William Sweetman, viz. Francis and Nicholas, settled in the County Wexford, and that two other sons settled in Dublin." [1]

Sweetman is pronounced *Sæuthamonn* (all syllables short, accent on first syllable,) by those who still speak Irish in the neighbourhood of Castle Eve.

Kilbricken.

In Irish *Kill-Vhzacawin* (Cill Ḃpeacáin), that is, St. Breacan's Church. The site of the church is pointed out, a short distance from the King's river, in Mrs. Kirwan's "kiln field." The church and graveyard were destroyed so very long ago that very few know anything about their having ever been here. During tillage operations, however, the darkish, "greasy" earth turned up in the part of the "kiln field" known as the "Black Loach" tells its own tale. A quarry has

[1] Mr. John Sweetman's letter to the author, dated from Drumbaragh, Kells, Jan. 18th, 1903.

been worked on the verge of the "Black Loach," in one of the sides of which the writer, some years ago, saw the protruding bones of the long-buried dead.

There was a castle here, close to the King's River, in a field called *Srawdh-a-tee-moozh*, or Street of the Big House.

Cooliaghmore.

In Irish this parish is called *Coo-i-lach*, that is, Cuaillеаċ. "The name of this place, Cuaillеаċ," writes O'Curry, "is derived from an old wood of lofty, branchless trees, which stood here long ages ago, Cuaille, meaning a withered, branchless tree, and being often applied to a childless, tall old man, and to the fleshless bones of the human body." [1] A Munster writer in the *Claidheamh Soluis* of Aug. 3rd, 1901, makes Cuaillеac signify a copse, or thicket. The *Red Book of Ossory* mentions this parish only once, and then under the form of "Colaht Antiqua," *i.e.* Sean Chuailleach or Old Cooliagh, in order to distinguish it from the neighbouring Cooliaghnoo or New Cooliagh, in the parish of Windgap. For the same reason the adjective *more*, or great, has become incorporated with the parish name.

The original parish church of Cooliaghwas situated in the present townland of Kyle, or, as it is called in Irish, *Kyle-na-cooilee*, *i.e.* Cill na Cuailligе, the church of Cuailleach. It stood in Mrs. Daly's "churchyard field;" but, together with its graveyard, it has been long uprooted, and the site subjected to the plough. Two head-stones of the early part of the 18th century, now in Cooliagh graveyard, are said to have been removed thither from this place. In the corner of the "churchyard field" there is a well called Thubberakilleen, the Well of the Killeen or Little Church.

The mediæval parish church of Cooliagh, dedicated to the Nativity of the Blessed Virgin (Sept. 8th), stood, and, in part, still stands, on the summit of Cooliaghmore hill, a couple of fields south of the site of Cill na Cuailligе. It consisted of nave and chancel, with a castellated presbytery attached to the west end of the former. The original chancel and presbytery, dating from the 13th century, still remain; but the nave was taken down in 1818, and the late chapel of Cooliagh erected on its site.

The Chancel measures 20 ft. 4 in. in length, on the inside, and the same in breadth. Its walls, though roofless for the last two or three centuries, and so long exposed to the fiercest violence of storm and rain, are still substantially entire. The side walls are 10 ft. high and 3 ft. thick, and have each a broken window.

[1] *Ordnance Survey Letters.*

The gables are each 3 ft. 11 in. thick, but their architectural features are destroyed, the choir-arch in the western gable being converted into a modern chapel door; while another doorway, broken through the east gable, has so completely destroyed the east window as to leave only some slight traces of the turning of the inside of the arch. A remarkable feature in the east wall of the chancel is the number of thin flags, varying from 3 to 7 feet in length, which have been used here as ordinary building stones.

The ancient Baptismal Font, built for safety into the south window of the chancel, is of freestone; it is octagonal and well-cut, on the outside, and ornamented on the top surface of the rim. It still retains traces of the iron hinge which secured the lid. The bowl, which is round, is 19 in. wide and 8 in. deep, and is perforated at the bottom.

The Nave was, internally 48 ft. long and, as far as can be judged, 29½ ft. wide. The chapel built in its place in 1818 is of the same length, but narrower by some feet.

The Presbytery scarcely differs from the old castles usually met with through the country, except that it was of smaller dimensions. It is about 30 ft. high, and has traces of several storeys, that at the ground being 15½ ft. by 11½ ft. internally and communicating with the old nave by a door now built up: the walls are 4½ ft. thick. This, we must suppose, was the residence of John Hennese, Vicar of Cwolaghe, who was pardoned with others from the Counties of Kilkenny and Tipperary, May, 3rd, 1550. It was last occupied, about 1850, by an eccentric individual named John Cormack.

The monuments in the graveyard include two uninscribed coffin-shaped slabs, with raised crosses. One of them is very small, measuring only 8 or 9 in. across at the narrow end. Both belong to the 13th or 14th century. Of the two monuments said to have been brought here from Cill na Cuaillige, one commemorates Richard Byrn, who died in 1719, &c.; the other commemorates John Lee, who died in 1742, &c.

A horizontal slab in the chancel is inscribed :—

"This tombstone was inscribed by order of Mr. Christr. Hill of the city of Waterford, to the memory of his family who are interred here, particularly his father Mr. Richd. Hill of Rosseneny who departed this life in August 1785 aged 80 years; also his wife Mrs. Anastatia Hill, *alias* Shee, who departed this life [*blank*] aged years, with their sons Edward & Richard & daughter Elizabeth Hill, and others of their children who died young. Likewise Edward Hill, Esq., of Graige, & Sarah Hill *alias* Roth, his wife, grandparents of the above named Christopher Hill, with their sons John & George & daughters Letitia, Mary and Eliza. R.I.P."

Trenchmore.—West of Cooliaghmore, within half a mile of the Co. Tipperary, and in the midst of a wide tract of moor, stood the *Shanna-chushlawn-Threen-*

shamoore, or old castle of Trenchmore. They say it was built "after a French model with bow windows," by Colonel John Butler. The Colonel occupies a large place, in the traditions of this locality, as an unflinching champion of Catholic rights. He is said to have fought on the losing side, at the Boyne, in 1690. He was known as *Shawn a-chushlawn* (Seaġan a' Ċaiṗleáinn), or "Jack of the Castle," from his having built, and resided in, Trenchmore castle; and the tradition is that his sobriquet, of which he himself was the original holder, descended from him to his grandson (great-grand-nephew ?), Mr. John Butler, afterwards 17th Earl of Ormond, the great-grandfather of the present Marquis of Ormond.

The castle of Trenchmore (the Great Trench) is now a thing of the past, having been all destroyed except a ruin called the "kitchen," and a small part of the foundations of the main building. A road or avenue led hence, to the north, through a field called "the Avenue," meeting the Cooliagh road at Bosheen-an-Affering. Another avenue, with a paved road, lined with two ranks of fine old trees yet remaining, also led hence, partly in the direction of Cooliaghmore, breaking out on the "new road," a little to the south of the old chapel of Cooliagh. Along this latter avenue there are two wells, one of which is called *Thubber-Kinn-aedha*, or Kennedy's Well; the other is called *Thubbereemoora*, or O'Moore's Well.

Cooliaghflags, a subdivision of Cooliagh, is called in Irish *Cooilagh-na-lyŏcc*, *i.e.* Cooliagh of the Flags.

Courtnaboolia, *i.e.* Cúiṗt-na-Búaile, the Court of the Dairy Place. The only old building of any importance which the people remember to have ever been here, stood at Mr. Poe's house. There are no remains of it now.

Mass Stations and Chapels.

Callan.— [1]

Cooliagh.—In this district there were two open-air Mass-Stations, one situated in a laneway in Gurrawn and known as *Closh-an-Affering*, or Pit of the Mass; the other in Courtnaboolia, towards the south end of a laneway called *Bosheen-an-Affering*. Of the two, the latter was probably the less ancient, as it appears that, while it was still used for the celebration of Mass, the penal laws began to relax their extreme severity, to such an extent, that the people were allowed to quit the laneway and erect a "Mass-house" in the long, boggy field adjoining it on the west. This Mass-house was what is called in Irish a *Kishach*, that is, a hovel or shed covered over with furze or *fraech;* and from it the field in which it stood has been ever since known as *Moonthawn-na-Kishee*, the Bog of the Hovel.

[1] See pp. 309-10, *supra*.

In the course of time the *Kishach* was replaced by a small thatched chapel, which stood a few perches from Cooliagh cross-roads, to the right as one goes to Cooliagh National School. This chapel was built north and south, the south gable coming to the road, and still standing to a height of three feet; the foundations of the remaining walls are still traceable. The date of its erection cannot be ascertained, but it cannot be much later than 1740. In its latter years it served the double purpose of chapel and schoolhouse. The last survivor of those who heard Mass and got schooling here, was the late Mr. Philip Lynch of Courtnaboolia, born Nov. 1810, died Oct. 1898. It ceased to be used for the celebration of Mass in 1818.

Its successor was the late chapel of Cooliagh, built, or rather rebuilt, by Father Hewson, C.C., on the site of the nave of the pre-Reformation chapel of Cooliagh, the ruined, roofless walls of which Mr. Lynch, just mentioned, remembered to have seen; at the same, time Father Hewson fitted up the tower at the west end as a residence for himself, but was not afterwards allowed by the owner of the land to occupy it. On the 28th Sept. 1896, Mass was celebrated here for the last time.

The foundation-stone of the present very pretty chapel was laid on the 28th April, 1895, by the Most Rev. Dr. Brownrigg, who preached on the occasion. In less than 18 months after, through the indefatigable exertions of the P.P., Dean Howley, the work was brought to completion, the chapel having been opened and blessed by the Bishop on the 4th of October, 1896.

Newtown.—For many years Mass was offered up on days of obligation in the ruined castle of Newtown. Needless to say there was no bell to give notice when Mass was to commence, but the difficulty was got over in this way: When the time for Mass arrived, a man named Bill Delany, who owned Newtown Mill, and was blessed with a voice that even Stentor might envy, mounted to the top of the castle and, giving full vent to his vocal powers, in a few notes of warning that resounded far and near through the neighbourhood, scarcely ever failed to bring up in hot haste such of the congregation as lagged behind.

The castle served as the district chapel till 1808, or 1809, when the present chapel of Newtown was built by Father Forrestall, P.P. Within recent years Newtown chapel has been greatly improved by Dean Howley.

Parish Priests.

1215-1584.

As, previous to the Reformation, Callan was by far the richest benefice in Ossory, it is not to be wondered at that its Rectors or Parish Priests get frequent

notice in ancient records, and, consequently, can be traced in almost unbroken succession for several centuries. Lewis, in his *Topographical Dictionary*, states that all the pre-Reformation Rectors of this parish were Canons Regular of the Order of St. Augustine; but this is nothing more than a silly statement, entirely devoid of truth, the fact being that Callan was always, or, at least from the beginning of the 13th century, in charge of the secular clergy.

THOMAS.—"Thomas, p'sona de Callan," that is, Thomas, parson, or parish priest, of Callan, was one of the subscribing witnesses to a charter granted by William fitz Geoffry, son of Geoffry fitz Robert, to his burgesses of Kells, in Ossory, in 1215; in the following year he witnessed another charter granted to the same burgesses by William's brother, John fitz Geoffry.[1] He also witnessed a charter of William de Druhull to the Prior and Brethren of St. John's Abbey, Kilkenny.

RICHARD DE CLARE.—"8 Id. May, 1255. Naples: Indult to Richard de Clare, Earl of Gloucester and Hertford, to hold two benefices in England with cure of souls, besides the church of Kallan, in the diocese of Ossory, notwithstanding that he is under age. Appointment of same to be papal chaplain. 1 Alexander IV."[2]

JOHN DE MONTHERMER.—"14 Kal. Sept. 1306. Bordeaux. To John de Monte Hermeri, Rector of Calhan, in the Diocese of Ossory. Dispensation to hold Calhan, together with Foldingbridge, in the Diocese of Winchester, and on resigning either to accept another benefice. 1 Clement V."[3]

HUMPHREY WACE.—Oct. 29th, 1316. Presentation of Humphrey Wace to the church of Callan, in the Diocese of Ossory in Ireland.[4]

Aug. 20th, 1338. Presentation of Richard de Blida, vicar of the church of Callan, Ireland, in the Diocese of Ossory, to the church of Tychewell in the Diocese of Norwich, in the King's gift by reason of the temporalities of the priory of Doyvoyre being in his hands; on an exchange of benefices with William Poure.[5]

JOHN DE BALSCOTE.—The King, on the petition of the Bishop of Ossory, suggesting that the temporalities of the Bishopric, taken into the King's hands, are wasted by defective management, has demised to John de Balscote, parson of the church of Callan, and Master John, Archdeacon of Ossory, the custody of the said temporalities.[6]

"John de Balscote, clerk," is mentioned in the Pat. Rolls of 11 and 13, Ed. II., and 17 and 18, Ed. III. If identical, as he most probably was, with the Rector of Callan, he must have been an old man in 1356.

[1] See Father Healy's *History of Kilkenny*, p. 365.
[2] *Calendar of Papal Registers.* Bliss.
[3] *Ibid.*
[4] *Calendar of Patent Rolls.*
[5] *Ibid.*
[6] *Pat.* 29 Ed. III.

William de Winterton.—"King Edward. On behalf of William de Winterton, rector of Callan, in the Diocese of Ossory, for a canonry of Wherwell, with the expectation of a prebend, notwithstanding that he has a canonry and prebend of Lismore." [1]

John de Northburgh was parson of Callan in 1373 and 1376.[2]

Thomas Braddeley was parson in 1385 and 1389, in which latter year he received the King's permission to go to England.[3]

In 1388, Thomas de Waverton, late Dean of the Cathedral of St. Canice, Kilkenny, and Master Michael de la Felde, Vicar of the Church of the Blessed Mary, of Callan, Diocese of Ossory, having exchanged the Deanery and Vicariate aforesaid, the King (Rich. II.) ratifies Thomas's status in the said Vicariate.[4] De la Felde was still Dean of Ossory in 1412, but that dignity was held by Thomas Stafford, in 1414.

Adam Taillour was Vicar of Callan in 1393.[5] "Adam Taillour, chaplain," with whom he is, no doubt, identical, was presented by the King to the Rectory of Callan, in 1405; but his appointment does not seem to have had the necessary Episcopal sanction.

Gilbert Alneth.—His status as Vicar of Callan was confirmed by the King in 1404. In 1408 he had the King's letters of presentation to the Rectory of Callan, Ossory Diocese. He appears for the last time, July 11th, 1414, when he got leave of absence from the King for two years.[6]

In 1408 Walter Flemyng, chaplain, had the King's letters of presentation to the Vicariate of the church of Callan, directed to Thomas, Bishop of Ossory.[7]

John Middleton.—In 1393 he was Guardian of the Chapel of Our Lady, on the Bridge of St. Benet (Bennet's Bridge), in the county of Kilkenny.[8] He is mentioned several times in the *Pat. Rolls* between 1401 and 1411. He was Rector of Callan in 1417, as appears from a parchment Roll, formerly in the Office of the Registrar of Ossory, entitled "Rentale reditus Burgagarii ville Kilkenn. de terminis Michs. et pasch. anno regni regis Henr. quinti post conquestu[m] Angl' quinto pro uno anno," in which the following occurs in the list of premises "extra portam S. Patricii":

"De eodem" [Thoma Graas] "pro residuo domus Outlawe et manso Johannis Middilton, rectoris de Callan, IX denar."

[1] Bliss's *Calendar of Papal Registers.*
[2] See *Pat. Rolls*, 46 and 49 Ed. III.
[3] *Pat. Rolls*, 9 and 13, Rich. II.
[4] *Pat. Rolls.*
[5] See *Irish Council Roll, XVIth.*, Richard II.
[6] *Pat. Rolls.*
[7] *Ibid.*
[8] *Irish Council Roll, XVIth.*, Rich. II.

John Sandeir was Rector of the parish of Callan, otherwise Kilbride, at his death, about 1454, as appears from what follows.

Patrick Purcell.—In a petition presented by John Strong, Canon of Ossory, and Bachelor in Decretis, to Pope Pius II (1458-64), he informs his Holiness that, on the death of John Sandeir, Rector of the parochial church of Callan, otherwise Kalbride, he had been presented to the vacant benefice by Edmund Lebottiler, acting on behalf of James, Earl of Ormond, then absent, to whom the right of presentation belonged; that this presentation was accepted by Thomas, Bishop of Ossory; that he had taken possession of the parish; and that he was thus, in every way, canonically installed as Parish Priest. Nevertheless, one Patrick Purcell of the Archdiocese of Cashel, a cleric, but not in holy orders, falsely pretending that the said Rectory was still vacant by the death of John Sandeir, and making no mention of the petitioner's appointment, obtained a collation to the said Rectory from Pope Nicholas V. (1447-55), and a similar one from himself (Pius II.), on the strength of which he ejected the petitioner out of the Rectory and its temporalities, and held them for the next six years.

In answer to Strong's petition, the Pontiff, by a decree of Aug. 31st., 1462, commissioned the Chancellor of the Diocese of Waterford to examine the petitioner's statements, and, if he found them true, (*a*) to declare the Papal collations made to Purcell to be null and void, and, if needs be, to deprive him "sententialiter" of the benefice; (*b*) to confer on the petitioner the said Rectory and, with it, the Canonry of Kilmanagh, no matter how both Rectory and Canonry may have become vacant, whether by the death of Thomas Fawte, the resignation of Patrick Purcell aforesaid, or in any other way whatever; and (*c*) to compel Purcell to render Strong an account of all parochial revenues during the six years of his unjust and uncanonical possession.[1]

After a very long controversy, Patrick Purcell was at length fully confirmed in the Rectorship, as the following documents, copied from Bliss's *Transcripts of the Vatican MSS.*, clearly prove:

"Die III. Julii 1465. Philippus Brenach, clericus Casselensis diocesis, ut principalis, obligavit se Camere Apostolice, nomine Patricii Porcell, clerici dicte dioecesis, pro annata parrochialis ecclesie de Callan, alias de Kylbryde, Ossoriensis diocesis, que de jure patronatus laicorum existit, cujus fructus quadraginta marcharum sterlingarum &c., vacantis per non-promotionem ipsiusmet Patricii; vocato quodam Johanne Scrack [*recte* Strong], qui primam sententiam pro se et contra dictum Patricium reportavit. Et promisit solvere annatam dicte parrochialis ecclesie hic in Curia infra sex menses proxime sequentes, habita possessione, sub penis dicte Camere in metiori [mitiori ?] forma. Et mandatur provideri Patricio predicto &c. Regestrata de mandato, quia pro Hibernico et beneficium est litigiosum, &c.

"Die 13 Julii, 1465, Philippus Brethnach, clericus Casselensis dioecesis, ut principalis, obligavit se Cam. Apost., nomine Patricii Purcell, Rectoris parrochialis ecclesie de Callan als. de Kilbryde,

[1] Theiner's *Monumenta.*

Ossoriensis diocesis, pro annata Canonicatus et prebende ecclesie Ossoriensis, quorum fructus octo marcharum sterlingarum &c., quibus parrochialis ecclesia predicta uniri mandatur ad vitam dicti Patricii, cujus quadraginta marcharum sterlingarum fructus &c. non excedunt. De quibus Canonicatu et prebenda cum annexa mandatur provideri dicto Patricio, vocato quodam Roberto Sall qui dictos Canonicatum et prebendam per annum et ultra, citra tamen biennium detinuit prout detinet indebite occupatos, ut patet per Bullam &c. Regestrata de mandato domini Thesaurarii sub hujusmodi obligatione quia Ibernicalis &c."

Nicholas Whyte, Rector of Callan, and Dermicius O'Clery, Vicar of same, made depositions, Oct. 20th, 1510, before Oliver, Bishop of Ossory, in a dispute regarding certain customs of the Irishtown, Kilkenny. Nicholas Whyt "deponit quod a tempore quo incepit esse cum David Hackyt" [Bishop of Ossory, 1460-78] "supradicto usque ad tempus praesentis controversiae, sic vidit premissa publice et pacifice."[1] He lived to the age of 70 years or over,[2] and died between 1510 and 1516.

John Tobin belonged to the Tobin family of Lyrath, near Kilkenny, and was Rector of Callan in 1516, and for many years after.[3] During his pastoral charge he founded and endowed a Chantry attached to the north side of the chancel of Callan church, and dedicated to the Most Holy Trinity and St. Catherine. He died March 21st, 1541-2. For the inscription on his tomb, see p. 300, *supra*.

James Cleere, the next Rector, is probably identical with the James Cleere, who was Dean of Ossory in 1542 and 1543.[4] He died in 1549.

Lewis Thidder, or Didder, was presented by the Crown "to the Rectory of Callan, Diocese of Ossory, vacant by the death of James Clere, and in the King's presentation owing to the minority of the Earl of Ormond, Oct. 23rd, 1549,[5] and about the same time he was also presented by the Crown to the Deanery of Ossory. Both appointments were schismatical, but of Thidder's orthodoxy there can hardly be any question. He died in 1551, and on the 20th August, same year, David Cowper, M.A., a Protestant, was, by royal mandate, appointed Rector in his place, On the accession of the Catholic Queen Mary, Cowper fled from Callan, never to return.

Thomas Grace.—On the 9th of May, 1559, David Rothe, Walter Archer, and Thomas Grace, Parson of Callan, were appointed by the Crown to settle some dispute, regarding boundaries, between Thomas, Earl of Ormond, and the Corporation of Callan. Soon after Parson Grace was himself one of the parties to a dispute, as, on Nov. 7th, 1561, Nicholas Ley, of Kilkenny, merchant, recovered from Thomas Grace, Parson of Callan, all the tythes, corn and hay, of the towns of Rathelie-Grace, Adamstown, Woncestown and Brabstown, in the Co. Kilkenny,

[1] *Red Book of Ossory*, fo. 57.
[2] *History of St. Canice's Cathedral*, p. 210.
[3] *Ibid.*, p. 210.
[4] See Graves's MSS.
[5] *Fiants* of Ed. VI.

and every parcel thereof, according to an award made by Oliver Grace of the Legan, and, for his costs, 13s. 4d.

In January 1571-2, Thomas Grace, Rector of Callan, was pardoned by the Crown, for a fine of £20, then a very large sum of money.[1] Most of the Catholic gentry, and of the more important householders, of the Co. Kilkenny, received pardons, for heavy fines, about the same date, their crime, like Parson Grace's, being, evidently, some connection with the religious war stirred up, a little before, against Queen Elizabeth, by the Catholic Sir James of Desmond.

Thomas Grace died January 16th 1583-4, and is buried in Callan church. It has been stated that he was a Protestant, no doubt because he managed to hold his Rectory under Queen Elizabeth; but this is no convincing proof of his disloyalty to the Old Faith, as during the early part of Elizabeth's reign, Protestantism was practically non-existent in Ossory, and, there was, therefore, little use in enforcing here the penal laws passed against the non-conforming clergy. The prayer for his soul, inscribed on his monument, is, of itself, quite enough to show that he died in the bosom of the Catholic Church.

PARISH PRIESTS—*Continued.*

1608-1905.

REV. JAMES FOYSE,
REV. MURTAGH O'DOWLEY, or O'DOWLING, D.D.

Both these priests had charge of the parish in the beginning of the 17th century, and are frequently mentioned in State documents of that time.

Father O'Dowley, or O'Dowling, had to retire to the Continent, owing to the severity of the penal laws, some time between 1604 and 1607; and we meet with him as "P. Maurice Oduley, docteur en theologie, Ossorien," in a Catalogue of Irish Priests exiled for the Faith, and hospitably received at Bordeaux, between 1603 and 1619. When about to return from his place of banishment to Ossory, Aug. 21st. 1607, he was granted faculties by Primate Lombard, the original patent granting the faculties being addressed "Murcharto Doulaeo, Dioecesis Ossoriensis Presbytero." In a list of Ossory priests of Nov. 1613, he is called "Moriertagh O'Dowling";[2] and as "Mortaghe Dowlinge, sacredos et Doctor Sacrae Theologiae," he, together with "Thomas Rothe, sacerdos, Vicar. Gen. Dioc. Ossor. et Pronot. Apostolicus," and other clergymen, witnessed the instrument of sub-

[1] *Fiants* of Elizab.
[2] See Vol. I., p. 84.

mission of Father David Hennessy to the Abbot of Holy Cross, June 1st, 1621.[1]

Rev. Nicholas Shea is mentioned only in the following extract from a deposition of Donatus O'Connor, Protestant Minister, October 28th. 1642 :—

"And further saith, that whilst this deponent was at Kilkenny [*i.e.* July-Oct. 1642], the great councillor men that sat there, with, for, or amongst the rebels, were, first the Lord Mountgarret, the Lord Gormanston, the Lord Netterville, Sir Edward Butler, Sir Richard Butler, Pierce Butler of Monihore, in the county of Wexford, Esq., the said Philip Hore, Richard Bealing, son-in-law to the said Lord Mountgarrett, David Rowth, titular Bishop of Ossory, the titular Bishop of Downpatrick, and divers other titular Bishops and abbots, whose names he knoweth not, and divers Jesuits and friars, and among the rest one that called himself Sir Nicholas Shea, who lately, as was generally there reported, came from Rome, and brought with him a great deal of ammunition to Wexford, and that called himself the parson of Callan by jurisdiction from Rome. And another, a Franciscan friar, by name, as he styled himself, Sir Richard Synnot, was a rebellious councillor there."[2]

Very Rev. Bartholomew Archer, D.D.—This distinguished ecclesiastic was a native of Kilkenny city, but spent a great part of his life in France. He filled the office of Procurator of the German nation, in the University of Paris, in 1638 and again in 1645 ; and, in the latter year, is, moreover, described as "sworn of the household, and chaplain extraordinary to her Most Serene Highness, Mary Henrietta, Queen of Great Britain, and also chaplain to Anna Maria, eldest daughter of Louis, Duke of Orleans."

"The Rectory of Callan becoming vacant in 1647, the friends of Father Archer used every effort to secure that post for him. They applied direct to the holy See that the Benefice might be conferred on him by special Brief, and as that Benefice, under Protestant regime, had been vested in Lord Ormond, they applied also to him, and he through one of his dependants in that parish readily accorded the desired favour. The aged Bishop" [David Rothe] "who highly esteemed Father Archer, willingly added his approval so far as his jurisdiction" [whilst the apostolic Nuncio, Rinuccini, remained in office] "extended in the matter. That nothing might be wanting to render him secure in the enjoyment of the Benefice, the Duke of Orleans addressed a Letter to the Nuncio, requesting him to use his influence in favour of Father Archer. However, in the meantime, the Nuncio had already collated another priest of the Diocese to the Rectory of Callan."[3]

The two following letters of the Nuncio, relative to the appointment of a pastor to Callan, at this time, are taken from *Rinuccini's Embassy in Ireland*, 1645-1649, by A. Hutton, pp. 272-4 :

Letter of Rinuccini to Monsignor the Nuncio of France :—

"April 18th, 1647.

"Your letter, written in recommendation of Bartholomew Archer, enables me to give you, in answer, a short account of all that happened up to this period in regard to the benefice to which he aspires. The Rectory of Callan being vacant, and I, hearing that Archer declared it to be in the gift of the Marquis of Ormond or one of his tenants, and also that the presentation had been made before his Bishop, determined, in order to preserve the rights of the Holy See and the freedom of Benefices, to bestow it as a free living, without prejudice to the asserted power of patronage, in order that, by means of a legal refusal, it might be better seen how the Marquis, as a heretic, could have a right of patronage, and how, being forfeited, it could pass to his tenant.

[1] *Triumphalia Monast. S. Crucis*, p. 92.
[2] See *Massacres of* 1641, Miss Hickson, Vol. II., pp. 47-8.
[3] See Cardinal Moran's "Bishops of Ossory." *Ossory Archæol. Journal*, Vol. II., pp. 363-4.

"Archer, without informing me, obtained from His Holiness the said Rectory, as if free: but this nomination, being subsequent to mine, did not stand; upon which he had again recourse to the patron, and, without obtaining either judgment or process, and with his mere presentation went to take possession, although his rival was already established there. His priors, unused to ecclesiastical affairs, think that they will thus conquer *de facto*, and do not perceive that, where I have no interest in the affair, except to see that justice be done, I must take care for their sake that the Apostolic authority be upheld. Finally I have arranged that two Bishops shall be chosen, to whom I shall delegate my power, and who will pronounce sentence, which is as much as I can do to serve you who have recommended him to me, or ought to do to serve Archer. But I wish he could hear from your Excellency, that his friends in this country, by not trusting me, greatly perplex the affair; so that I am afraid it will at last have to be referred to Rome, where such matters are better understood, and, therefore, I do not see any certainty that he will be able to overcome the obstacles in his way. Meanwhile, as the Duke of Orleans has written to me on the same subject, and as I do not wish to interrupt by my letters the course of His Royal Highness's more important business, I shall beg of your Excellency to show the enclosed to one of his ministers, that he may be made acquainted with all my proceedings.

"To the Grand Duke I have replied, as you will see by the enclosed copy, hoping that His Highness, Archer, and all others will be satisfied that I can do no more; but if more be desired which will not prejudice the authority and nature of the benefice, I entreat you to inform me of it, and in the meantime,

"I kiss your hand, and am, &c."

Letter of Rinuccini to the Duke of Orleans :—

"April 19th, 1647.

"The honour done me by your Royal Highness in recommending the interests of Bartholomew Archer to my care, would induce me to give you a full account of all that has occurred concerning him, and of what I myself did on the receipt of your Royal Highness's Letter; but as I am unwilling to trespass upon your time I have requested the Nuncio to inform you of the whole from a document which I have sent to him. I entreat your Royal Highness to believe that I am particularly anxious to fulfil your wishes in this, as in every respect, and I desire nothing less than that the justice of Archer's cause may permit him to urge successfully the claims which he puts forward.

"I am, &c."

Notwithstanding this controversy, Rinuccini showed his appreciation of Dr. Archer by recommending him, in the beginning of the following year, as Coadjutor to Dr. Rothe, the aged Bishop of this Diocese. On the 16th January, 1648, he thus writes from Kilkenny, to Cardinal Panzirolo :—

"Two letters from me will be presented to the Pope, recommending Tirrell, who wishes the Coadjutorship of Dublin, and Archer, who asks for the Coadjutorship of Ossory. Both Tirrel and Archer are in France, and the Nuncio there, Monsignor de Bagni, is better informed than I am respecting their value and behaviour. The Bishop of Ossory, I must say, is very old, and seldom or never leaves his room. The Archbishop of Dublin is incapacitated from his corpulence. If ever Dublin comes into our hands, it will merit for Archbishop the best ecclesiastic in the Kingdom, as successor to the present Archbishop."

He thus writes to the Pope two days later, January 18th, 1648 :—

"The Supreme Council as well as the city of Kilkenny have laid before Your Holiness their most humble prayers for obtaining Dr. Bartholomew Archer as Coadjutor of Ossory. It is my duty to represent to your Holiness the inability and great age of the Bishop, who can no longer perform any functions, and earnestly desires help. Archer was Almoner of the Princess of Orleans, and I can certify nothing concerning him, save his honourable birth and the idea of his fitness which prevails here, on account of his degree as a Theologian. The rest will be supplied by the Nuncio of France."

Dr. Archer, however, was not appointed to the Coadjutorship of Ossory.

How the question of the Rectorship of Callan was settled is not quite clear, but it is probable that Dr. Archer's appointment was in the end fully confirmed. "The last document," writes Cardinal Moran, "that I have found connected with the controversy is a letter of the Bishop, Dr. Rothe, preserved among the Wadding MSS. dated 18th of August, 1648, and addressed to Father James Geynan, Vicar of Callan, 'prohibiting him to endeavour to hinder Father Bartholomew Archer from the peaceable possession of the parsonage of Callan.'" [1]

Dr. Bartholomew Archer died Nov. 4th, 1653.[2]

Rev. Thady Brophy, otherwise Rev. Teige Brohy, appears to have been P.P. or C.C. of Callan in 1662. James Murphy, of Callan, when making his will on the 10th of Sept. in this year, leaves his property to his two sons, Thomas and Nicholas, and daughter, Catherine, wife of a Mr. Archdekin, and, as was then usual, makes bequests to the clergy as follows:—"I will that twentie shills. ster' be given to Teige Brohy, and ten shills. to Denis fitz Patrick, ten shills to Nich. Dobbin and five shills. to John Roch." The witnesses were, "Tha. Brohy, Edmond Marnell, and P. Comerford." Father Brophy or Brohy being mentioned in the first place among testator's clerical friends, and being also the witness and, apparently, writer, of his will, would serve to show that he was professionally connected with Callan town and parish at the time. In 1669 he was Prebendary of Aghoure and Vicar Forane of Callan. He died P.P. of Freshford and Tullaroan, in 1671.[3]

James Comerford of Callan leaves a bequest to "ffather Quirke the Jesuite," in his will drawn up in 1661.

Very Rev. James Phelan, D.D., became P.P. in 1666, and in the June of that year his signature appears as: "James Phelan, Doctor of Divinity, Parson of Callan, Dean of Ossory, Protonotary Apostolical." [4] On the 11th of January, 1669, Dr. Phelan was appointed Bishop of Ossory, and was consecrated the following August.

Very Rev. Philip Walsh. In August 1669, Father Philip Walsh was
Rev. Marcus Rothe. Canon and P.P., Kilmanagh, and was soon after transferred to Callan as successor to Dr. Phelan. Father Darby Ryan, C.C., Callan, was at the same time collated to the parish of Kilmanagh. Father Walsh's declaration is attached as follows to the will of Catherine Comerford, otherwise Hippesley, of Callan, made nuncupatively in 1672:

"I, the undernamed parish priest of Callan doe acknowledge to have been present when ye said Catherine made this her last will and testamt. As witness my hand April ye 4th 1672.
"phillip Walsh."

[1] "Bishops of Ossory," *Transac. of Oss. Archaeol. Society*, Vol. II., p. 364.
[2] See *Irish Ecclesiastical Record*, July, 1903.
[3] See Vol. II., p. 272.
[4] See *Hist. of the Irish Remonstrance*, tom. I., p. 684.

Father Marcus Rothe was "Parochus Ecclesiae Sanctorum Omnium de Newtowne," in Aug. 1669; which shows that at this date Newtown constituted a parish distinct from Callan. After Father Rothe's death his parish became permanently annexed to Callan.

Rev. Pierce Purcell.—Mr. Thomas Kealy, of Kilkenny, gent., by his will, Nov. 16th, 1689, bequeaths "to the Augustines of Callan forty shills., to Father Pierce Purcell of the same, ten shills." Father Purcell is mentioned as P.P. of Callan, in a record of the last years of the 17th century.[1] He probably died about 1700.

Rev. Peter Corcoran. Father Corcoran was P.P. Callan, Quologhmore,

Rev. Peter Seix. Mallardstown and Newtown, in 1704, and was then 44 years of age. He is mentioned in the will of John Hassie, of Callan, yeoman, March 31st, 1711, thus:

"I leave & bequeath unto father Piers Corkran five shillings to be disposed to such uses for the good of my soule as my said executor" [Darby O'Brien, of Callan], "shall judge meet."

Father Corcoran is, no doubt, identical with the "Peter Corkeran," of Callan, administration *post mortem* of whose effects was taken out, January 17th, 1715-16, by Thady Corkeran and James Fleming.[2]

Rev. Peter Seix, or Size, was P.P. Tullamain, in 1704. He was born in 1654 and was ordained in 1681. He received a bequest of 20 shillings, under the will of John Rothe, drawn up in 1689. As "ffr. Peter Size" he is mentioned in the will of Rev. Peter Forrestall, P.P., Thomastown, Sept. 12th, 1712. It is not improbable that Father Seix was only C.C. under Father Corcoran, and that he registered himself as P.P. Tullamain, in 1704, merely for the purpose of evading the Registration Act. If he were really P.P. of Tullamain, that parish became annexed to Callan after his death.

Father Nicholas Burton also laboured on the mission, at Callan, about this period. He is mentioned in the will of Mr. Edmond Courcey, gent., of Molassy, undated, but proved in Feb. 1715-16, thus:—"I leave five pounds to Mr. Nic. Burton, the priest who attends me: I bequeath unto the poor of Callan eight pounds sterling to be paid in eight years at twenty shillings per year." Other priests of Callan or its neighbourhood, viz. Rev. Richard Butler, and Rev. Mr. Carroll, are mentioned in the will of Col. John Butler, of Westcourt, March 15th, 1715-16.[3]

Rev. Philip Purcell was P.P. in 1717, in which year Mr. James Meacher, of Callan, leaves a bequest to "Mr. Philip Purcell of Callan." In the following year James Duigin, of Callan, leaves a similar bequest. Father Purcell died after

[1] See p. 309, *supra*.
[2] See Administration Bonds, Public Record Office, Dublin.
[3] See p. 318, *supra*.

a long pastoral charge, Oct. 13th, 1744, aged 63 years, and is buried in Kilbride. His immediate successor is, so far, unknown.

Very Rev. James Butler was P.P. in 1759, and became Canon of Killamery, Sept. 8th, 1765. By his will, May 20th, 1768, he bequeathed "twenty two pounds fifteen shillings to be paid to the Rev. Richard Shee of the Roar, in the county of Kilkenny, which I hereby leave and bequeath to him, thereout five pounds thereof to be paid to my uncle, Michael Archdekin, of Thomastown, Co. Kilkenny." He died May 24th, 1768, aged 45 years, and is buried in Kilbride.

Rev. Darby Murphy, a native of Dungarvan (Gowran), or its immediate neighbourhood, was born in 1726, and was ordained at Kilkenny, by Dr. James Bernard Dunne, Bishop of Ossory, in 1755. He became P.P., St. Patrick's, Aug. 2nd, 1760, and was translated to Callan, May 25th 1768. He was suspended in 1788, and, resisting the suspension, brought upon himself the additional sentences of excommunication and deposition from his benefice. There is no record of the cause of his suspension, but tradition assigns it to the neglected condition in which he kept the parish chapel, and which, though remonstrated with over and over again by Bishop Dunne, he failed to improve. From the *Register of Thomastown* it appears that he baptized in that parish, Jan. 6th, 1793, which shows that he submitted to his superiors, and again received the faculties of the Diocese. He died March 5th, 1795, and is buried in Gowran churchyard.

A dispute between Father Murphy and the P.P. of Kilmanagh, regarding the boundaries of their respective parishes, was brought to an end by definitive sentence of Dr. Troy, in the year 1784, as appears from the following entry in the *Diocesan Register*.

"Orta controversia inter R. D. Dermitium Murphy, Parochum de Callan & R. D. Thomam Power, Parochum de Killaloe circa limites conterminas, & causa coram nobis ab utroque judicialiter deducta, decrevimus, utroque consentiente, post maturam deliberationem, examinatis testibus et omnibus ad rem spectantibus diligenter perpensis, Flumen vulgo nuncupatum de Cappagh-Heyden inter ipsos Parochos dividere limites; ita ut domus quaelibet ultra dictum flumen, seu e Regione de Callan pertineat ad Parochiam ipsam de *Callan*; domus vero quaelibet citra dictum amnem spectet ad Parochiam de *Killaloe*.

"Quapropter, omnes et singulae domus in locis dictis *Great Oak* & Gragholee juris sunt Parochiae de *Killaloe*. Ita testamur hac die decima septima Septembris anni 1784, consecrationis vero nostræ anno octavo.

"F. Joh. Troy.
"Epus. Ossoriensis."

Rev. Nicholas Kealy was translated from Lisdowney to Callan, May 11th, 1788, and was translated hence to Gowran, in June 1791.

Very Rev. Thomas Millea, D.D. became P.P. in July 1791; and was translated to Slieverue and Glenmore, in succession to Dr. Lower, P.P., who died Jany. 9th, 1800.

Very Rev. John Cassin was born in Ballygerdra, Aghavillar, in 1740; and received all Orders from Tonsure to Priesthood, both included, on the 21st, 23rd, and 24th June, 1766. After Ordination he made the usual ecclesiastical studies on the Continent; and on his return to Ireland, in 1771, became C.C. of his native parish. He became C.C. or Adm., St. Canice's in April 1777; was promoted thence to the pastoral charge of Ballyhale and Aghavillar, March 21st, 1781; and was translated to Callan, in the beginning of 1800. In 1790 he was made Canon of Clonamery. He died Sept. 24th, 1806, in his 66th year, and is buried in Kilbride. He is now represented among the Ossory clergy by his great-grand-nephew, Rev. William Cassin, P.P., Gowran.

Very Rev. Michael Forrestall was born in Ballyreddin, parish of Tullaherin; and was brother of the Rev. Philip Forrestall, the last representative of the Friars Minors in this Diocese. On the 16th Sept., 1783, he received his Bishop's blessing and commendatory letters, when setting out for the Continent to pursue his studies. Having completed his course of Theology, and been raised to the priesthood, he returned to his native Diocese, bearing with him testimonial letters, dated the 18th July, 1791, from the Rev. William Stapleton, President of the English College of St. Omer. He was C.C. of Inistioge in Feb., 1792, and of St. Canice's from 1794 to 1799 or 1800. He became P.P. of Callan in 1806. Soon after he was promoted to a Canonry. He died Dec. 13th, 1820, aged about 56, and is buried in Kilbride. Though his grave is unmarked, his memory is not forgotten by the people; while his zeal and energy have lasting monuments in the chapel of Newtown, which he built in 1808 or 1809, and in that of Callan, which he commenced about 1816.

Rev. James Henneberry was born in Luffany, Mooncoin, about 1772. His parents being in humble circumstances, bound him, at an early age, to the carpentry trade, and in this occupation he spent several years. Feeling within him a call to the ecclesiastical state, he applied himself, during the time he could spare from labour, to the acquisition of knowledge, and, at length, with the money earned by his own hands, supplemented, probably, by the generosity of friends, he was enabled to enter college, and prosecute his studies for the priesthood. He was educated probably in the Old Academy. The year 1806 may have been the date of his ordination, as there was a chalice presented to him that year, inscribed:—"Donum Laurentii et Catherinae Daly Jacobo Heneberry, anno 1806." He was C.C. St. Mary's in 1807; then of Dunnamaggan, till 1810; of Templeorum, till July 1811; and of St. John's, till Sept., 1813, when he was again appointed to Templeorum. In Sept., 1814, he was brought back as Adm, to St. John's, and was promoted thence to Callan, of which he took possession, Jan., 27th, 1821. He died suddenly Jan. 8th, 1834, aged 62, and is buried in his parish church.

Called in such exceptional circumstances to the priesthood, Father Henneberry, as might naturally be expected, distinguished himself in the sacred ministry by more than ordinary piety and zeal. He was held in the highest esteem by the Diocesan authorities, as is clear from their correspondence. He built the chapels of Dunmore and Johnswell, finished the chapel of Templeorum, and completed the shell of that of Callan. In the different fields of his missionary work his memory is still cherished.

Very Rev. John Mullins was born in Kells, parish of Danesfort; studied classics in Terry Doyle's school in Patrick Street, Kilkenny, and was admitted to Maynooth for Logic, Sept. 3rd, 1811. After ordination in 1815, he was C.C. Gowran down to January, 1821, and then Adm. of St. John's, till he was appointed P.P. Callan, of which parish he took possession, Feb. 4th, 1834. Seven years later he became Canon of Killamery. He died July 8th, 1854, in his 65th year, and is buried in the parish church.

Rev. John Salmon was born in Dean Street, Kilkenny, where his father carried on business as a saddler and harness-maker. He made his ecclesiastical studies in Birchfield, and was ordained June 13th, 1835. Having served as curate in several parishes he was appointed P.P. Clara, in succession to Rev. Michael Phelan, who died July 2nd, 1854; after a few weeks, however, he was translated to Callan. He died Oct. 29th, 1862, in his 59th year, and rests in the parish church.

Very Rev. Robert O'Keeffe, born in Green Street, Callan, studied Classics in Burrell's Hall, and was admitted to Maynooth, for Logic, Aug. 29th, 1834. Having read a distinguished course of Philosophy and Theology, he was promoted to the Dunboyne, in 1840, but left Maynooth in the early part of 1843, ere he had yet quite completed the three years' course of higher studies, in order to fill a Professor's chair in St. Kieran's College. In 1847 he became Vice-President of St. Kieran's, and held that position till summer, 1849, when he was removed to the curacy of Ballyouskill. After eleven years in Ballyouskill, he was appointed P.P. Rathdowney, in August 1860, and, in the following year, was promoted to the dignities of Vicar Forane of the Northern Deanery, and Treasurer of the Chapter. In Feb. 1863, he was translated to Callan. Into the history of the protracted dispute which he carried on here, some years later, with his superiors, and which will not soon be forgotten, we do not mean to enter. Suffice it to say that he was suspended from his office, in Oct. 1870, by the Very Rev. Dean McDonald, V.G.; and that his suspension was followed by another by the Bishop, Dr. Walsh, "ex informata conscientia *ab ordine, et officio, beneficio*," January 11th, 1871. The following is a faithful copy of the edifying letter, in which Father O'Keeffe subsequently submitted himself unreservedly to the Bishop of the Diocese:

"Callan, July 1st, 1879.

"The Right Rev. Dr. Moran.

"My Lord Bishop,

"I desire earnestly to be reconciled with my bishop and the church of God.

"I express my sincere regret for all the scandal and disedification which I have given for the last ten years:

"1st. By my acts, words, and writings against the Holy See.

"2ly. By bringing before the civil tribunals the late Cardinal Cullen for the exercise of his spiritual authority.

"3ly. By what I have said and done against diocesan ecclesiastical authority, and against the character of the late Bishop Walsh and other ecclesiastics.

"I have given up the possession of all the property of every kind which I held as parish priest of Callan to your Vicar-General, in trust for your Lordship; and I humbly seek absolution from all the censures and irregularities I have incurred.

"I am willing, furthermore, to make any reparation for past misconduct which your Lordship may think required, and to retract publicly anything I have said or done against ecclesiastical authority or discipline.

"Finally I humbly apologise for, and retract everything I have said and done against your Lordship personally.

"Awaiting any further directions from your Lordship,

"I am,

"Your most obedient humble servant,

"Robert O'Keeffe."

This humble submission of Father O'Keeffe brought the Callan controversy to an end. In compliance with the wishes of his Bishop, he soon after retired from Callan, to Thomastown, where, during the short term of life that remained, he endeavoured to atone for the past by the good example of his piety and sincere repentance. He died after a brief illness, fortified with all the rites of the church, Feb. 1st, 1881. After the Office and High Mass, his remains were laid to rest, with his parents, in Newtown Churchyard.[1]

Most Rev. Patrick Francis Moran, D.D., was appointed Coadjutor Bishop of Ossory and P.P. of the then vacant Parish of Callan, by Brief of His Holiness, Pope Pius IX., on the 28th Dec. 1871. He continued P.P. for the next ten years, during which he entrusted the parish to the following Administrators:—

Rev. William Martin, 1871-73.

Rev. Michael Drea, 1873-75.

Rev. Peter Nolan, 1875-80.

Rev. Jeremiah Downey, 1880-81.

Very Rev. Michael Drea.—Dr. Moran having resigned the parish after Father O'Keeffe's death, and having procured the necessary faculties from Rome, appointed Father Drea P.P. of Callan, Aug. 23rd, 1881. Father Drea was born

[1]See p. 328, *supra*.

in Knockanore, Thomastown, in Nov. 1821. He studied in St. Kieran's College, and was ordained in the Old Cathedral, by Dr. Walsh, Aug. 11th, 1850. He first served on the English mission, in the Diocese of Beverly, and was then C.C. of Castlecomer for nineteen years, till Nov. 1871, when he was changed to Callan. Here he was C.C. two years and Adm. for the same length of time, till his collation to the parish of Borris-in-Ossory, in April 1875. He was translated to Callan, in succession to Dr. Moran, Aug. 23rd, 1881, In 1883 he was made Canon of Kilmanagh, and, in 1885, Archdeacon. He died Feb. 7th, 1887, and is buried in the parish chapel.

VERY REV. MARTIN HOWLEY, present P.P., and Dean of Ossory, succeeded.

CHAPTER XVI.

PARISH OF CLARA.

IT is a union of the civil parishes of Clara, St. Martin's, Blackrath, Dunbell and Tascoffin, and part of Blanchvilleskill. Down to 1852 it formed one parish with Gowran. Its area is about 13,000 stat. acres.

Clara.

In Irish it is called *Clawrach*, *i.e.* Clárach, or the Level Land. In the year 1230 half the rectory or church of Clara was granted to the Canons Regular of St. John's Abbey, Kilkenny, by Peter, Bishop of Ossory; the vicariate of the parish was granted to the same Canons by William, also Bishop of Ossory, in 1315.[1]

The Parish Church of Clara, dedicated to St. Colman (Oct. 16th), consists of a nave of probably the 14th century, and a chancel of much earlier date. The former is in a very ruinous condition, about half the south wall and part of the north wall being broken down almost to the ground, and the west gable split in two different places from top to bottom. It measures, internally, 38 ft. in length, and 21 in breadth. The side-walls batter to a height of 7 ft., above which they are 2 ft. 8 in. thick; they are 11 ft. high where perfect. There is a broken gothic doorway, with cut-stone frame, in the north side-wall; a breach in the wall opposite it probably marks the position of a similar doorway in the south wall. Four of the stone corbels that supported a gallery at the west end still remain *in situ*.

The Chancel is, internally, 21 ft. long and only 14 ft. wide, the side-walls

[1] See pp. 250-51, *supra*.

being 2 ft. 8 in. thick and 11 ft. high. All the walls, except the west gable, which contained the chancel arch, are in good preservation. The east window, though the sides do not incline, is purely Celtic, and bears a striking likeness to the east windows of the churches of Clonmore and Sheepstown. On the outside, it is 4½ ft. high and 9½ in. wide; is round at the top, the arch being formed out of one single stone; and is framed all round with limestone cut and chamfered. On the inside it splays widely at the sides and top, and measures 10 ft. in height, and 5 ft. 11 in. in breadth. The well-known Clara Ogham stone is inserted in the wall, on the outside, so as to serve as a sill to this window; it is a sandstone

CLARA CHURCH. SOUTH-EAST VIEW.

block, measuring 5 ft. 2 in. in length and 9 in. in depth. In the inside face of the south wall, near the east gable, there is a breach, which marks the place of a sacrarium. West of this is a window broken at the top and altogether in a most ruinous condition; it is framed with cut and chamfered limestone, and is 10 in. wide on the outside, and, at present, 3 ft. 4 in. high. The chancel arch, and the wall containing it, were erected contemporaneously with the nave, and are now gone to the foundations. At the east end, on the outside, are *antae*, or prolongations of the side-walls, projecting, after the Celtic fashion, about a foot beyond the gable wall.

There is a very marked difference between the masonry of the nave and that

of the chancel. The former is common-place and, if anything, of a rather inferior kind. The chancel, on the other hand, is most solidly built of squared, well-dressed stones and hardest grouting; and though it dates, at least, from the 11th century, it promises to hold its own, with ease, for the next thousand years.

The oldest inscription here is that on the Ogham stone. According to Father Edmond Barry it reads :—

TASIGAGNI MAQI MUCOI MACORA.

This Father Barry translates : [The monumental stone] of Toisechan, grandson of Ma-Cor.

At the west end of the church is a fragment, 4 ft. long., of a small coffin-shaped slab with incised cross. The narrow end is missing, as well as the upper corner at the right side of the cross. There are two incised Lombardic inscriptions along the sides, one beginning at the top, and continued along under the right arm of the cross ; the other commencing at the foot, and continued along under the left arm. Of the former inscription all that remains is :

HIC IACET THMS SCOR . . . .

TRANSLATION.—Here lies Thomas Scor[thals].

The other inscription is :

[HIC IACE]T : THMS : SERTHALS : FI. SIMOND.

TRANSLATION.—Here lies Thomas fitz Simon Serthals.

These are the oldest Shortall inscriptions we have. They date from the 13th century, and may be presumed to commemorate members of the Shortall family of Upper Clara.

The next oldest monument is a horizontal slab inscribed :

"Here lieth the body of Anthony Byrne who departed this life May ye . . 1720 aged 63 years; also the body of Mary Byrne alias Murphy, his wife, who departed this life April ye . . 1725, aged 65 years."

Besides these there are several monuments to the Byrnes of Clara Castle and Conegar, the Whites, Blanchvilles, Sanphys, Keeffes, &c.

The ancient holy water font, a great, unhewn greenstone block, about 6 cwt. weight, with a bowl, resembling a basin, 15 in. in diameter at the rim, lies a hundred yards or so north of the church. It was carried from the churchyard to its present position, about a century ago, by a strong man named *Wawtear*

O'Keeffe, who, after performing the feat, gave expression to the wish that, if another, as strong as he, ever again appeared on the scene, he should carry the font back to its old place in the graveyard.

The square cut-stone shaft of a baptismal font, with the corners rounded so as to form pilasters, lies in the churchyard.

A few perches north of the Church is a fine holy well, known as "St. Colman's Well."

St. Colman, Patron of both the church and well, is thus commemorated on his feast day, Oct. 16th, in the *Martyrology of Donegal*:

"Colman, Bishop of Cill-Ruaidh, in Dal Araidhe, on the brink of Loch Laoigh in Uladh."

The townland of Church Clara (Clárach a' Tiompaill), in which the church is situated, formerly belonged to the Blanchville family. An ancient house, with lofty projecting chimney, stood here, till 60 or 70 years ago, in Mr. Philip Keeffe's farmyard.

Clarabricken (Clárach Bricín) or Bricken's Clara, formerly belonged to the Archer family. By Inquisition of April 19th, 1626, it was found that Walter Archer, senr. of Kilkenny, deceased, was seised of the manor, castle, town and lands of Brickinclaraghe, in the Co. Kilkenny, containing, in demesne lands, 52 acres wood, 58 acres pasture and mountain, 209 ac. arable small measure, and of the rents and services belonging to the said manor, viz. for Madock's croft, in Rathgarvan, 5 pence yearly, and suit of court; for Gortnadrissoge in Barrett's rath, 18d. yearly; for Bodalebane, in Churchclaragh, 2s. and suit of court; for the land called "the manur land," in Churchclaragh, 1s. and suit of court; for Garry-Riccard, in Churchclaragh, 2s. and suit of court; for the town and lands of Connyger, 1s. and suit of court; and for the town and lands of Castlewarringe, 40s., when scutage runs, and suit of court. The manor, &c., of Brickinclaraghe are held of the Earl of Ormond as of his manor of Gowran.[1]

The above Walter Archer, who had been also seised of other possessions in the Co. and City of Kilkenny, died May 10th, 1606, leaving by his wife, Elizabeth Bermingham, a son Walter Archer junr., who succeeded him, and died Jan. 4th, 1625-6. Henry Archer, son and successor of Walter Archer, junr., was M.P., Kilkenny City, in 1639, and died in 1645. Walter Archer, son and heir of Henry, forfeited Brickinclaragh and all his other estates, under Cromwell, in 1653. He lived in Kilmodimoge, after the Confiscations, and died there in 1678, leaving by his wife, Ellen, sister of Baron John Grace, of Courtstown, three sons and a daughter, viz. Henry, James, Walter, and Joan.

[1] *Inquis. Lageniae.*

On the 17th Feb., 1653-4, Walter Archer, of Brickinclaragh, aged 27 years, his brothers, Michael and Luke, aged, respectively, 20 and 24 years, his wife, Margaret, and many others, received certificates for transplantation to Connaught.

In 1655 there was "a fair castle in repair" in Brickin Claragh.[1] In 1659 it was occupied by a Cromwellian named Jacob Cornock. Richard Boyle paid 10s. hearth money for the house or castle of Bricken Claragh, in 1664. A considerable fragment of the castle still remains standing to a height of 30 ft. The walls are 5 ft. thick.

The Shortalls of Upper Clara.

There is evidence of the early connection of the Shortalls with this locality in the two 13th century inscriptions, given above, from the ancient monument in Clara churchyard.[2] In 1326 Robert fitz John Shortalls of Claragh gave ½ a mark for a writ.[3] John fitz William Shortall became possessed of Higginstown in 1427, as appears from the following:

"Sciant &c. quod ego, Thomas Brode, de Nywehoute, dedi &c. Johanni fitz William Schorthals, omnia messuagia, terras, & tenementa, cum omnibus suis pertinentiis quas habeo in Hygyneston, in Baronia de Belligaveran: habenda &c. de capitali domino feodii illius per servicia inde debita &c. Datum ultimo die Septembris anno regni Henrici sexti quinto."[4]

Robert Shortall, the head of the Upper Clara family during the middle of the 16th century, seems to have established his head-quarters at Higginstown, which adjoins Upper Clara. He is mentioned occasionally in the records of his time. As "Robert Sertall of Hyggons Towne" he appears in the list of freeholders of Co. Kilkenny, presented, in 1537, for charging "coyne and lyverye"; and as "Robert Shertall of Hyggeneston, gent.," he was pardoned in 1549. About 1560, his "landes houlden of the Mannor of Gawran," were estimated at £26 13s. 4d.

Oliver Shortall of Upperclaragh, gent., was pardoned, for a fine of 20s. in 1571.

In a list of the principal residences of the Co. Kilkenny, in 1596, mention is made of that of "Shortall at Clagh" *i.e.* Clara, or Upper Clara. Nicholas Shortall resided at Upper Clara at this date, and was the chief of his branch of the Shortall family. On the 13th Sept., 1595, he made a settlement of the ancestral estates, by a deed of which the following is an abstract:

"Deed dated 13th Sept., 37th Eliz., whereby Walter Butler, of Kilcash, in Tipperary county, esq., and Nicholas Shortall of Omest-Claragh, in Kilkenny co., esq., granted and confirmed to Dan.

[1] *Down Survey.*
[2] See p. 355, *supra.*
[3] *Calendar of Documents relating to Ireland.*
[4] *Graves's MSS.*

McCarty, of Kilbrittane, in Cork co., esq.; Moelmory O'Reyly, of Cavan, esq.; Richard Archdekin, otherwise mcCody, of Bawnballinlogh, in Kilkenny co., gent., James Butler and Richard Butler, sons of Theobald Butler, of Dirreloskane, in Tipperary co., gent.; Gerald Fleminge, of St. Martines, husbandman; William Clere, of Higgenstowne; Richard Clere, of the same; James Clere, of Cradockistowne; Walter Clere, of the same; Malachie Clere, of the same; Edmond Dollard, of Claragh; and Thomas Shortall, of the same, all in Kilkenny co., husbandmen. Kilkenny co.—All their estate in the manors, towns, and lands of Aghe, Omest-Claragh, otherwise Lumbardsheis, Blackrath, Ballinghowne, otherwise Smithstowne, Graigadine, otherwise Killmogarr, and Walterstowne—the manors, towns, and lands of Lisnegille, Higginstowne, Gillistowne, Caylistowne, Banesland, 2 messuages, a water-mill, and 6 acres in Joelstowne, otherwise St. Martin's; and Monevanihine, Reashe, Mustermaricke, Farencessery, Bahanaghere, Drominine, and Banogenempery, a plowland in Killcro and Ballymolin; and in the manor of Tibbridd-Brittayne, Moyachris, Loghdare, Begostowne, Le Lowghes, otherwise Rathdownill; 27 acres in Gortlegane, Clonaster, Crodockestowne, and Killdrynagh, and Monenemroge. To stand seised of Aghe, Omest-Claragh, Graigadine, with the mill, water-course, and fishing of St. Martin's, to the use of the said Nicholas Shortall and Joan Butler, his wife, and the survivor of them; remainder to the whole use of the said Nicholas for life; and after his decease to the use of his 2nd., 3rd, 4th, 5th, and 6th daughters, Mary, Joan, Ellen, Ellianor, and Elles, until they receive thereout £200 English; remainder to the heirs male of his body; remainder to his brother Pat. Shortall; remainder to the heirs male of the body of his late uncle Oliver Shortall and his heirs male; remainder to his uncle Leonard Shortall and his heirs male; remainder to his youngest uncle Richard Shortall and his heirs male; remainder to his own right heirs general of his body; remainder to the right heirs of his said uncle Oliver for ever." [1]

Nicholas Shortall died Sept. 14th, 1600, leaving by his wife Joan Butler, sister of Walter, Earl of Ormond, seven daughters, as follows:—(1) Catherine, the eldest, who married Richard Archdekin, of Bawnballinlogh, about 1595, and died April 7th, 1609; her children were: Catherine Archdekin, born 1600, married Pierce Fitzgerald, of Burnchurch; Ellinor, born 1601, married Daniel O'Ryan; and Mary, born 1603. (2) Mary, wife of Patrick Den of Grenan, to whom she bore 12 sons and 4 daughters. (3) Joan, who married James Shortall of Ballylarkin. (4) Ellen. (5) Ellinor, who married as his 2nd wife, Dermot Fitzpatrick, 2nd son of Teige, Baron of Upper Ossory. (6) Ellis, who married Richard Butler, heir-apparent of Sir Richard Butler, of Paulstown. (7) Anne, born after 1595.

Patrick Shortall, brother and next heir of Nicholas, succeeded to the family property. He was dead before Nov. 24th, 1628, at which date livery of the possessions of Patrick Shortall, of Upper Claragh, was given to Oliver Shortall, his son and heir. In a document of 1637-8 mention is made of "Oliver Shortall fitz Patrick mc Firr, of Upper Claragh, Esq., and Ellen, his wife," sister of Peter, or Pierce, Shortall, gent., of Rathardmore. In April 1639 the same "Oliver Shortall Esq.," had a grant upon the Commission of Grace, of the lands of Kilmogarr, for the fine of £18.

Most of the ancestral estates passed away from the Upper Clara family in the years immediately preceding the great Catholic Uprising, known as the Confederation of Kilkenny, in 1642. During the Cromwellian confiscations, in 1653,

[1] *Pat.* 13, Jas. I., *pt.* 2, 51 *dors.*

Upper Claragh (otherwise Omest-Claragh) and Kilmogar, were forfeited under the name of Henry Archer ; Higginstown was forfeited under the name of Nicholas Nash ; Tubridbritain was forfeited by Robert Shortall ; Loughanstown, now Woodsgift, by Nicholas Shortall ; while Augha, or Johnswell, alone remained to be forfeited by Oliver Shortall.

Robert Shortall of Claragh, probably the son of Oliver, was the representative of the Upper Clara family in 1661. Nicholas Shortall, perhaps another son of Oliver, paid 4s. hearth-money for his house at Augha, in 1664. Robert Shortall of Upper Claragh, gent., was outlawed and attainted by the Williamites, in 1691. There is no mention of any later member of the family.

Henry Johnson was the Cromwellian occupant of Clara castle, in 1659 ; he paid 6s. hearth-money for the same, in 1664. After him the Byrnes held it for some generations. Anthony Byrne of Clara castle died in 1720, and is buried in Clara church. His son, Lewis, succeeded him and was father of Anthony Byrne of Upper Clara (1735-1810), whose son, Michael Byrne, of Upper Clara and Conegar, was father of the late Mr. Anthony Byrne, of Conegar (1805-89). On the removal of the Byrnes of Conegar, Clara castle was occupied as a residence, for several years, by the C.C.'s of Clara parish. It is still inhabited, and is in excellent preservation.[1]

Kilmogar.

In Irish this townland is called *Kilmó-ghorra, i.e.* Cill Mogarráid, or St. Mogarra's Church. St. Mogarra, as we have already seen,[2] also gave name to the church of Cashelgarra, in the parish of Castletown. The saint's church in Kilmogar stood to the west of the public road from Clara to Johnswell, in a field called *Gorrynahoa*. Its site is still pointed out on the top of a gentle rise about the middle of the field. This church, which must have been a building of the earliest times, disappeared ages ago, and nothing now marks the spot but some slight trenches and mounds.

There is a well in the north-east of the townland, called by Irish speakers *Thubber-na-canninga*. The word *canninga* is in common use in the south of Ireland as the equivalent of the English word "cattle" ; when used with the Irish word *bo* a cow, thus, *bo canninga*, it is applied to a brownish coloured cow, speckled all over with white spots. Hence *Thubber-na-canninga* means the Well of the

[1] There was a "castle in repair" in Higginstown, in 1655 *(Down Survey Map)*. It is believed to have stood on, or adjoining, the site now occupied by Mr. Maher's residence. Irish speakers call Higginstown *Bolleehiggeen* (Baile Uí h-Uiġín), the townland of O'Higgin.

[2] Vol. II., pp. 177-8.

Cattle, or of the speckled Cow. The name of this well is incorrectly written "Toberacanny" on the Ordnance Map.

The old hill-road separating Kilmogar from Feetheelagh, and leading to Freneystown, is called *Leaccanacaurha*, *i.e.* Leacán 'ac Cárthaiġ, or MacCarthy's Hill.

Tiscoffin.

In Irish this ancient parish is called *Tíscŭheen*, that is, Tiġ Scuitín, the Church (literally House) of St. Scuithin or Scuheen. St. Scuithin is commemorated in Irish Martyrologies on the 2nd Jan. He is entered on this day, in the *Feilire of Ængus*, as "Scuithine, diadem of [Slieve] Mairge (Scuithine mind Mairge). On this passage Ængus's scholiast thus comments :

'Scuithine *i.e.* from Tech Scothine in Sliab Mairge. It is worth knowing whence he is called Scothine. Not hard (to say). Because of the speed of the journey which he made, viz. to go to Rome in one day and to come from it in another day. *Vel ideo* Scothene *dictus est*, *i.e.* Once upon a time he met Barra [St. Finbar] of Cork, and he walking on the sea, and Barra in a vessel. What is the cause of thy walking on the sea ?' says Barra. 'It is not sea at all, but a plain, flowery, shamrocked,' quoth Scuthin, and he lifts in his hand a purple flower and casts it from him to Barra in the ship. And Scothin said 'What is the cause of a vessel swimming on the plain ?' At that word Barra stretches his hand down into the sea, and takes a salmon thereout, and casts it to Scothin. So that from that flower [scoth] he is named Scothin. . . . . Scothin, son of Setnae, son of Trebthach, son of Dal, son of Laidir (Cu-corb's charioteer), son of Imrossa Nith, son of Fertlachtga, son of Fergus mac Roig."

He is also entered at the 2nd January, in the *Martyrology of Donegal*, thus :

"Sguithin of Tech-Sguithin, in Sliabh Mairge, in Leinster. He is of the race of Feartlachta, son of Fearghus, son of Ros, son of Rudhraighe."

Passing over from Ireland, his native country, to Wales, St. Scuithin was trained to the religious life at Menevia, where he had the great St. David for master. About the year 540 he returned to Ireland, and built for himself a cell in one of the recesses of the Slieve Mairge hills. The cell came afterwards to be known as Tigh-Scuithin, a name which still survives, after more than thirteen centuries, under the strangely anglicised form Tiscoffin. Here many disciples soon gathered around him, attracted by the fame of his sanctity and penitential austerities. One of his austerities is specially mentioned. Each night he plunged into the stream that flowed by his cell, and remained immersed in it while he recited the penitential psalms. He often proceeded to Wales to visit his venerable master, St. David, and in the life of this great patron of Wales, many facts are mentioned connected with our saint.

The date of his death is unknown. He rests, according to tradition, in Tiscoffin. His name is still well remembered in this locality.

At the 23rd of June, the *Martyrology of Donegal* commemorates "Goibhnenn of Tigh Scuithin."

In Tiscoffin churchyard, now always called Freneystown churchyard, from the townland in which it is situated, there are several inscribed monuments, but none of them dating before the 18th century. There is a fragment of a coffin-shaped slab with cross down the centre. Some pieces of the walls of the Catholic church in use here at the time of the Reformation, remained down to about 1820, when they were cleared away to make room for a Protestant church. This latter church having no worshippers, was closed after the passing of the Church Disestablishment Act, and has since been taken down to the ground. St. Scuithin's holy well is on the roadside, underneath the boundary wall of the churchyard.

Almost immediately adjoining this churchyard, is a large circular enclosure surrounded by a rampart of earth and resembling a rath. This, it is said, is the exact site of St. Scuithin's cell; and there can be no doubt it was also the site of the original church of Tiscoffin. Within it are seven flag-stones, under which, local tradition asserts most positively that seven bishops, brothers, and children of one birth, lie buried.

The southern division of Tiscoffin parish, comprising the townlands of Freneystown, Grangehill, Moonhall and Rathcash, was See-lands from very remote times. This, as already laid down[1] would go far to show that, in the first centuries of Christianity in this country, Tiscoffin was an episcopal See.

The castle of Freneystown was built by Oliver Cantwell, Bishop of Ossory from 1487 to 1527. It is a square keep, still in excellent preservation, about 40 ft. high, and measuring internally at the top, 22½ ft. by 10 ft.; it consists of three storeys. O'Donovan writes that one of the rooms was dedicated to St. Scuithin, and was, from this circumstance, known as An t-Seomra Scuitin, or St. Scuithin's Room.[2] The local Irish sound of Freneystown is *Bollia-na-Vrhaenach, i.e.*, Baile na bFréinneach, the Town of the Freneys.

There was a castle in Moonhall, but it has been cleared away for a very long time. Its last occupant was a man named Kelly. In this same townland there is a holy well called *Tubbernanaspug*, or the Well of the Bishops.

The site of another castle is pointed out near the roadside, in Castlewarren. This townland was forfeited by Henry Archer in Cromwell's time. In Irish it is called *Cushlawn-a-Wawsheena* (Caiseal a' Bháis), or Warren's Castle.

Templemartin.

The parish of Templemartin, or as it is called on the Ordnance Map, St.

[1] See Vol. I., p. 16.
[2] *Ord. Survey letter.*

Martin's, comprises the following townlands, Highrath, Lavistown, Lyrath (part of), Rathbourne and Templemartin, in all 782 stat. acres. It belonged to the Prebendary of Blackrath in ancient times. Its patron was St. Martin of Tours, whose feast occurs Nov. 11th. Fairs were held here, at Templemartin cross-roads, on the 10th and 23rd of Nov., till about 1860.

The church of Templemartin, called in Irish *Thomple-Wawrthán* (Teampull Mártain), or St. Martin's Church, is now a dilapidated ruin. It consisted of nave and chancel. The former was at least 43 ft. long, but the full length cannot be determined, as the west gable is gone; it has a gothic cut-stone door in the south wall, near the west end. The chancel walls are fairly preserved, except the

TEMPLEMARTIN CHURCH.

east gable, which has fallen. The chancel arch has lost most of the framework, so that its ancient features cannot be determined. At its north side there is a small loop near the ground, with a wide splay looking towards the nave, the narrow side looking towards the chancel. It is most probable there was a corresponding loop at the south side, where a modern mural slab has been let into the wall. Such loops or openings are also met with in the churches of Kilmadimoge and Aghavillar. This church of Templemartin can scarcely be later than the 13th century.

Within the nave are two uninscribed coffin-shaped slabs, with incised crosses, also a fragment of a baptismal or holy water font. There are two inscribed monuments, lying, one after the other, in the chancel, along by the south wall. The

older of these is a floor-slab with a raised eight-pointed cross down the centre, and the following raised letter Old English inscription around the edge :

Hic jacent Ricardus [Sh]ortale quodam dns de rahirtmore qui obiit [ ] die me. .9 Marche Ano di mcccccc 84, et Elicia Purcell uxor ei9 que obiit xviiio die mesis decebris ano doi mcccccolxii.

TRANSLATION.—Here lie Richard Shortall, lord of Rathardmore, who died the [ ] of March 1584, and his wife Ellis Purcell, who died Dec. 23rd 1562.

The other is an altar-tomb, deeply sunk in the ground, with table similar to the preceeding, and inscribed also in Old English :

Hic jacent Patricius Shortall [fil]ius et heres Rici Shortall, nuper de Rathartmore, generosi, qui obiit xvio die mensis Maii anno di M°cccc° 92 et Helena den uxor eius q̄ obiit xii° die mensis Marcii Anno M°cccc° lxvi° quor. aiab9. ppiciet. de9. Amen. Jesu fili dei miserere aiab9. quor. corpora in hac tumba sūt sepulta.

TRANSLATION.—Here lie Patrick Shortall, son and heir of Richard Shortall, late of Rathardmore, gentleman, who died May 24th 1592 and Helen Den, his wife, who died March 12th 1575. On whose souls God have mercy. Jesus, Son of God, have mercy on the souls of those whose bodies are interred in this tomb.

An altar tomb in the graveyard has :

" Here lies the body of the Revd. Thomas Walton, late of Higginstown, Coadjutor in Gowran, who depd. this life June 19th 1807, aged 42 years ; also his brother, the Revd. Michael Walton, P.P., Durrow, who died 16th Decr. 1834, aged 62 years ; also his nephew, the Revd. John Walton, P.P., Castletown, who died 7th Feb. 1880, aged 60 years. Requiescant in pace. Amen."

St Martin's holy well is in the bog at a short distance north of the church.

O'Donovan, in his Ordnance Survey letter on this parish, quotes the following Irish couplet current in the locality almost seventy years ago :

Naoi n-oiḋċe agus oiḋċe gan aiṁeaṁ
Ó oiḋċe Samhna go h-oiḋċe Feil Martain.

The following English version of same is still sometimes heard :

" Nine nights and a night without talking
From Soony night to night 'il-Martin."

The meaning is, that there are ten nights between the night of the 1st of November (la Samhna) and the night of St. Martin's feast.

The Shortalls of Rathardmore.

Rathardmore, once a well-known townland in Templemartin parish, and long the seat of an important branch of the Shortall family, has disappeared from the Map of Co. Kilkenny for well nigh two centuries. It included the eastern half of the present townland of Lyrath (*i.e.* the half in Templemartin parish), and the portion of the townland of Templemartin lying between the present townland of Lyrath and the townland of Rathbourne. The *Down Survey Map* of 1655 enters it under the name of "Rathersmore," with an area of 271 acres, and having thereon "the ruins of an old castle." It was called Rathardmore or Highrath (Big) to distinguish it from the neighbouring townland of Rathard, now known as Highrath. The rath from which the name is taken, is a circular structure of earth, about 55 yards across, and well preserved, and occupying the point of a slightly rising ground. Immediately beside it, on the east, stood the castle of Rathardmore, now almost as completely wiped out as if its foundations were never laid. Its site is marked on the Ordnance Map, within the townland of Lyrath, but it is there incorrectly entered as the "Site of Rath*een*more castle."

Rathardmore and the surrounding townlands formed an ancient manor called the manor of Jewel's town, Jowellstown or Joellestown, of which the Shortalls, of Rathardmore castle, were lords. Kilbline castle, with most of Kilbline townland, also formed part of their property, in and after 1586, being held by them at a yearly rent, from the Shortalls of Upper Clara, and the Watons of Waton's Grove.

Thomas Shortall of Rathardmore, son of Patrick, son of Richard [1] died in 1628, aged 68 years. Peter or Pierce, his son and heir, then 24 years old, and married to the sister of Sir Robert Roth fitz David, of Tullamain, succeeded to the family estates. Very soon he removed his residence from Rathardmore castle (which is described as a ruin in 1655), to the castle of Kilbline, where he subsequently lived. His last will dated from Kilbline in 1651, was not proved till 1562. In 1653 he was declared to have forfeited his property consisting of Rathardmore, Templemartin, and Highrath; Baunmore in the parish of Clara; Kilbline; and a third part of Dungarvan—in all about 1,500 acres, Irish plantation measure. His sons were, Thomas, the eldest, of whom he makes no mention in his will; David, whom he appoints his executor; Robert, John, and James. His daughters were Ellen and Mary. On the 20th Dec. 1653, certificates for transplantation to Connaught were signed for his sons "Thomas Shortall of Kilbline, aged 25 years, flaxen hair, middle stature," and "Robert Shortall 20 years, middle stature,

[1] See inscription in Templemartin Churchyard above.

flaxen," and 46 others. If Thomas Shortall ever went to Connaught he must have returned thence, inasmuch as Father John Madan mentions him in his will of Oct. 14th, 1668, thus :

"Itm. Mr. Thomas Shortall, of Killbline owes me fifteen pounds ster. : and gave him in keeping jewels, rings and a watch the vallue of thirtie pounds ster. or there abouts."

This is the last reference we find to the family.

Lieut. Aggher Honett, gent. occupied Ratharmore in 1659. In 1664 Peter Fitzgerald paid 4s. hearth money for his house in Rathardmore. The latter's will, dated from "Raghard more," April 2nd, 1675, and proved the 1st of June following, is preserved in the Record Office, Dublin.

The Shortalls of Highrath.

They were a branch of the Rathardmore family. Edmund Shortall of Highrath died Sept. 4th, 1602, being then seised of the castle and lands of Highrath and Quarryhall, held of Thomas Shortall as of the manor of Juelstown ; and of half the castle and lands of the Oldtown of Jerpoint. Oliver, his son and heir, then of age and married, was still living in 1641. Edmund Shortall, probably son of Oliver, forfeited Oldtown in 1653. No more is known of this family.

Edmund Jackson paid 4s. hearth-money for his house in Heighrath in 1664.

The castle of Highrath still stands, but has lost the top storey and been otherwise modernized ; it is occupied, as his dwelling house, by a respectable farmer named Ryan.

Lyrath.

The original townland so named, lay entirely within the parish of Blackrath; so that it comprised but the western half of the modern townland of Lyrath, the eastern half being portion of Rathardmore. It belonged to the Tobin family, who held it at a certain rent or chiefry, from the Shortalls of Rathardmore. John Tobin, Rector of Callan, who died in 1541-2, belonged to this family. Robert Tobin's lands (of Lyrath), in the Barony of Gowran, were estimated at £5, about 1560. Thomas Tobin of Lyrath, was Constable of the Barony of Gowran, in 1608 ; he was still living in 1616. In 1653, Thomas Tobin forfeited Lyrath, containing 116 ac. and "a castle in repair." Richard Tobin, of Lyrath, and 12 others, had certificates for Transplantation to Connaught signed for them in March 1653-4. Father James Tobin of Lyrath, founded the Poor House in Walkin Street, in 1682. By his last will, made at Lyrath, Oct. 28th, 1699, (with codicil of 10th of

following month), and proved December 5th, 1700, he bequeaths his body to the earth, to be interred in his ancestors' monument in St. John Evangelist's Monastery in Kilkenny.

Thomas Mances paid 4s. hearth-money for his house, *i.e.* the castle, at Leighrath, in 1664. The castle of Lyrath adjoined Sir Wheeler Cuffe's residence, but it was taken down long ago. Part of the pavement of the ancient courtyard was come upon here about 1870. The Cuffe family have been here since shortly after Cromwell's time.

Some few perches south-by-west of Sir Wheeler Cuffe's House, beside the avenue, the Ordnance Map enters "Site of Church." Tradition states that the ancient "Monastery of Lyrath" stood here. No trace of it now remains.

The Irish name of Lyrath is now forgotten by those who speak the old tongue in the neighbourhood of Kilkenny city. O'Donovan writes it in Irish Ráṫ a' Liġe, and translates it the Rath of the Grave.

Maddockstown.

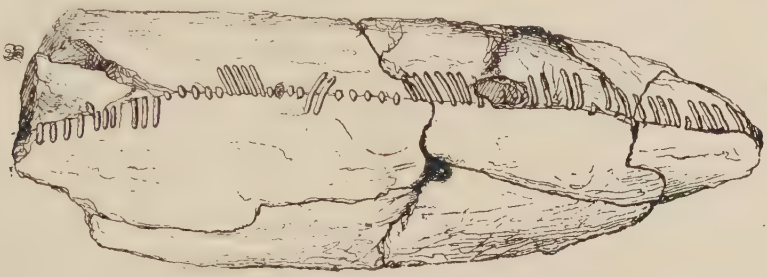
The prebendal church of Blackrath, now known as Maddockstown, is situated over the Nore, and is 34 ft. long, internally, by 15 ft. 4 in. wide. It was not divided into nave and chancel. The north side-wall and east gable are nearly all gone. The south side-wall has a breach near the west end marking the place of the entrance door; in the east end of the same wall there is a flat-headed window, framed with cut and chamfered limestone, and $3\frac{1}{2}$ ft. high, outside, by 1 ft. $4\frac{1}{2}$ in. wide. There is a tall, very narrow, damaged window, with very narrow splay, high up in the west gable. There is a batter or low buttress at the west end of the south wall, and at both sides of the south-west angle. The church is evidently very old, probably as old as the Norman Invasion. The ancient baptismal font, broken in two, lies in the graveyard; it is fluted on the sides, and is decorated with Early English foliage. None of the monuments are ancient. On one occurs the following:

"Here lie the remains of the Revd. William Byrne of Coolgrange who died the 11th of June 1801, aged 38 years. He led the life of a truly pious clergyman, and his death was very much regretted by all his relations, his numerous friends, and acquaintances. Requiescat in pace. Amen."

The Blessed Virgin, under the title of her Nativity (Sept. 8), is the patron of the church. There is no holy well around, though there is a good well here called "Maddockstown well." Separated from the churchyard by the public road, is a very fine moat-shaped rath, probably the "Black Rath" from which the church was formerly named.

The townland of Maddockstown belonged to the Blanchvilles of Blanchvillestown. In the *Down Survey Map*, of 1655, it is described as containing "a decayed castle, the walls of a church, a ware in the river Noer, and a mill in repaire."

Lavistown, Lovistown or Louistown, otherwise Tullaghbreccan, was held at a yearly rent from the Shortalls of Rathardmore, by the Dens of Grenan. A small



OGHAM STONE NO. I., FOUND IN A RATH AT DUNBEL.
(From *Trans. of R.S.A*, 1855).

fragment of Lavistown castle still remains, being incorporated with the walls of one of Mr. Edward Langton's out-offices. This castle was "in repair" in 1655.

Dunbel.

The civil parish of Dunbel takes in the townlands of Annfield, Carran,

OGHAM STONE NO. II., FOUND IN A RATH AT DUNBEL.
(From *Trans. of R.S.A*, 1855).

Clashwilliam (part of), Dunbel, Holdenstown and Smithstown. It has an area of 2,578 stat. acres, of which the townland of Dunbel makes slightly more than half. This is not an ancient parish. The townland of Dunbel belonged to the monks of the Abbey of Jerpoint down to the suppression of the Religious Houses, in 1540, when it was granted to James, 9th Earl of Ormond; and it was only then that, like other large farms of the suppressed monasteries, it first came to be ranked

as a parish or to give its name to one.[1] If there were ever a church or churchyard here, no tradition of such appears to have come down to our time.

In Irish Dunbel is called *Dhoonbella*, that is, the Fort of the Bile (pronounced *bella* throughout Co. Kilkenny,) or remarkable ancient tree.

During excavations among a group of six raths in Mr. Michael White's land in Dunbel, between 1852 and 1855, many ancient stone implements and articles of bone, bronze and iron, were discovered. These have all been removed to the Museum of the Royal Society of Antiquaries, Kilkenny, where they are carefully preserved. Two Ogham stones, discovered at the same time, standing upright within 3 or 4 feet of each other in the fosse of one of the raths, were broken in pieces by the workmen, who knew nothing of their value, and smashed them with a sledge in order to facilitate their removal elsewhere. The scattered pieces were afterwards most carefully collected and conveyed to the Museum of the Royal Society of Antiquaries, Kilkenny, by Mr. John G. A. Prim, who had them arranged in their proper places and thus, as far as possible, restored both stones. How successfully Mr. Prim accomplished his task will appear from the Illustrations I. and II. on the preceding page. Father Edmund Barry's reading of the inscriptions on the Dunbel Ogham stones is :

NAFFALLO AFFI GENITTAC[CI]. (Plate I.)
BRAN[I]TTOS MAQI DECAR[I] DD[ALOS]. Plate II.)

CHAPELS.

CLARA.—Somewhere back in the penal times, before the middle of the 18th century, the Holy Sacrifice was offered up in Mr. Patrick Moore's land in Rathgarvan. There was scarcely any chapel here—at least no trace of such has come down—and it may be safely presumed that the hallowed spot was never anything more than an open-air Mass-station. There was no chapel in the parish, even as late as 1732, as appears from the following entries regarding Clara parish made in his Visitation Book, by Dr. Tennison, Protestant Bishop of Ossory, on the 22nd of August in that year :

"The Return made to me sets forth that there are 3 Protestants & 180 Papists. . . .
"John Hoyne, the Popish Priest, who lives at Gowran, *is said to officiate by the side of a hedge.*
"There is no popish School publickly kept, but the children of Lewis Byrn of Upper Claragh are taught privately by Thomas Dyer."

Soon after 1732, a chapel was built in the pit, beside the Dublin road, at the entrance gate of the avenue leading down to the present parish chapel. It was

[1] See Vol. II., p. 207.

known, from its situation, as the "Chapel of Pit," and by the same name all its successors have been ever since locally designated. Tradition says that it was totally wrecked by a band of soldiers or yeomen, after they had too freely regaled themselves in the adjoining public house.

The site occupied by the present parish chapel was next chosen, and an humble chapel erected thereon. This, too, it is said, suffered at the hands of the yeomen, in the month of March, 1771.

The next chapel, built on the same site, probably about the end of the 18th century, came down to our own time.

The present chapel was erected on the site of its two immediate predecessors, about 1874.

A small 18th century chalice in use here has the inscriptions :—"Pray for the souls of Mr. & Mrs. Lewis Byrne and family, whose gift this is" ; "Ad usum Parochiae de Clara."

CASTLEWARREN.—The first Chapel of Castlewarren was built about 1800. It was replaced by the present chapel, erected on the same site, about 1830.

PARISH PRIESTS.

REV. MICHAEL PHELAN became first P.P. of Clara, after its separation from Gowran, in 1852. He was born in Castleinch, St. Patrick's, in 1804 ; studied in Burrell's Hall and Birchfield ; and was ordained in 1831. He was C.C. Ballyragget, St. John's, Lisdowney, and Durrow (1838-48), and lastly Chaplain of Callan Workhouse till June 1852, when he was promoted as P.P. to Clara. He died July 2nd, 1854 (not 1855, as his monument states), and is buried in his parish chapel.

REV. JOHN SALMON was appointed next P.P. He was translated to Callan after a few weeks.

REV. JOHN LYNG became P.P. in the end of Sept. or beginning of Oct., 1854, and was translated to Windgap, in Jan. 1859.

REV. JAMES F. RYAN was born in Thomastown, May 23rd, 1801 ; studied classics in Terry Doyle's school, in Patrick Street, and Father McGrath's Academy ; made his ecclesiastical studies in Saint Sulpice, Paris ; and was ordained, Pentecost, 1824. He discharged the duties of the mission in the French capital for seven years, after which he returned to Ossory in 1831. In Feb. 1832 he became C.C. Ballyragget. His subsequent Curacies were Gowran, Thomastown, Templeorum,

and Freshford. He became P.P. Aghavillar, in 1850 ; and was translated to Clara, Jan. 9th, 1859. He died after a brief illness, January 28th, 1886. He rests in the parish chapel, of which he was the founder.

Rev. Edward Walsh became next P.P., March 13th, 1886.

CHAPTER XVII.

PARISH OF DANESFORT.

IT embraces the old civil parishes of Danesfort, Grangekilree, Burnchurch, Ballybur, and Grange; the portion of Tullaghanbroge in the Barony of Shillelogher; the townlands of Garrynaman, Kellsborough, Kellsgrange, Killiny, and Viper, in the old parish of Kells; and the townland of Ennisnag, in the parish of Ennisnag. Its area is 13,500 stat. acres.

Danesfort.

The old English name of this parish was Dunfert, which became corrupted into Danesfort during the 18th century. Irish speakers always call the parish *Dhoon-fărthă*, *i.e.* Dún Fearta, Fort of the Graves (fearta, a grave; *nom.* and *gen.* plural, fearta). The dún from which the name is derived is presumably the great fort, on the roadside, at Danesfort cross. Dunfert passed, by purchase, from the Despencers to the Ormond family in 1391, and from the latter to the Wemyss family about 1700. The castle of Dunfert was built between 1382 and 1405 by James, 3rd Earl of Ormond. Its site is still pointed out close to Danesfort Ho., the now dilapidated mansion of the Wemysses.

The Parish Church of Dunfert, dedicated to St. Michael the Archangel (Sept. 29), was impropriate in the Prior and Canons Regular of St. John's Abbey, Kilkenny. It is a quadrangular building of the second half of the 15th century. The walls, though long without a roof, are all in excellent preservation. There is a fine round-headed, cut-stone doorway in the centre of the west gable. There is a very handsome gothic window divided by slender mullions into four lights, in the east gable; there is a window of two lights in each of the side-walls. Beside

where the altar stood, there is a battered floor-slab of about the year 1500, having a raised floriated cross, down the centre, but no inscription.

The following inscriptions occur in the graveyard :—

"Erected by Johanna Hart in memory of her husband, James Hart, of Rathclough, he died April the 16th 1802 aged 46 years; and their daughter, Mary Hart, she died the 7th of June 1798, aged 17 years. Also Toby Hart, father of the above James Hart, he died Feb. 17th 1778, aged 72 years; and his wife Johanna Hart, al' Martin, she died 29th June 1797, aged 85 years; and their son, the Rev. Peter Hart, he died 14th February 1797, aged 38 years; and 5 more of their children. R.I.P."

"Erected by the Revd. Patrick Power, in memory of his father, Adam Power, his mother Johanna Rice, & his brothers &c."

Father Power was a Dominican Friar.

Grange-Kilree.

In Irish this townland is called *Kilree-an-Drehid*, or Kilree of the Bridge (*i.e.* of Bennetsbridge), to distinguish it from Kilree "of the steeple," near Kells. The name Kilree can be explained in a variety of ways, but the present writer has little, if any, doubt that both the Kilrees, in Ossory, are identical in meaning, and that their Irish form is Cill-Ruidhchi, that is the Church of St. Ruidhche (pronounced *Ree*), Virgin.[1] Kilree, of which there is here question, belonged to the Abbey of Jerpoint, almost from its foundation; among other grants confirmed to this Abbey, in 1185, by John, Lord of Ireland, was the grant already made thereto "of the town[-land] of Kill-Rudi," by Felix, Bishop of Ossory. "A castle, four messuages, twenty acres of arable land, and forty of pasture, with the appurtenances, in the Grange of Killrye, of the annual value, besides all reprises, of £3 6s. 8d.," were surrendered, *inter alia*, to the Crown, by Oliver Grace, Abbot of Jerpoint, at the suppression of his abbey in 1540.

Kilree castle, still traditionally remembered to have belonged to the "Friars," stood within a few perches of Mr. Whitecroft's house; a part of it yet remains. It marks the position of the monastic Grange of Kilree. Close beside it was a church or chapel, the graveyard attached to which was come upon, some years ago, when the foundation of Mr. Whitecroft's house was being cut. The field adjoining this house and the fragment of the old castle, is called "Gorhee na soggarth," the Priests' Field.

"Kilree Church" stood about a quarter of a mile east of the castle, in the "Church Field." No trace whatever remains of it now. The graveyard, in which it stood, has been obsolete, time out of mind; has neither enclosing rampart, nor appearances of graves; and is now quite overgrown with bushes. The site is marked on the Ordnance Map.

[1] See Kilree, Parish of Dunnamaggan, in Vol. iv.

In Wallslough or *Luch-an-Awltha* (Loċ-an-ḟáltaiġ, *i.e.* Wall's Lough), there is an old road called "Boher-na-monnach," the Friars' Road. It is part of the highway which, it is said, formerly ran from Jerpoint Abbey, by Annamult and Kilree, to Kilkenny.

Annamult.

The local Irish sound of the name is *Awnamulth* (Aṫ-na-molt) *i.e.* Ford of the Weathers. Some time between 1221 and 1229, William Marshall, junr., Earl of Pembroke, "granted and confirmed in frankalmoign to the Abbey of St. Saviour of the Cistercian Order in Dowyskir" [otherwise Duiske, now Graiguenamanagh], "for the souls of himself, of William Marshall, Earl of Pembroke, his father, and of the Countess Isabella, his mother, lands, possessions, liberties, and free customs, namely:—the land of Dowyskir, Athemolt" [now Annamult], "for 11 carucates of land; Tulachenny" [otherwise Grange-Tullaghane, now Grange of the Lime Tree], "with its appurtenances, namely Clundaf, Kilmeggeth" [otherwise Kilmogg, now the Race Course], "and Liscrithan, near Kilkenny, for 10 carucates of land; burgages in Kilkenny, Wexford, and the Isle; and whatever may hereafter come to the abbey by pious gift or sale. Witnesses, Peter, Bishop of Ossory, John Marshall, Thomas fitz Anthony, then Seneschal of Leinster, Henry le Butiller, Walter Purcell, William Crassus, Haymon Crassus, &c."[1]

The townland of Annamult is thus found, at this early date, among the temporal possessions of Graiguenamanagh, otherwise Duiske Abbey, and it continued so till the suppression of the monasteries, by Henry VIII., in 1540. Traces of its occupation by the monks still remain at Annamult, in the broken ruin called the "Friars' Barn"; also in the site of the "Friars' Chapel," which is still pointed out at the distance of about 100 yds. from the Barn. There is also here, just beside the Barn, a big ancient castle called the "Friars' Castle" and the "Castle of Annamult." The Castle and Barn, together with the Chapel and other buildings, now level with the ground, formed the monastic "Grange of Hanumolt," which the Abbot of Graiguenamanagh was forced to surrender to the Commissioners of Henry VIII. at the suppression of the Religious Houses.

Church of Beul-Bairr.—It stands in the townland of Annamult, about 400 yds. east or south-east of the Friars' Barn. Its local name is *Baeal-bawr*, *i.e.* Béul-Báirr, the Gap or Opening in the Hill; and the name is perfectly appropriate, as the church stands in a very narrow gap, towards the northern end of a low ridge. The church dates from about the 9th century. It is rectangular in

[1] See Inspeximus of 36 Hen. III., *Calendar of Documents, Ireland*, 1252-84, p. 10.

shape, the walls, which are still substantial, being built of very large stones. There are a door and a small window in each side-wall, and a small window in each gable, but all are broken and their features destroyed. Within are several monuments to the Holohans of Knocktopher, and other families. There is no room outside for a graveyard, owing to the very curious position which the church occupies in the narrow gap. No holy well, nor memory of the patron saint.

Ennisnag.

Irish speakers call it *Innishnŏgg*. The Irish form of the name is Inis-Snaig As snag, *gen.* snaig, means a woodpecker, Inis-snaig must be taken to signify the Woodpecker's Inch. The *Annals of the Four Masters* enter, under the year 745, "the battle of Inis-snaig, by Anmchaidh, son of Cucearca": [1] and under 889 they have the entry :—"Suadhbhar, *i.e.* the son of Coitceadhach of Inis-snaig, died; he was an anchorite." (Suadhbhar, i. mac Coitceadhaigh Insi Snaic, deg, 7 ba hancoiri esidhe.)

Ennisnag belonged to the temporalities of the See of Ossory from time immemorial, till after the Cromwellian era. An inquisition held at Kilkenny, Oct. 9th, 1640, found that the "manor, castle, and house of Ennisnagg" were then held, in virtue of a lease "for a long term of years not yet completed," by Cyprian Horsfall, Knight, at the yearly rent of £33 6s. 8d., payable thereout to the Protestant Bishop of Ossory and his successors. Sir Cyprian Horsfall, son of Dr. John Horsfall, Protestant Bishop of Ossory (1580-1609), lived at Ennisnag, in the old Episcopal manor-house or castle. He died after 1637. His wife, the Lady Horsfall, who was a Catholic, survived him. Joan Horsfall, his daughter and heir, became the wife of Oliver Grace of Inchmore, (eldest son and heir of Robert Grace, Baron of Courtstown), who died in 1637.

The castle of Ennisnag has been taken down, for the most part, but its ruins still remain to a height of several feet. On the *Ordnance Survey Map* it is entered as "Courtaur Castle," which is a misprint for "Court or Castle."

The Parish Church of Ennisnag, at one time prebendal,[2] became a ruin soon after the Reformation, and was taken down about 1820, to supply materials for the present Protestant Church, which stands at its west end. Its patron was St. Mogue, whose feast day was celebrated here on the 14th Feb. Tobermogue, or St. Mogue's holy well, may be seen on the roadside, about 300 yds. north of the churchyard. A pattern was held at the well till the beginning of the 19th century.

In the graveyard there is a coffin-shaped slab with a curiously-shaped incised cross running down the centre, and ending above in a human head, in high relief,

[1] See Vol. I., Introd. p. 37.
[2] See Vol. I., p. 256.

resting on a pillow. This monument now stands upright at the head of a grave, and is deeply sunk in the ground. It has an inscription, in incised Lombardic, along under the right arm of the cross—strong evidence that it was erected to commemorate an ecclesiastic. The inscription is quite legible, though probably dating from the beginning of the 13th century. What remains of the inscription over ground—and it seems to give the full text—is

JOHANNES FILIUS GALFRIDI.

That is, [Here lies] John Fitz Geoffry.

There is a fragment of another tomb with an incised cross ; on the shaft, about a foot below the cross-bar, there are grooves for the fastening of a small brass tablet.

An altar-tomb has :

" Erected by Mrs. Forrestall alias Maher, of Ballyreddin, to the memory of her beloved son, the Revd. Philip Forrestall, Roman Catholic Curate, who departed this life on 11th of April, the year of our Lord 1831, aged 38 years."

Burnchurch.

In the *Red Book of Ossory* this parish appears as Kiltranyn, Kiltranen, Kyltranyn and Ecclesia Combusta ; in the *Abstract of the Register of Kells Priory*, as Kiltranye ; and in a record of the beginning of the 17th century, as Kiltranyheyn. The present name dates from at least the year 1374,[1] and may be much older. The only name by which it is now known to Irish speakers in the locality is *Thomple-lishka* (Teampull Loiscte), that is, the Burned Church. The parish was appropriated to the Priory of Kells, by Maurice, the son of Maurice, during the Episcopate of Hugh de Rous (1202-18.)

The Parish Church of Burnchurch, turned to Protestant religious service at the Reformation, became so ruinous that it had to be abandoned in the year 1800, and was taken down to make room for the present Protestant church in 1810. Its patron was St. Dallan or Dallawn, whose feast was celebrated here, according to Bishop Phelan's *List of Patrons*, on the 31st of July. The *Martyrology of Donegal* commemorates two saints named Dallan, one, " Dallan, of Aelmhagh, Bishop," on the 14th Dec.; the other the famous Ard-File, or Irish Poet-Laureate, Dallan Forgaill, on the 27th Jan., thus :

" Dallàn Forgaill, of Maighin, of the race of Colla Uais, monarch of Erin. His [first] name was Eochaidh, [and he was] son of Colla, son of Erc. It was he that composed the celebrated panegyric on Colum Cille, which is called Amhra Choluim Chille, and another little Amhra on Seanán of Inis-Cathaigh. And he was interred at Inis-Caoil, a place sacred to Conall of Inis-Caoil.

" The Life of Maedhog of Fearna states, (chap. 72), that this is the Dallán, who was at Cill-Dalláin, and that the two children were brothers' sons, namely—Maedog, son of Sedna, son of Erc, and Dallán, son of Colla, son of Erc."

1 *Pat. Rolls.*

St. Dallan Forgaill was the bosom friend of St. Columbkille. He died about the year 598, and is buried in Inishkeel, in Tirconnell.

The saint's holy well is in the townland of Burnchurch, a quarter of a mile or so north of the Protestant church. They call it in English, "St. Dallan's Well"; and in Irish, *Thubbersanallawn, i.e.* Tiobar San Dallain, or Well of St. Dallan. Many years ago the well was removed to its present position by the Flood family. The old basin, however, remains uninjured, about 40 yds. to the north, beside the fosse of a small square rath. A drain conveys the water, underground, from the old well to the new one. A pattern was held at the well on the first Sunday of August, till the early part of the 19th century, but tradition says that the people who attended it were divided as to whether the real pattern day, that is, the feast day of the saint, was the *first day of August or the third*. On the sandy rising ground over the well, and in the same field, there were a church and churchyard, both entirely blotted out. (Tradition).

The following ancient inscriptions occur on the monuments in Burnchurch graveyard :

. . . . . .ard⁹ F⁹ Roulandi . .ȝ Moryss
& joha . . . Whytte ux' eius Anno Dni M . . . . .

Translation.—[Here lie Rich]ard fitz Rouland Fitz Moryss, and Johanna Whytte, his wife, A.D. 1 . . .

This monument has an eight-pointed cross, in relief, down the centre; and is curiously ornamented with carvings of gothic windows, groining, geometrical figures, &c., also an *inverted* shield with a *cross saltire*. It was evidently used as a floor-slab in the old church. The date has been worn away, but the tomb may be safely assigned to the second half of the 15th century. The inscription is raised Old English, and consists of two lines, one at each side of the cross. With the exception of the date, all the gaps occurring in it can be readily filled up.

[2] Hic iacet . . . . . .on, Dns de
Burnchurch et Anastatia Sintlegger uxor ei⁹ q' obiit primo die Februarii
An. Do. Mccccclv°—4
. . . . . Deus. Amen.
Testis sis mihi, Ch[ris]te q' non iacet hic lapis iste corpus ut ornetur,
sed ut sp[irit]us memoretur. Quisquis eris q' trasieris, sta, p[er]lege,
plora; sum quod eris, fueramque quod es. Pro me precor ora.
. . . . . d' 1
552, filí⁹ & her⁹ Roulādi, c⁹
aie pp'r de⁹.

TRANSLATION.—Here lie [Rouland Bar]on, lord of Burnchurch, and Anastatia St. Leger, his wife, who died Feb. 1st 1544-5. [On whose souls may] God [have mercy]. Amen.

Be my witness, O Christ, that this stone does not lie here, to ornament the body, but to have the soul remembered.

Whoe'er thou art that passest by, stand, read, lament. I am what you will be; I was what you are. Pray for me I beseech you.

[Here lies John Baron], son and heir of Rouland, [who died] A.D. 1552. On whose soul may God have mercy.

This monument was also used as a floor slab in the old church, which accounts for the disappearance of portions of the inscription. At the right side of the raised central cross, is a shield with the Fitzgerald coat of arms, but only the *cross saltire* may now be seen; at the left of the cross is another shield, with the *fretty* of the St. Legers. Underneath there are two other shields, but the arms sculptured thereon, if any, are obliterated. The inscription is raised Old English; it runs round the edge and is continued in several inner lines. Almost an entire line, worn away, at the edge, along the right side of the cross, and continued in two short lines, still legible, at the base, evidently commemorated John Baron, lord of Burnchurch (father of Richard, subsequently lord of Burnchurch), who was a Justice of the Peace for the County Kilkenny, and was murdered at Mallardstown, in the 6th year of Edward VI., *i.e.* some time between Jany. 28th, 1552, and Jany. 28th, 1553.

[3] . . . . ome Fitzgeralde nuper de Burnchurch generosus
Constabul . . Castelli
Kilkenie q^i obiit p^o die Martis 1586.
. . . . . m quod eris fueramq.
. . . . or ora. Walterus Kerin fabricabit.

TRANSLATION.—[Here lies Garret ? fitz] Thomas Fitzgeralde, late of Burnchurch, gentleman, Constable of the Castle of Kilkenny, who died March 1st 1586.

[Whoe'er thou art that passest by, stand read, lament]. I am what you will be; I was [what you are]. Pray [for me I beseech you]. Walter Kerin made the tomb.

This inscription, in raised Old English lettering, is on two pieces of the covering slab of a large altar-tomb,; the remaining fragments of the slab are missing. The christian name of the occupant of the tomb is lost, but very probably it was Garret. "Gerrot fitz Thomas Fitzgerald of Burnchurch, gentleman," had a pardon, Feb. 25th, 1561-2; he was still living in 1569.

(4) An end panel of an altar-tomb, perhaps that which we have just noticed, lies with the other ancient monuments. It has a carving of the Crucifixion in relief, in the centre. At the right side of the cross are the words "Jesus

a[n]i[m]a[bus]," in raised Old English letters: at the opposite side, and in the same line, are the Roman capitals "R. I. F. D." The full text would seem to be:

Jesus animabus requiem indulgeat fidelium defunctorum.

That is: May Jesus grant rest to the souls of the faithful departed.

The Fitzgeralds of Burnchurch.

The Fitzgeralds, otherwise Barons, otherwise FitzMaurices, of Burnchurch, were descended from Maurice fitz Maurice, whose father, most probably, was Maurice fitz Gerald, one of the first of the Anglo-Norman invaders of Ireland, and ancestor of the different families of the Fitzgeralds in this country. Maurice fitz Maurice, as we have seen, was lord of Kiltranyn or Burnchurch, in the time of Bishop Hugh de Rous, when he appropriated Burnchurch parish to the Priory of Kells. His descendants are traced, for several generations, in the *Abstract of the Register of Kells Priory*, as follows:

Maurice fitz Maurice, whose son was
William, whose son was
Maurice, whose son was
Maurice, whose son was
William, whose son was
Maurice, whose son was
William, whose son was
Roland, whose son was
Richard.

Roland above was but a mere child, at the death of his father, William Fitz Maurice, some time before March 28th, 1374. He was still a minor, March 8th, 1390. He was appointed Keeper of the Peace for Co. Kilkenny, in 1405, and again in 1410. In the later year, he, and his wife, Margaret, had a grant of 1 messuage and 1½ carucates of land in Kenokestoun. Published records mention him for the last time, in 1414, when the King granted him, for his services, a life pension of £12 a year.

His son and heir was Richard Fitz Maurice ("Rold' fil' Wmi genuit Richm"),[1] who, with his wife Johanna Whytte, is mentioned on the oldest of the family tombs in Burnchurch. Another Richard Fitz Maurice, or Baron, of Burnchurch (probably grandson of Richard, son of Roland), and Patrick St. Leger, chief of his nation, appear in 1502, as witnesses to the identification of the will of Sir James Butler Mac Richard, made in 1487.

[1] *Abstract of the Register of Kells Priory.*

BURNCHURCH CASTLE

From Robertson's *Antiquities, &c., of Co. Kilkenny.*

To face page 378, Vol. III. (Text).

Roland Fitz Maurice, or Baron, otherwise "Royland Fitzgerald," probably son of Richard of 1502, was lord of Burnchurch, in 1527 (Raoulandus fitz Maurice, Baron de Ecca.Cremata).[1] He was sheriff of Co. Kilkenny in 1535 and 1537, and, dying Feb. 1st., 1544-5, is buried, together with his wife, Anastatia St. Leger, in Burnchurch. He had at least three sons, viz. :

(1) William Fitzgerald, or Baron, the eldest son and heir, who became a priest, and was appointed Vicar of Burnchurch, as appears from the following :

1546 (March 21). "Presentation of William Baron, otherwise Fitzgerald, son and heir of Rowland Fitzgerald, Baron of Burnchurch, to the vicarage of Burnchurch, otherwise Kiltrany, in the county of Kilkenny, vacant by the resignation of Richard Melley, and in the King's gift, pleno jure." [2]

(2) Peter Fitzgerald or Baron, who is referred to in the following entry :

"1546 (Feb. 12). Pardon of Peter Fitzgerald, otherwise called Peter Baron, of Danganmore, son of Roland Fitzgerald, otherwise Roland Baron, late of Burnchurch, in the county of Kilkenny, horseman." [3]

(3) John. He became his father's successor and heir—apparently by the renunciation of his rights by his eldest brother, William. He was a Justice of the Peace for the Co. Kilkenny, in 1552, in which year he met his death, as the following shows :

"1557 (Oct. 6). Pardon to Peter Grace fitz John, kern, indicted as one of a band who attacked John Fitzgeralde alias Baron, of Burnechurche, a Justice of the Peace of the County of Kilkenny, in the 6th year of Edward VI., at Maillardeston, when the said John was murdered by Edmund moor O'Clery." [4]

He is buried with his parents at Burnchurch, but only the year of his death, 1552, and the prayer for his soul, may now be deciphered on the tomb.

Richard Baron, son of John, was but a few years old at the death of his father in 1552. During his minority he appears to have been in charge of a gentleman named Patrick Sherlock. He came of age about 1569 ; and was still living in 1594. He died within the next eight years.

Roland, his son, succeeded, before Nov. 4th, 1602. On the 15th June, 1607, livery was granted "to Roland Fitzgerald of Kiltranyheyn alias Burnechurch, Esqr., son of Richard Fitzgerald, late of same, deceased. Fine £50." Roland was still living in 1641, but died soon after, leaving by his wife, Anstace, eldest daughter of Robert Rothe of Kilkenny (1550-1622), at least two sons, Richard, his successor ; and Edward.

[1] Graves's MSS.
[2] *Pat.* 37 Hen. VIII.
[3] *Ibid.*
[4] See *Fiants* of Philip and Mary.

Richard Fitzgerald, or Baron, joined in the Confederate Movement; lost his ancestral estate—consisting of 816 ac. 3r. in Burnchurch, 244ac. in Bueper, now Viper, and 134ac, in Bowley—under Cromwell, in 1653; and was transplanted to Connaught in 1654. He is said to have left at his death two children, then minors, viz. Garret and Oner, who both died without issue. This statement does not exactly tally with the fact that on the 6th July, 1663, the claim of "John Fitzgerald and Eliz., his wife, relict of Richard, and *Simon* ye sonn, *Richd.* ye father, and *Rowland* ye grandfather," was heard in the Court of Claims for the Trial of Innocents, and a decree of Nocent returned. It appears certain, however, that the issue of Richard Fitzgerald did not continue the family. The representation of the family then devolved upon his nephew Captain James Fitzgerald, son of his brother Edward.

Captain Fitzgerald was an officer in Colonel James Dempsy's Regiment, serving under the Prince of Condé, and with other officers of his Regiment, petitioned King Charles the Second, in 1660, to restore them their rightful estates in Ireland. Captain Fitzgerald affixes his signature to this document as "Capn. James Fitz Gerald of Burnchurch." Of the Captain nothing further appears to be known, except that, in a pedigree, certified by the Ulster King-of-Arms, he is said to have settled down in the Co. Waterford, where he married Slany, daughter of Donald More O'Brien, of Comeragh, and became the ancestor of the Barons of that region.

Father Patrick Fitzgerald who was P.P. of St. Patrick's, Kilkenny, for 30 years or more, and died Oct. 3rd, 1749, is stated on his monument in St. Patrick's churchyard, to have been sprung from the noble family of the Fitzgeralds of Burnchurch, and from the noble family of the Rothes. It is probable, therefore, that he was descended in the direct line from the Captain's grandparents, Roland Fitzgerald and Anstace Rothe.

Burnchurch castle, the seat of the Fitzgerald, or Baron, family, is still in good preservation.

A minor branch of the family, but of consequence withal, was also seated at Burnchurch, holding their land, at a nominal rent, from the lords of the castle. The first of them we meet with, is Garret fitz Thomas Fitzgerald, whose monument is, probably, that now broken in Burnchurch graveyard, and of which an account has been already given.[1] He was pardoned in 1561-2, and again appears in 1569. His daughter, Elizabeth, was the wife of John Walsh of Kileraggan, who died in 1636. He was, presumably, the father of William Fitzgerald of Burnchurch, gent., who received a pardon in 1602, was Constable of the Barony of Knock-

[1] See p. 377, *supra*

topher in 1608, and was still living Aug. 18th, 1623, at which last date he held part of the townland of Burnchurch, paying thereout a chiefry of 12s. a year to the lord of the castle, and head of the family, viz. Roland fitz Richard Fitzgerald. A William Fitzgerald forfeited 28ac. in Burnchurch, and 197ac. in Oldtown, under Cromwell, in 1653, and was transplanted to Connaught the following year. He may have been the William Fitzgerald of 1608 and 1623, above, or possibly his son or grandson.

William Fitzgerald, of Lisdowney, who died in 1695, was, perhaps, a descendant of Garret fitz Thomas, of Burnchurch. In his will he mentions his sons Alexius, Garret, Edward, Thomas and Nicholas, and brother, Doctor Edmond Fitzgerald. From Alexius, who died in 1694, leaving several children, viz. William, John, Garret, Mary, Anastatia, Bridget, Amy and Anne, would seem to descend the Fitzgeralds of Jessfield and Ballintaggert, Co. Tipperary.

Killiny.

This townland lies almost entirely on the north bank of the King's River, and forms part of the old civil parish of Kells. It appears in ancient documents as Killinthy, Kilfinthy, Kilfiny, and Killeneth. In Irish it is called *Killing-ă* and *Killin-hă*, that is, probably, Cill Finċi, or the Church of St. Finche, Virgin.[1]

In the Episcopate of Felix O'Dulany, Bishop of Ossory (1178-1202), Baldwin de Hamptonsford, the Anglo-Norman lay patron, granted the church of Kilfinthy, and the adjoining 10 acres of glebe land (ecclesiam de Kilfinthy cum 10 acris terrae sanctuarii adjacentibus), to Hugh, Prior of the Priory of Kells.[2] In the time of Hugh de Rous, next Bishop of this Diocese (1202-18), Geoffry fitz Robert granted to the said Priory the vill of Kilfiny and [confirmed the grant already made thereto of] the church (ecclesiam) of the said place. The townland continued in the possession of the religious brethren of Kells, in virtue of Fitz Robert's grant, down to the suppression of the monasteries in 1540, when Philip Howleghan, the Prior of Kells, was found to have been seised, *inter alia*, of ten messuages, two hundred acres of arable land, one hundred of pasture, and a water-mill, with the appurtenances in Killeneth, of the annual values, besides all reprises, of £6 8s.

A memorial of the ownership of Killiny by the religious community of Kells has been handed down. This is a large stone, evidently a land-mark, at present built into the side of a stile on the boundary fence separating Killiny from Newtown, but which formerly must have stood on a pier or base of masonry. It is smooth on one side, where it has the two following raised Old English inscriptions, of about

[1] See Vol. I., Introd., p. 15; and Vol. II., pp. 226-7.
[2] *Abstract of the Register of Kells Priory.*

the year 1500, arranged back to back, so that both must be read from opposite directions :

prediu⁹ [1] de kelles.
barron of erly.

As the stone was originally set up, the former inscription, viz. Farm of Kelles [Priory], looked towards Killiny, the latter, viz. [Land of Sweetman], Barron of Erly, looked towards the adjoining townland of Newtown, in former times the property of the Sweetman family.

The Church of Killiny stood on the rising ground over the King's River, immediately to the west of Mr. Hutchinson's garden. Its remains were uprooted about 1780. The site of the church and graveyard, about three-quarters of an Irish acre, was called *Killinga* by the old people of the place who spoke Irish, and, at the present day, is generally known as the Churchyard.

The site of another very ancient church and churchyard is pointed out in the small tract of Killiny lying south of the King's River, in a field bearing the very suggestive name of *Farran-na-hogglisha*, Ꝼeaṙann na hᵉaglaiṙe, or Church Land. The church that stood here, like that on the opposite bank of the river, has been obliterated. The western boundary of the churchyard is marked by a sandpit, which was opened here several years ago, but had to be abandoned by the workmen owing to the vast amount of human bones they came upon.

The Comerfords of Ballymack.

"Jamys Comerford of Ballymaka" is mentioned in a document of 1543. "Comberforthe of Ballymak" was presented, with the rest of the gentry of Co. Kilkenny, for charging coyne and livery, in the year 1537. On the 26th March, 1549, James Comerford, of Ballymacka, Sheriff of the Co. Kilkenny, Patrick Comerford, of the same, and Nicholas Comerford, of the same, received pardons. James Comerford was again "Sheriff" in 1559, but died soon after.

Thomas Comerford, his successor, was attainted in or before 1566. On the 3rd Dec., 1583, a Crown lease was made out to Francis Lovell, of Lysmacteige, Esq., "of the site of the castle with three other castles in Ballymackane [*i.e.* Ballymack], Co. Kilkenny, lands in Ballymackan, Leslonine, Tullaghmain, Magistoun, Redmore, Kilbreckan, Newehouse, Kilbleyn, Roweston, Blackeslande, Carnegeill, Goslingston, Shellam Rath, Arlestone, Corbally, Dungarvin, Buss-

[1] By using a wrong contraction-mark over the *u* the sculptor made this word to read *predius* instead of *predium*, which latter is the correct form.

hoppesloughe, Thomaston, and in the burgage of the baron of Burnechurch, the possessions of Tho. Quemerford, late of Ballymackan, in the Co. Kilkenny, attainted. To hold for 21 years. Rent £20 during the life of Margaret Cowley, who has part of the premises in dower; afterwards £30. Maintaining one English horseman.[1]

Notwithstanding the lease so recently granted to Lovell, another Crown lease was made, on the 19th July, 1586, to Henry Comerford, brother of Thomas Comerford, who had been attainted, "of the castle of Ballymackane, the lands of Ballymackane, Lyslonne, Tullaghmayne, &c. (as above). To hold in fee farm for ever."[2] On the 30th Oct., 1587, Henry Comerford, of Ballymacka, petitioned the Privy Council for the discharge of the extent of his lands for £225, arrearages, principally accruing after the attainder of his brother Thomas. He appears to have had two sons, James, his successor; and "Thomas Comerford fitz Henry, gent.," pardoned Nov. 18th, 1602, who was probably father of Edward Comerford, of Callan, who forfeited under Cromwell.

James Comerford died while his son, Thomas, was still a minor. On the 30th May, 1601, John King, gent., had a grant from the Court of Wards, "of the wardship and marriage of Thomas, son and heir of James Quemerford alias Comerford, late of Ballymacka, Co. Kilkenny, gent.; and custody of his lands during minority. The grantee shall cause the ward to be maintained, and educated in the English religion, and in English apparel, in the college of the Holy Trinity, Dublin, from his twelfth year until he shall complete his eighteenth year."[3] Thomas Comerford was of age, before Feb. 11th, 1618-19, when he had livery of seisin, as son and heir "of James Comerford late of Ballimacka, deceased." He died Dec. 12th, 1635.

By Inquisition at Thomastown, April 11th, 1636, it was found that "Thomas Comerford late of Ballymacka in the Co. Kilkenny, was seised in his lifetime, of the town and lands of Ballymacka, containing 4 acres of the great measure; Graige, 4 acres; a parcel of land in Lislonyne called Portraught, 8 small burgage acres; Kilbreckane 2 acres; an annual rent of 30s. from 1 burgage in Errlestowne, called St. Leager's towne; 6d. from the town and lands of Redmore otherwise Moneroe, and the reversion of the same town of Redmore; 1 burgage in Bishopslough, containing 4 small burgage acres; 40s. from 1 burgage, in the town of Dungarvan, containing 5 acres of the great measure, and the reversion of the same; and 1 toft and 1 garden in Thomastown. The aforesaid Thomas Comerford being so seised, died Dec. 12th, 1635. James Comerford is his son and heir, and was then 21 years of age. The sum of 3s. 4d. is payable out of the premises of Graige to Rowland Fitzgerald and his heirs. George Comerford of Tullaghanbroge claims

[1] *Fiants* of Queen Eliz.
[2] *Ibid.*
[3] *Ibia.*

3s. 4d. out of Portraught and commonage in the said land. William Sweetman, of Castleleefe, claims 24s. out of the premises in St. Leager's towne, 4s. out of Kilbreckan, and 4s. out of Redmore. Edward Comerford, of Callan, claims all the premises as his right and inheritance. The premises are held of the King in capite, by Knight service." [1]

From a fuller copy of the above Inquisition it appears that Ellen Comerford, late wife of the said Thomas, deceased, survived her husband; and that his children were, James, his heir, aged 21 years and 6 weeks at the time of his death, Leonard, Richard, Nicholas, George and Barbara.

James Comerford, who succeeded, being an Irish Papist, forfeited under Cromwell in 1653. His confiscated lands included Comerford's Graige, Ballimakee, and Kilbricken, which last was forfeited in the name of his mother, Ellinor Comerford. He was transplanted to Connaught in 1654.

Henry Comerford, gent., was outlawed as of Ballimack, in 1691.

The local Irish pronunciation of Ballymack is *Balliavackaw*, *i.e.* Baile mic Dá, or the Town of David's Son.

Tullaghanbroge.

Irish speakers call this parish *Thullaghawnbrogue*. In early 13th century documents in the *Register of St. Thomas's Abbey, Dublin*, it appears as Thulachbroc, Tulachbroc, Tolachanbroc, and Tulagbroc; in the *Red Book of Ossory*, the name is written, Tilhanbrog, Tylabrog, Tyllahtnebrog, Tillaghbrok and Tulohanbrog.

At the Norman Invasion, William St. Leger was granted the entire parish of Tullaghanbroge, together with the manor of Rosconnell. St. Leger was a great benefactor of the Abbey of St. Thomas, Dublin; and not only appropriated to the Abbot and community thereof the spiritual charge of the Parishes of Tullaghanbroge and Attanagh, but also granted them considerable temporal possessions, "in pure and perpetual alms." The following are summarised from the original charters in the *Register* of the said Abbey:

(1) A.D. 1202-18. Between these dates, William St. Leger granted to St. Thomas's Abbey, the church of St. Nicholas of Thulachbroc, with all the land which Tancred Brun held there, and all the tithes belonging to the church. Witnesses, Hugh, Bishop of Ossory, &c.[2]

(2) He renews this grant soon after, and grants, moreover, the Church of Attenach.[3]

[1] *Inquis. Lageniae.*
[2] Ch. cxlvi.
[3] Ch. cxlv.

(3) About same date he grants St. Thomas's eleven carucates of land, viz. five carucates at Tulachbroc, consisting of the entire holding of Tancred Brun; and six carucates at Rosconin, *i.e.* Rosconnell.[1]

(4) *Circa* 1210. Hugh, Bishop of Ossory, confirms William St. Leger's grant of the church of St. Nicholas of Tulachbroc, with its tithes.[2]

(5) 1221-30. Peter, Bishop of Ossory, confirms the grant made to the Abbey of the tithes of Tolachanbroc.[3]

(6) *C.* 1230. William, son of William St. Leger, confirms his father's grant of the church of Tulagbroc, and all his other grants, to St. Thomas's Abbey.[4]

(7) *C.* 1230. William, Dean, and the Chapter of the Cathedral church of Kilkenny, confirm the grant to St. Thomas's Abbey, of the church of Tullachbroch with the chapel of Balykene, with all their appurtenances.[5]

It would appear from the foregoing that St. Nicholas was the patron of the church of Tullaghanbroge. St. Colman, Confessor, (Sept. 26th), is made the patron by Bishop Phelan, in his *List of Patrons*. The explanation seems to be that St. Colman was the ancient patron; that St. Nicholas was substituted for him by the Anglo-Normans; and that, notwithstanding this substitution, the old Irish saint continued to hold his place, as patron, at least in the traditions of the period in which Bishop Phelan lived and wrote.

The parish church of Tullaghanbroge, now generally called Grove, is still a substantial, but very broken, ruin, about 60 ft. long by 20 ft. wide. It is clearly a very ancient building. There is no division into nave and chancel. Beside the door, on the outside, is a coffin-shaped slab, with a very beautiful raised cross, but bearing no inscription. Within the church a broken altar-tomb has the following raised Old English inscription, which is imperfect at the beginning owing to the loss of a fragment of the covering slab:

Hic jac . . . . . tleger, dnus de Tullihanbrog generosus qui obiit 5 die Septembris A.°D.° 1597 & Elena Comerford uxor eius qui hoc monumentum. [*rest uncut*].

Translation.—Here lie [Oliver Sen]tleger, lord of Tullihanbrog, gentleman, who died Sept. 5th 1597, and Ellen Comerford, his wife, who both [got] this monument [made].

An altar-tomb in the graveyard has:

"Underneath lies the body of the Reverend William Swift, Parish Priest of Burnchurch, Grange and Deansfort. He departed this life on the 25th day of April, in the year of our Lord 1817 aged

[1] Ch. cxlvi.
[2] Ch. ccclxiii.
[3] Ch. ccclxiv.
[4] Ch. cxlvii.
[5] Ch. ccclxv.

74 years, twenty-seven of which he spent in the faithful & zealous discharge of every pastoral duty. May he rest in peace. Amen."

A head-stone has :

"Of your charity pray for the repose of the soul of Revd. Richard Rice, R.C.C., who died Febry. 4th, 1861, aged 46 years."

On another head-stone is :

"Here lies ye body of William Quenlin who departed this life 1696 & also his wife Onour Quenlin al' Lanagin departed 1725. Thomas Quenlin their son departed 1725. Erected by Catrin Quenlin their daughter."

O'Curry, in his *Ordnance Survey Letters*, writes, that the people used to call this graveyard, in Irish, Roilig a' Tulacháin, *i.e.* the Graveyard of Tullaghawn.

In the large field to the east of the church there is an artificial mound, rectangular in shape, 6 ft. high, and 22 yds. by 30 yds. at top ; it is surrounded by a wide fosse. To the north-east of the moat, in the same field, the foundations of buildings are still traceable. Opposite this field, at the other side of the road from the churchyard to Grange chapel, is another field of great fertility, in which there is a well, probably a holy well in former times. Close to the well is a slight mound, together with many traces of foundations, which are said to mark the site of an ancient monastery. The part of the field lying east of this is known as "the glebe."

The St. Legers of Tullaghanbroge.

William St. Leger and his son, who bore the same christian name, were, as we have seen, lords of the parish of Tullaghanbroge, during the first half of the 13th century. They were, we may presume, near relatives of Geoffry St. Leger, Bishop of Ossory (1260-1286). On the 20th May, 1366, John fitz John de St. Leger released to John Fitz William Coterell and Johanna, his wife, the lands &c. which they hold in Kiltranin, Crokeresgrage, fflemyngstoun, Huberdestoun, Donfert and Kenlys, formerly belonging to James Oweyn, and of which the reversion and inheritance were and ought to be in Margaret, wife of the said John de St. Leger.[1]

Edmund "Sleger" was one of the freeholders of the Co. Kilkenny, in 1526. Patrick "Sentlegere" was lord of "Tologhanbruwe" in 1543 and 1569. About the latter date his property was "extended," or valued, at £26 13s. 4d. Edmund Sentleger fitz Patrick, his son and successor, was pardoned in 1574. Oliver St. Leger, son or brother of Edmund, was lord of Tullaghanbroge, in 1584, in which

[1] Graves's *MSS*

year he also received a pardon. He died in 1597, as the inscription on his monument testifies.[1]

Edmund St. Leger fitz Oliver succeeded. By Inquisition at Thomastown, Sept. 5th, 1607, the jury found as follows :

" Edmund Sentleger, of Tullaghanbroge, is seised in fee of the manor and town of Tullaghanbroge and of the hamlets of Gragnekylly, Cowleloppoge and Graigetorney, containing 1 castle, 20 messuages, and 13½ ac. great measure ; Lyslonyn and Kilfeahin, 1 castle, 8 messuages, and 7½ acres great measure ; Dirrenetoycke, otherwise Durrinbege, 4 messuages and 6 ac. ; the hamlet of Ballinemony called the two Ballinemonys, 3 ac. ; a head rent of 24s. issuing from a certain parcel of land called ' Farrinfreny,' now in the tenure of Richard Comerford of Ballibur, belonging to the said manor of Tullaghanbroge. The said Edmund, and his tenants dwelling at Tullaghanbroge aforesaid, have a common pasture in the said parcel of land, in virtue of a certain ordinance of April 12th 1599. The said Edmund is seised of another head rent of 2s. 8d. issuing from the town of Ballikife, now in the tenure of the Right Hon. the Earl of Ormond and Ossory ; and of a head rent of 3s. 4d. issuing from a parcel of land called ' le Pontraght,' parcel of the town of Ballimaka, now in the King's hands by reason of the minority of Thomas Comerford of Ballimaka. The aforesaid Edmund and his tenants dwelling at Leslonyn, have a common pasture in the said parcel of land for their ' averiis ' and beasts there.

" The premises are bounded by the following meres and bounds, viz. :—From the ford called ' le Maddeduffe,' [2] on the east, it is bounded by the lands of Grange Tulleghan ; thence to the west and north, by a small watercourse towards the wood of Kylvyan, and a fosse in the same wood dug on both sides ; and thence it is bounded by the side of the field of Clonduffe-ne-Mannagh and by a parcel of the lands of Grangetullaghany, on the east ; and thence towards the north, to near Tobernedoihy,[3] where the lands of the said Edmund Sentleger, and the lands of the Earl of Ormond in Ballicalan, and the lands of le Grangetullaghan aforesaid have the same bounds and touch one another ; thence towards the west by a moor or bogge called Akeeh, towards the ford of Aghenore ; and thence alonge, towards the west, by le Dromyne, to the ford of Agheline, where the lands of the said Edmund Sentleger, of Ballycallen, and of Kilballikife meet together ; thence, by le Dromen, to Knokane-Phillipreagh ; and, thence, towards the south, to the end of Claranbege, in the west, where the lands of Ballikife and the lands of le Sentleger touch each other ; thence, towards the south, by the side of part of a wood called Muckballikifa, to a place called Monynenemanleman, where the lands of Lislone, Dirrinetoyke and Ballikiffe meet together ; and thence alonge, towards the west, by the water [*i.e.* river] of Deryn, in the middle between the said wood and the wood called Dariclonie, and otherwise called Leaghkell, to the bogge leading by the great moor in the north part of Formolloa, towards le Clurinmore, to the place where the double ditch stretches along, and where the lands of Ballikiffe, Diryntoyke and Cowlishill have the same bounds and touch each other ; thence by the said ditch, and a small watercourse in the north part of a place called Logsenana, to the ditch of Gorteviskey ; and thence to a place called Aghsowlfyn, where the lands of Derryn, Cowlishell and Killaloe, touch each other and have the same bounds ; thence towards the south, to the ditch in the extreme west end of Kilbehe, where the town of Callan [*i.e.* the Commons of Callan town], Dyrryn, and Ballinemony touch each other. So from thence along by the ditch called Gorteskeboll on the west side, to the highway near Clashnesulty, where Ballinamony aforesaid and the lands of Grayggowlin touch each other ; and thence to a place called Boherkeagh, to the ditch of Gurtynstealoine ; thence to the extreme end of a place called le Pallagh, where the lands of Dyrn, Gragowlin and Tullaghmain touch each other ; thence to the west, by a double ditch, it stretches to the place called Aghbealacatt, on the south side ; and thence by the [river] course alonge towards the south, to the ditch of Keymynscrofte ; thence to the end of a place called Boherfaddey, where the lands of Boly and Lislony otherwise Attymaghe bound each other ; and thence along towards the south by the ditch called Ponteragh to Garreneboly ; thence to the south by the ditch called Klineboly ; and thence by the said ditch to the place called Barneboy ;[4] and thence by the said ditch to the place called Skiaghnetraie-dierna,[5] where the lands of Tullaghanbroge, Ballimacka and Burnchurch touch each other and have the same bounds ; and thence by the said ditch, to the south, to the aforesaid ford of Maddedutch.

[1] See p. 385, *supra.*
[2] That is, Maide Dubh, the black stick, now Black Stick Bridge, near Grange chapel.
[3] Tobar na n-Dutaid, *i.e.* Well [at the junction] of the estates.
[4] Now Barnabwee, the yellow gap, part of Mr. Daniel Stapleton's farm in Tullamain.
[5] Sceach na d-tri d-Tighearna, *i.e.* Bush of the three [land-]lords.

"Tullaghanbroge, Lisloine otherwise Atymagh, Derynetoyke and Ballinemoney lie in the barony of Shilliligher, within the Co. Kilkenny.

"The aforesaid Edmund Sentleger is seised, as of fee, of 1 stone house, and of 1 croft, within the town of Callan, in the south street of the said town; [the former] lies in length from the common fountain of the same town, on the south, to the small street near the land of Geoffry Rooth, on the north, and in the breadth from the King's street on the west, to the lands of the Earl of Ormond [ ] Sweetman, on the east. The said croft, called Lectonhoy, lies in the south street, in length from the land of the said Earl of Ormond and the land of Margaret [ ], on the west, to the common fosse of the town of Callan on the east, and in breadth from the common fosse of the same town to the land of Thomas Merry on [ ].

"Patrick Sentleger, of Kilkenny, is seised, as of fee, of 1 croft commonly called Oliver's croft, and of 1 other called James his croft, and of 1 acre of land in [ ], and he holds them of the said Edmund Sentleger, as of his manor, in free soccage, by suit of court." [1]

According to another Inquisition at the Blackfryers, Kilkenny, Jan. 18th, 1626-7,

"Edmund St. Leger was seised of the manor of Tullaghanbroge and the hamlets of same, the towns of Graigenekilly, Cowluppoge and Graigtorney, containing in all 13½ acres great measure; Lislonyn and Kilfeahin, 7½ acres; Dirrineteigke otherwise Dirrinbeg, 6 acres said measure; Ballynemones viz. the two Ballynemones 3 acres said measure; 21s. rent issuing from Kiltullaghmaine; 2s. 8d, issuing from Ballykeefe; 24s. issuing from Frenye's land; with common pasture in same. The same Edmund, so seised of the premises, by his deed bearing date, July 20th 1621, enfeoffed Michael Cowley, of Rathestowne, in the Co. of the City of Kilkenny, Peter Roth of Rathely, and Patrick Den of Ballycocsust, in the Co. aforesaid, to certain uses, as appears by the said deed, the tenor of which follows in the original. The premises are held of the King. The aforesaid Edmund St. Leger died at Tullaghanbroge, the 10th Oct. 1625. George St. Leger is his son and heir, and was 22 years old at the time of his father's death, and married. Elizabeth, wife of the said Edmund is entitled to dower out of the premises." [2]

In 1641, George St. Leger, gent., son and successor of Edmund, is returned as tenant of "all the castles, towns and lands of Lissnonyne, and Kilfechine, Derrintoick alias Dirrinbeg, Ballynemony and Kiltullaghmaine, one house and castle in the town of Callan, a chief rent of 18s. yearly issuing out of the lands called Farrenefreny, a chief rent of 22d. issuing yearly out of the town and lands of Ballykeeffe, a chief rent of 2s. 6d. yearly issuing out of the parcel of land called le Ponteraght, with common pasture over the lands of Farrenefreny and Ponteraght aforesaid."

During the Cromwellian confiscations of 1653, the St. Leger estate was forfeited by George and Patrick St Leger, Irish Papists, the townlands of Tullaghane, 876 ac., and Lislonen, 520 ac., being forfeited by the former, and the townland of Derrenetewke by the latter. In 1654 George St. Leger of Tulloughane and Patrick St. Leger of Derrin, are found on the long list of Kilkenny Papists ordered to transplant to Connaught.

Geoffry St. Leger of Dizart (Desart), gent., and Patrick St. Leger, of Tullaghene, gent., were outlawed, as Jacobites, April 20th, 1691.

The St. Legers are now almost extinct in this locality. In Irish the name is

[1] *Inquisitiones Lageniae.*
[2] *Ibid*

pronounced *Sallinger*, which is also the form of the name nearly always used by English speakers.

On the 26th Oct., 1666, Joseph Cuffe, a Cromwellian, had a grant, under the Acts of Settlement and Explanation, of "Tullaghane (to be called and known for ever by the name of Cuffe's grove), 703ac. prof.; 173ac. unprof.; Lislonen (to be called for ever by the name of Cuffe's Desert), 476ac. 1r. 8p. prof., 44ac. unprof.; Tetenetucke [*i.e.* Derrenetucke] alias Derrin, 415ac. and 16p. prof., 29ac. and 2p. unprof.; Inchevolahane (to be called for ever Castle Inch) 936ac. 2r. prof.; 94ac. 2r. unprof.; Brownestowne, 255ac. 2r.; Ballymaka, 101ac. Rent, £58 9s. 5d. Bar. of Shillelogher, Co. Kilkenny. In Rathardmore, 153a. and 2p. Rent, £3 2s. 2d. Bar. of Gowran; with other lands in Queen's Co." [1]

Cill-Feichin.

Irish speakers still call Desart by its old name, which they pronounce *Lischlooineen*, or *Lislooineen*, that is Lios-Cluaineen, the Fort of the Little Cluain or Meadow. The Lios is about a quarter of a mile south of Desart Court. It is circular in shape and about 100 yds. in diameter; and, though partially dismantled, its enclosing earthen rampart can be easily traced. The people now call it a Rath.

The site of a church is pointed out about a quarter of a mile east of Desart Court, in the portion of the demesne known as the "Church field." It occupies the point of a piece of rising ground. The church itself, with the churchyard, has been destroyed, but the circular earthen ring that enclosed both may be still traced. The name of this church, as appears from the St. Leger documents quoted above, was Kilfeachin or Kilfechine, that is Cill Feichin, or the Church of St. Feichin. It was also called Tamplefeighane or Teampull-Feichin, for in the *Fiants* of Queen Elizabeth, there is entered a "lease, under queen's letter, 16 April, 1574, to Jasper Horsey, Esq., of the tithes of corn and hay, altarages, and other profits of the parish churches of Tullanghanbrooke, Lesloynyne *alias* Tamplefeighane, and Ballykyve, Co. Kilkenny. To hold for 40 years, from the termination of a lease by the abbot of St. Thomas the Martyr, Dublin, in 1537, to Nich. Stevens, chaplain, Walter Archer, of Kilkenny, gent., Marion Courcey, his wife, and Nicholl Kranesbrughe, of Kilkenny, widower, Rent £5 6s. 8d."

St. Feichin (pronounced *Fĕheen*), Abbot and patron of Fore, in Co. Westmeath, was commemorated on the 20th Jan. Four other saints of the same name are mentioned in the *Martyrology of Donegal*.

The saint's holy well, called *Thubber-Eheen* (Tiobar Feichin), was formerly

[1] *Pat.* 18, Chas. II., V. 14.

beside his church of Cill-Feichin, but it removed thence, owing to some act of profanation, and broke out again about a half a mile to the south-west in the townland of Riesk, where it is now generally known as "Desart Well."

Grange.

From an inspeximus of the 36th Hen. III. (1252), it appears that William Marshall, junr., Earl of Pembroke (1219-31), by his charter "granted and confirmed in frankalmoign to the Abbey of St. Saviour of the Cistercian Order of Dowyskir" [now Graiguenamanagh], ... the land of . . . . . Tulachenny, with its appurtenances, namely, Clundaf, Kilmeggeth, and Liscrithan, near Kilkenny, for 10 carucates of land." [1]

Tulachenny, with its ancient appurtenances, viz. Clundaf, Kilmeggeth and Liscrithan, constitutes the parish now known as Grange.[2] This parish appears in the *Red Book of Ossory* as Tullachany, Tillaghany and Tylahany, as if the original Irish form were Tulaċanna, that is, the Tulachs or Green Hills; it also appears in other, but less ancient, records, as the Grange of Tullaghanny, and Grange-Tullaghan. It came to be called Grange, from a grange or farm-house erected here, on their property, by the monks of Graiguenamanagh. Almost every Grange in Ireland can, or, we believe, ought to be traced to ancient possession of same by some religious order.

The monks of Graiguenamanagh had the spiritual charge, as well as the fee-simple, of the parish of the Grange of Tullaghanny. At the suppression of the Religious Houses, the parish was granted to the Butlers of the Old Abbey, from whom it passed to the Ormond family.

The ancient parish church of the Holy Cross of Grange (patron day, May 3rd, feast of the Invention of the Holy Cross), stood immediately in front of the present chapel of Grange, but its ruins have been long removed.

The *Kilkenny Independent* of July 1st, 1826, gives a list of subscribers "towards building of the new chapel of Grange, Danesfort." This fixes the date of the erection of the present chapel of Grange with sufficient accuracy.

There are two ancient monuments here. One, the base of a wayside cross, was inserted, with a view to its preservation, as a coin stone, in the north-west angle of the chapel. It is now, unfortunately, covered over with a coat of cement. The inscription which it bears is in raised Roman capitals, and is imperfect at the

[1] See p. 373, *supra*.

[2] The modern townlands constituting this parish are, Bawnlusk, Church Hill, Grange, Grange-Cuffe, Kilmogg or Racecourse, Raheenduff and Rossdamma.

beginning, owing to the loss of a piece of the stone. Mr. John Hogan renders it as follows in his *Kilkenny*, p. 314 :

. . . . . .
. . . . . RICH
. . . . . COMERFORD DE
BALLIBVR EQVITIS ET
DOMINÆ MARIÆ PV-
RCELL VXORIS EIVS
QVI HANC CRVCEM
IN HONOREM ALMÆ
CRVCIS DNI NRI FIERI
FECERVNT 20 IVLII.

TRANSLATION.—[Pray for the souls of] Richard Comerford of Ballibur, Esq., and Mrs. Mary Purcell, his wife, who had this cross made in honour of the Holy Cross of our Lord, July 20th." [year uncut].

The other ancient monument stood in the graveyard, up against the south wall of the ancient church. It consisted of an altar-tomb with ornamental reredos, but it is now entirely broken down. A slab fitted into the centre of the reredos had an incised Latin inscription. At the present writer's visit to Grange he failed to find this slab, and is compelled, therefore, to give the inscription as he finds it in Mr. Hogan's *Kilkenny* :

D. O. M.
SACRVM.
Amoris mortisque monumentum.
RICHARDVS COMERFORD ARMIGER
DOMINVS DE BALLIBVR VIR VERE
PIVS PROBVS PRVDENS FORTIS VARIIS
IN REPVBLICA MVNERIBVS PACE
BELLOQVE SVMMA INTEGRITATE
PERFVNCTVS OBIIT 15 IVNII 1637.
POSVIT RICHARDO MARITO SVO
CHARISSIMO SIBI AC LIBERIS MARIA
PVRCELL. OBIIT MARIA PVRCELL
[ ]. DEFVNCTIS VIATOR BENE PRECARE.

TRANSLATION.—To God most excellent, most mighty, A sacred monument of love and death. Richard Comerford, Esq., lord of Ballibur, a man truly pious, upright, prudent, valiant, having discharged various functions in the State, in peace and war, with strictest rectitude, died June 15th 1637. Mary Purcell erected this to Richard, her most dear husband, to herself and children. Mary Purcell died [ ]. Traveller, pray piously for the dead."

The holy well of Grange is on the roadside, between Grange village and the chapel.

A little to the south of the chapel is a green artificial mound known as the "Moat." It is in the townland of Church Hill, otherwise Cnoc a' Teampuill. The chapel, graveyard, and presbytery are also in this townland.

The grange, or farm-house of the monks, which gave name to the townland and civil parish of Grange, appears to have been situated at Mrs. Hogan's (formerly Mr. Thomas Corr's), in Cuffe's Grange. The people all say that there was a monastery here, close to Mrs. Hogan's house, in a very fertile field called *Pawrknagullam* (Páirc na g-colum, *i.e.* the Pigeon Park). Some remains of its foundations, extending over an area of a quarter of an acre, were visible 70 years ago, but they have been since uprooted. Beside this, in the same field, was the "monastery yard," two acres in extent. The "graveyard belonging to the monastery," was in the next field, known as the *Mooneearawrdh*, or the high-meadow, but it was almost entirely destroyed many years ago by its then owner, who had a bye road run right through its centre. There is no tradition of a church in connection with either the monastery or the graveyard.

Kilmogg; Gloon-phawdrig; and Patrick's Bush.

The townland appearing on the Ordnance Map as "Kilmogg or Racecourse" is, in Irish, called *Kilmogga*, which O'Donovan writes Cill Magaid, and translates, the Church of St. Magadh. It appears as "Kilmeggeth" in the 13th century documents quoted at p. 390, *supra*.

In this townland, beside the Kells road, there is the well-known rock popularly supposed to bear the impression of St. Patrick's knees, as he knelt thereon in prayer. O'Curry's *Ordnance Survey Letter* on the parish of Castleinch, dated from Thomastown, Sept. 14th, 1839, supplies the following particulars respecting this rock:

"In the townland of Knockaliagain *i.e.* the hill of the standing stone, is a large rock reclining against a wall or ditch, measuring 7½ ft. high over ground, 2 ft. 10 in. in breadth at bottom, 1½ ft. at top, and 1 ft. in thickness. A little to the east of the Liagan, on the west side of the road from Kilkenny to Kells, is a stone called Glúin Phadraig, *i.e.* Patrick's Knees. There are two holes in the top of this stone, 6 inches deep, 6 inches in diameter, and 6 inches asunder. Part of one of these holes and of the stone is broken away. We have been able to collect the following little piece of the history of this stone from the local seanchaidhe:

"Finn MacCool sent to Saint Patrick for some certain request which the Saint declined to grant. Enraged at the refusal, Finn took up this bit of a rock and flung it at the Saint's head. It fell short however, of the mark; whereupon the Saint went over to it and kneeling on it, impressed it with the marks of his knees, while offering a fervent prayer to God for his deliverance from so ponderous a visitant."

Shading the rock is a large, old *sceach*, which the people call "Patrick's Bush," and which they still hold in veneration through reverence for our National Apostle. Its branches are plentifully hung with the usual *ex voto* offerings, such as pieces of cloth, linen, &c.

A gravel pit, a perch or two to the rere of the Bush and Rock, marks, according to tradition, the site of an obliterated "churchyard." Here, then, must have

stood the ancient church of St. Magadh, from which the townland of Kilmogg has been named.

In James Kearney's land in Kilmogg is a bush called Sceac na m-Dracar or the Friars' Bush.

Ballybur.

In Irish it is called *Bollia-vŭrră*, as if the Irish form of the word were Baile-Borais. In the *Red Book of Ossory* it appears as Balybor, Ballyburre, Balyburry, Balybur, and Balybour. John de Vale was lay patron of the churches of Inchcolhan (Inchiologhan) and Balybor, in the beginning of the 14th century. Richard Vale, his representative in the time of Bishop Hacket (1460-78), handed over the church of Ballybur to the Vicars Choral of St. Canice's Cathedral, Kilkenny.

BALLYBUR CASTLE.

It is very strange that there is not at present any trace whatever of a church or burial ground in the parish of Ballybur; neither is there a tradition of one or other having been ever here.

The castle of Ballybur is a four-storeyed keep, of great strength, and in good preservation, except that it is roofless. The Comerfords were its ancient lords.

The Comerfords of Ballybur Castle.

Thomas Comerford, of Ballybur, who died Feb. 2nd, 1588-9, was son and heir of Richard Oge Comerford, son and heir of Richard Roe Comerford, son and heir of Richard Comerford, senr., and of his wife, Ellen Freny, who was one of the co-heirs of Patrick, son of Fulk Freny.

Richard Comberforthe, of Ballybur, was presented by the "Jury of the Commyners of the Towne of Kylkenny," for charging coyne and livery, in 1537. In 1566, Thomas Qwemerford and Richard Oge Qwemerford, gents., had a commission to make war on Piers Grace, &c.[1] Richard Oge Quemerford of Balliburr, gent., and [his son,] Richard Boy Quemerford of Balliburr, horseman, had pardons,

[1] *Fiants* of Eliz.

April 20th, 1567. Richard Oge was again pardoned Jan. 2nd, 1571-2, after which he appears no more. He had three sons, viz. :

Thomas, his heir.

Richard Boy (*i.e.* Ƀuiƀe, or the Yellow), pardoned as of Ballibur in 1567, and of Danganmore in 1571. He was the founder of the Comerford family of Danganmore. He died at an advanced age in 1624.

William of Killcowle (*i.e.* Kilcooley), Co. Tipperary, who died, leaving issue, before 1637.

Thomas, the eldest son and heir of Richard Oge, was pardoned, as of Ballibur, in 1571, and as of Castelykely, (otherwise Ballymaclaghny), in 1575. He died Feb. 2nd, 1588-9, being then seised, in fee, of the manor, castle and vill of Ballyburr ; and of two parts of the land of Ballybur ; and, in virtue of his descent from Ellen Freny, (daughter of Patrick fitz Fulk Freny and his wife, Johanna), of the lands of Ballymacclaghny (Castelykely above, now Castlekelly), Ballytarsny and Caplestoun. He had the following issue :

(1) Richard, his heir.

(2) Patrick, "late deceased," leaving issue, in 1637.

(3) Edward.

(4) George, "late deceased," leaving issue, in 1637.

Richard, son and heir of Thomas, was born in 1564 ; was one of the Constables of the Barony of Shillelogher, in 1608 ; and had livery of his father's property in 1628. He died at Ballybur, 15th June, 1637, at the age of 73 years. The following entry of his death is found in the Office of the Ulster King-of-Arms, Dublin :

"Richard Comerford of Ballyburr, in the County of Kilkenny, Esqr., sonne and heire of Thomas Comerford, of the same, Esqr., sonne and heire of Richard Comerford of the same, Esqr., sonne and heire of Richard Comerford, of the same, Esqr., tooke to his first wife, [Johanna], daughter of John Sweetman, of Castleiefe, in the said County, Esqr., which died without issue. The said first-mentioned Richard tooke to his second wife, Mary, daughter of Thomas Purcell, Baron of Luoghmoe, Esqr., by whome hee had issue 3 sonnes and 11 daughters, vidz., Thomas, eldest sonne and heire, died young without issue ; John, second sonne, borne, but by the death of his elder brother without issue, eldest sonne and heire, took to wife Grany, daughter to Morgan Keavanagh, of Burreas, in the County of Catherlagh, Esqr., and Richard, the 3d. sonne, married to Elizabeth, daughter of William Deane [*recte* Den] of Mocullen, in the said County of Kilkenny, gent., Ellin, the eldest daughter, married to Theobald Butler, of Rouskagh, in the County of Tipperary, Esqr., which Ellin died, leaving several issue. Ellinor, the second daughter, first married to John Kenedy, of Ballingarry, in the County of Tipperary, Esqr., deceased, and secondly married to Dermot McGilpatrick, second brother to the Lord of Vpper Ossorie. Joane, the 3d. daughter, married to George Shea, of Kilkenny, gent. Margarett, the 4th daughter, married to James Forstall, of Forstallstowne, in the said County of Kilkenny, gent., Mary, the 5th daughter, as yett unmarried. Ellan, the 6th daughter, as yett alsoe unmarried. Elizabeth the 7th, married to Pierce fitz Gerald of Goslingstowne, in the said County, gent. Mary the 8th, and the other 3 daughters died young without issue. The said first-mentioned Richard departed this life at Ballyburr aforesaid the 15th of June, 1637, and was interred in the Church of Grange, in the said County. The truth of the premises is testified by the subscription of the said John, sonne and heire aforesaid, whoe hath returned this Certificat to be recorded in the Office of the Vluester King of Armes. Taken the 2d of July 1637."

In his will, made April 21st, 1637, but not proved, he desires to be buried in Grange; mentions his wife Mary Purcell; appoints his nephew, William Sweetman, of Castleefe, and his brother-in-law, John Purcell of Cranagh, Co. Tipperary, his executors; makes his son John Comerford, his heir, with remainder to his other son, Richard Comerford; remainder to the children of his brother, Patrick, late deceased; remainder to his brother Edward; remainder to the children of his uncle, the late Richard Comerford of Danganmore; remainder to his other uncle, William Comerford of Killcowle, Co. Tipperary; remainder to the heirs of his late deceased brother, George Comerford; he leaves £100 to each of his [unmarried] daughters, Mary and Ellan; and mentions his son-in-law, Pierce Baron, of Goslingstown. Witnesses, Richard Comerford, Peter Rothe, Walter Butler, and James Purcell.

For the inscription on his monument at Grange, and for that on the base of the wayside cross erected here by himself and his second wife, see above.

John Comerford, his son and heir, succeeded. He was born in 1598, and was already married at the time of his father's death. He forfeited his estates, consisting of Ballybur, Ballytarsney and Ballymaclaghny, in 1653, and was transplanted to Connaught the following year. His later history is unknown.

Thomas Comerford of Ballybur, gent., was outlawed as a Jacobite, in 1691.

Chapels.

Danesfort and Lady's Well.—The parish chapel of the penal times stood in the townland of Ballyda, down to about 1811, when it fell. This old chapel was by no means central, and, hence, when the erection of its successor became a necessity, the selection of another and more convenient site had to be considered. Out of this an extraordinary state of things arose. The people of the Danesfort side would have the new chapel built at the cross-roads of Danesfort, and no where else; while the people of the district of Rath were just as determined to have it built at Lady's Well. No settlement of their differences being possible, both parties proceeded to the erection of what they called a *parish chapel*, in their respective districts. The present chapels of Danesfort and Lady Well, built thus *in opposition*, about 1812, were the result. This dispute was the cause of an amount of unpleasantness, which continued for several years. The Diocesan authorities, though allowing Lady's Well chapel to be used by the people for many years, never seem to have looked with favour on its claims to be considered *the parish church*. On the withdrawal of the second curate from the parish, in 1892, Mass was discontinued in it by order of the Bishop of

the Diocese. Within Danesfort chapel may be read the following monumental inscriptions :

"Underneath lies the body of Rev. Edmond Kavanagh, who departed this life on the 11th of June 1857, at the age of 90 years. He was always highly respected and at his death deeply lamented. May his soul rest in peace. Amen.

"Sacred to the memory of the Rev. Patrick Dunne, P.P., Grange and Danesfort. Died Sept 8th 1858, aged 52 years, in the 26th year of his ministry."

GRANGE.—There was a chapel here in 1788,[1] and, no doubt, long before. The present chapel was built in 1826, by the Rev. Edmond Kavanagh, P.P.

KELLS.—The first chapel of Kells, in modern times, was built up against Kells Moat, about the year 1800, by the Rev. Patrick Power, a Dominican Friar, then living in Stoneyford, and discharging the duties of Curate in the parish of Ballyhale and Aghavillar. For several years Father Power had sole charge of the chapels of Kells and Stoneyford, though both belonged to separate parishes. About 1830 the chapel built by Father Power was taken down almost to the ground, and the present chapel of Kells erected over what was left of it, by the Rev. John Murphy, C.C., Danesfort.

Kells chapel was sometimes in charge of the priests of Danesfort, and sometimes in charge of the priests of Dunnamaggan. Its site, on the south bank of the King's River, forms part of Garrynaman, which townland lies almost entirely on the north side of the same river and belonged to Danesfort parish from the period of the Reformation. When Dr. Nowlan became P.P. of Dunnamaggan in 1815, and took up his residence in Kells Lodge, Dr. Marum gave him charge of Kells chapel in place of Father Power, whose services he then dispensed with. On Dr. Nowlan's translation to Gowran, in 1817, Dr. Mansfield, his successor in Dunnamagaan, handed over the chapel to Father Kavanagh, P.P., Danesfort. It was claimed back, but ineffectually, by the Rev. Geoffry Fitzpatrick, P.P., Dunnamaggan, in 1829; was restored to Dunnamaggan about 1837; and was finally handed over to Danesfort soon after the appointment of Father Fogarty as P.P. of Dunnamaggan in 1846.

PARISH PRIESTS.

REV. DANIEL KELLY was probably the P.P. towards the close of the 17th century. In 1684 Philip O'Fogarty, of Cuffesgrove, made his will nuncupatively, "in the presence of F. Danll. Kelly and severall others." Father Kelly is mentioned as "ffar Daniel Keally" in the will of Mr. William Fitzgerald, of Lisdowney, in Aug. 1695.

[1] See Vol. I., p 204.

Rev. Simon Cantwell was P.P. in 1704, and was then 42 years of age.

Very Rev. Mark Mansfield was P.P. in 1741, when he witnessed the will of James Byrne, of Tinahating, in this parish, farmer. In 1747 a controversy arose between him and the Rev. Ignatius Delany, P.P., Kilmanagh. Father Mansfield claimed the district of Kyle and Ballykeeffe as belonging to his parish, and Dr. O'Shaghnussy gave judgment in his favour. Father Delany appealed from this decision to the Archbishop of Dublin, who admitted the appeal, and deputed the Rev. Patrick Murphy, P.P., Ballyhale, and the Rev. James Mottley, P.P., Kilmacow, to hear the respective claims and give a definitive sentence. In the Diocesan Archives is preserved the following original citation addressed by the Archbishop's delegates to Father Mansfield :—

"Emissa voce appellationis in Curia Metropolitana Dubliniensi ab admodum Rev. Domino Ignatio Delany a sententia dismembrationis parochiae de Kile ab Ordinario suo lata, totiusque causae cognitione et decisione nobis ab eadem Curia demandata ac commissa cum facultate alios viros idoneos assumendi : Hinc tenore praesentium citatum te scias in Capella Sanctissimae Trinitatis Waterfordiensis, ut compareas, vocatis vocandis, die decima quinta mensis, Februarii, hora duodecima matutina, anno Domini 1747-8. Signatum hac die trigesima Januarii, 1747-8.

"Rev. Domino Marco Mansfield,
Pastori de Burn-Church.

Patricius Murphy,
Praeb. Tascoff[in]ensis.
Jacobus Mottley,
Praeb. Clo[n]iensis.

The delegates appear to have given their award in favour of the P.P. of Kilmanagh.

Father Mansfield was Precentor of the Diocese in 1748. After a very protracted pastoral charge of Danesfort, he died at the age of 90, on the 12th Nov. 1783, and is buried in Danesfort churchyard. No monument appears to have been erected over his grave.

Rev. James Gorman who had been, for some time, assistant to Father Mansfield, succeeded him as P.P., on the 15th Nov., 1783. He was translated to Gowran March 4th, 1790.

Rev. William Swift, a native of the Diocese of Leighlin, and in early life, it is said, a "poor scholar," studied Philosophy and Theology in Spain, and was ordained Sept. 17th, 1772. In 1782 he was C.C. of Muckalee ; in 1786, of Windgap ; and, at his promotion to Danesfort, in March or April, 1790, he was C.C. of Kilmacow. He succeeded Father Gorman in his house and farm as well as in the parish, as appears from the following, the original of which is in the Diocesan Archives :—

"I, the undernamed, have agreed to take the house & house quarter containing about nine acres of land belonging to the Revd. James Gorman & situate in the Parish of Burnchurch, for myself during my incumbency & for my successors in sd. parish after my death, paying for the house 30 guineas,

to be allowed my Execrs., adminrs., or assigns, after the usual canonical deduction, & paying for the land the landlord's yearly rent ; now paid, or heretofore pd. by Mr. Gorman. As witness my hand this 24th day of April, 1790.

"William Swift."

"Prest.
James Lanigan.
James Gorman."

Father Swift died in the castle of Burnchurch, on the 25th April, 1817, and is buried in the churchyard of Grove.

Very Rev. Edmond Kavanagh, grand-nephew of Father Edmond Kavanagh, P.P., Ballyragget, and brother of Rev. Charles Kavanagh, P.P., Ballyhale, was born in Whiteswall, Galmoy, about 1767. He was C.C. St. Canice's in 1800 and 1801 ; Muckalee, in 1803, and down to 1813 ; Ballyragget, 1813 to 1815 ; and, lastly, of Freshford, till May 1817, when he was collated to Danesfort. As Canon of Killamery, he occupied a place in the Diocesan Chapter for many years. He died June 11th, 1857, and is buried in the parish chapel.

Rev. Patrick Dunne was born in the Racecourse, Danesfort ; received his classical education in Burrell's Hall : and began Logic, in Birchfield, in Sept., 1822. His first mission was Freshford, of which he was C.C. in June, 1833. His other Curacies were Dunnamaggan, Inistioge, Templeorum, Danesfort, and lastly, Ballyragget, to which parish he was promoted as P.P. in 1854. He was translated from Ballyragget to Danesfort in 1857. He died Sept. 8th, 1858, and is buried in Danesfort parish chapel.

Rev. Patrick O'Brien, nephew of the Rev. Edmond Kenna, P.P., Rosbercon, was born in Rathcurby, Mooncoin, and was baptized March 25th, 1802. He studied in Paris ; and was ordained in 1832. Having served in various parishes as Curate or Chaplain, he became P.P., Danesfort, in 1858. He died Nov. 2nd, 1879, and is buried in the parish chapel.

Very Rev. William Brennan, next P.P., was translated to Mooncoin in 1881.

Rev. Edward O'Farrell was born in Pleberstown, Thomastown, and was baptized Feb. 6th, 1814. He made his ecclesiastical studies in Birchfield and St Kieran's College, and was ordained in 1842. He was collated to Danesfort early in 1881, and died March 16th, 1892. He rests in the parish chapel.

Very Rev. John Carroll was next P.P. from May 14th, 1892, to Jan. 1898, when he was translated to Gowran.

Rev. James Dunphy became P.P. Jan. 31st, 1898.

ANCIENT PARISH CHURCH, GOWRAN. SOUTH-EAST VIEW

(From Grose's *Antiquities of Ireland*, 1791).

CHAPTER XVIII.

PARISH OF GOWRAN.

IT comprises the entire of the civil parishes of Gowran and Dungarvan, together with a portion of the civil parish of Blanchvilleskill. Previous to 1852, it also included the present parish of Clara. Its area is about 12,400 stat. acres.

Gowran.

In Irish, the name is written Gabhrán, and Bealach Gabhráin. Irish speakers now always call it *Gourawn*. The explanation of Gabhrán, or Gourawn, has been already given from Dr. Joyce. Bealach Gabhráin signifies Gowran Pass, or Road; and, though in less ancient times, this name came to denote the town of Gowran alone, it was originally applied to a roadway that passed from the north through the town, and was continued thence to the south or west. In Anglo-Irish documents Gowran usually appears as Baligaueran and Balligaveran.

The Kings of Ossory are sometimes styled Kings of Gabhran by our old writers, which shows that this place was of importance previous to the Norman Invasion, owing, perhaps, to the fact that the chief rulers of Ossory had one of their royal residences here. Being on the border-land between Ossory and Hy-Kinsellagh, it is not surprising that Gowran became occasionally a battle ground of the war-like tribesmen of both principalities, as it did in the year 754 (or 756) and 893.[1]

Some time between 1162 and 1165, Dermot O'Rian's grant of lands for the foundation of the Cistercian Abbey of Killenny, otherwise, de Valle Dei, was confirmed at Belachgaurain by King Dermot McMurrough, in the presence of St.

[1] See Vol. I., Introd., pp. 37 and 41.

Laurence O'Toole, Archbishop of Dublin, Donnogh, Bishop of Leighlin, Felix O'Dulany, Abbot of the Cistercians in Ossory, and many of the nobles of South Leinster. At this period O'Dunphy was the Irish lord of Gowran and of a great part of the Barony now known by this name.

In the division of Ossory among the followers of Strongbow, Gowran became the prize of Theobald fitz Walter, Chief Butler of Ireland, and ancestor of the Ormond family. Before his death, which occurred in 1206, he granted a charter of incorporation to his free burgesses of Balligaueran. Possibly it was he, too, who appropriated the Rectory, or moiety of the Rectory, of Gowran to the Knights Templars, of the Priory of Kilmainham, who are found in possession of same as early as the year 1254. The manor of Gowran continued to belong to the Ormond family till about the year 1700.

1316. During the Lenten season, King Edward Bruce, with his army of Scotch and Ulstermen, took the town of Gowran.

1321. Edmund le Botiller, Earl of Carrick, died in London, on the 13th of September, soon after his return from a pilgrimage to the Shrine of St. James, at Compostella, and was buried at Gowran, on St. Martin's eve following (Nov. 10th).

1324. About this year Roger Outlaw, Prior of Kilmainham, made over, for ten years, the fruits of the churches of Balygaveran and Gavilmoy, to the Dean and Chapter of St. Canice's Cathedral, as security that William Outlaw would perform the penance imposed on him by Richard de Ledred, Bishop of Ossory.[1]

1337. James, 1st Earl of Ormond, and son of Edmond le Botiller, Earl of Carrick, died, and was buried here.

1385. Gowran castle, which stood close to the site now occupied by Viscount Clifden's mansion, was founded about this year by James, 3rd Earl of Ormond, who, dying here, in 1405, was laid to rest, with his grandfather and great-grandfather, in Gowran church.

1399. Teige O'Carroll, dynast of Ely O'Carroll, was imprisoned in Gowran castle, but escaped thence the following year.

1415. "The town of Balygaveran, in the county of Kilkenny, in the marshes of the said Co., being situated far from any English aid, and being surrounded by Irish enemies who have lately burned it and destroyed the lieges therein, and daily threaten to do so again, the King grants its burgesses and commons, to assist them in surrounding their town with a stone wall, paving their streets, and doing other necessary works, the privilege of taking, for the term of forty years, such tolls and customs as were taken in the town of Kilkenny by royal charter, rendering all accounts thereof before the Earl of Ormond and not to the Treasury." [2]

[1] See Vol. I., p. 52.
[2] *Pat. Rolls.*

1500. About this year the Castle of Gowran was rebuilt by Maighréad ní Gearóid, the famous Countess of Ormond.

1541 (July 29). Presentation (schismatical) of Thomas Cref, chaplain, to the vicarage of the B.V.M. of Gawran, diocese of Ossory, vacant by the resignation of Thomas Morchow.[1] Two days later the King, by a royal decree, united the vicarage of the B.V.M. of Gawran to the prebend of Tyscoffyn, in the Cathedral of St. Kanice, Kilkenny, during the life of Thomas Cref, the prebendary. Thomas Cref to find a fit priest to hold service in the church of Gowran.[2]

1551 (March 25). Patrick O'Murghowe, of Gawrane, county of Kilkenny, merchant, was pardoned.[3]

1571-2 (Jan. 17th). Pardon was granted to the portreeve and burgesses of the town of Gawrane, Co. Kilkenny, for a fine of £4.[4]

1597 (Nov. 21). Royal grant to George Sherlocke, son of Peter Sherlocke, late of Waterford, of, *inter alia*, "six messuages in Ballygawran, Co. Kilkenny, called St. John's lands, parcel of the possessions of the late priory of Kilmainham (6s.); a messuage and garden in Haggard-street, extending in length from the Haggard Street leading to the castle of the earl of Ormond on the north, and to the lands of the said Earl on the south, and in breadth from the land of the vicar of the church of the Blessed Mary of Gauran, on the east, to the lands of the earl on the west, parcel of the possessions of the priory of S. Molingbeg, co. Kildare (2s. 6d.); a garden within the burgage or franchises of Balligawran by the way leading to the New Mill of the Earl of Ormond, parcel of the possessions of Patrick Morphie, of Gauran, attainted of felony (8d.)." [5]

1608. King James I. made Gowran a Parliamentary borough, and gave the inhabitants a new charter of incorporation under the designation of "The Portrive, Chief Burgesses and Freemen of the towne and Borough of Gowran." By the terms of this charter, Nicholas Hackett was appointed "Portrive," the freemen and chief burgesses being, Gabriel Everarde, David Archer, John Nashe, Redmund Nashe, John Swayne, Edmond Staunton, Thomas Kealy, William Raghtor, Richard Swayne, Melchior Staunton, Edward Walshe, and Thomas Staunton.

1613. Thomas Staunton, Esq., and John Swayne, gent., were elected the first M.P.'s of the new borough. Their successors, elected in 1634, were John Hackett and James Bayly. The last Catholic M.P.'s of Gowran were Richard Butler and Walter Kealy, or Kelly, M.D., who represented the borough in King James's Irish Parliament of 1689.

[1] *Fiants* of Hen. VIII.
[2] *Ibid.*
[3] *Fiants* of Ed. VI.
[4] *Fiants* of Queen Elizabeth.
[5] *Ibid.*

1650. In this year Gowran castle was besieged by the Cromwellian forces under Sankey and Hewson, and was surrendered, after a brief, but obstinate defence, by Colonel Hammond. On its surrender, the commander and all the officers, with one exception, were shot; the chaplain, a Franciscan friar named Father Hilary Conry, was hanged, and the castle given to the flames. Cromwell writes:—

"We met near by Gowran, a populous town, where the enemy had a very strong castle under the command of Colonel Hammond, a Kentish man, who was a principal actor in the Kentish insurrection and did manage the Lord Capel's business at his trial. I sent him a civil invitation to deliver up the castle unto me, to which he returned to me a very resolute answer and full of height. We planted our artillery, and before we had made a breach considerable, the enemy beat a parley for a treaty, which I, having offered so fairly to him, refused; but sent him in positive conditions, that the soldiers should have their lives, and the commissioned officers to be disposed of as should be thought fit, which in the end was submitted to.

"The next day the colonel, the major, and the rest of the commissioned officers were shot to death, all but one, who being a very earnest instrument to have the castle delivered, was pardoned. In the same castle also, we took a popish priest, who was chaplain to the Catholics in this regiment, who was caused to be hanged. I trouble you with this the rather because the regiment was the Lord of Ormonde's own regiment. In this castle was good store of provisions for the army."

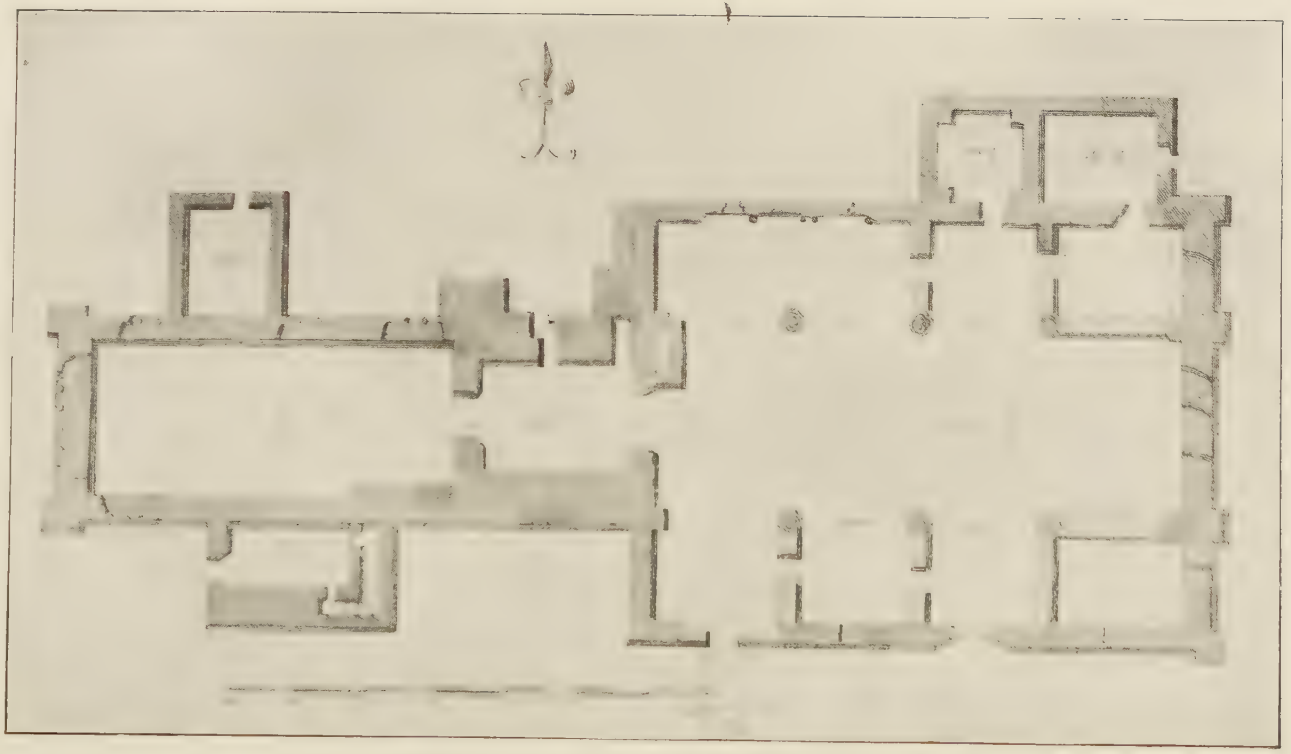
1688 (July 4th). There was a grant and charter from King James II. to the inhabitants of Gowran, incorporating them into a Body, Corporate, and Politic, consisting of one Portreeve and 18 Burgesses. Portreeve—Patrick Nash, Esq. Burgesses—Pierce, Lord Viscount Galmoy, Charles McCarthy, Esq., Thomas Kealy, gent., Thomas Kealy of Wells, gent., Nicholas Kealy, Esq., Ignatius Nash, gent., Pierce Ashbold, Esq., Walter Kealy, M.D., Gilbert Wall, gent., William Butler, Esq., Marcus Kealy, gent., Jasper Kealy, gent., Richard Roth, gent., Edmund Tirwhit, gent., John Nash, gent., John Swain, gent., John Comerford, gent., Nicholas Nash, gent.[1]

1801. "Gowran has about 180 houses; most of them are wretched habitations: 6 houses paid hearth-money in 1798 and in 1799, 7 in 1800; and 7 paid window tax in 1800."[2]

The Ancient Parish Church.

The ancient parish church of Gowran, dedicated to the Blessed Virgin, under the title of her Assumption (Aug. 15th), consisted of nave, with side aisles, chancel, and massive square tower at the junction of the chancel and nave. The chancel no longer remains, its site being occupied by a modern Protestant church. All the rest of the sacred edifice, except the south wall of the nave, which is level with the ground, continues in a fair state of preservation, and from its architectural

[1] *Pat.* 4, James II.
[2] *Tighe.*



GROUND PLAN OF GOWRAN CHURCH

(From Grose's *Antiquities of Ireland*, 1791).

characteristics may be assigned to about the year 1225. The north side-aisle is divided into four compartments, of about equal lengths, by three cross-walls, built centuries ago to serve as buttresses to the north wall of the nave and secure it against threatened collapse. Internally the nave is 79ft. long, and, exclusive of the aisles, 29ft. wide; the space beneath the tower is 16ft. square, the tower walls being 6 or 6½ ft. thick. The Protestant church is of the same dimensions, exactly, as the ancient chancel which it replaced, and measures on the inside, 52 ft. long and 22½ ft. wide. From this it will be seen that the full internal length of this fine old church was originally 160 ft.

Monuments.

(1) An Ogham stone, removed from the graveyard by Canon Hewson, and now standing on end within the Protestant church, at the north side of the communion table. It was discovered in the earlier portion of the 19th century, having been used as an ordinary building stone in the foundation of the ancient chancel. It is a freestone block, 5 ft. high, 14 in. across the face, and 12 in. thick. A cross of ancient pattern, incised in two double lines, occupies one end of the front surface; the Ogham scores occupy the other end. Father Edmond Barry's reading of the inscription is:

DALO MAQA MUCOI MAQI-ERACIAS MAQI LI.

That is, Dalach, grandson of Mac-Eirche, who was son of Lia.

(2) Beside this is a horizontal floor-slab, or, more probably, table of an altar-tomb, bearing, in high relief, the recumbent effigy of a lady wearing the horned head-dress, and arrayed in a long flowing robe reaching down to the slippered feet. It has no inscription. Date about 1500.

(3) A huge limestone slab, coffin-shaped, and bearing, in high relief, the recumbent effigy of an ecclesiastic clad in priestly vestments. It lies at the south side of the communion table, having been placed there for security, a few years ago, by Canon Hewson. It has the following rhyming inscription in raised Lombardic characters, commencing at the right shoulder of the effigy, continued and round the end, and thence along up the other side:

+ DUM : VIXIT : SANUS : RADOVLFUS : ERAT :
IVLIANUS : DUM : VIXIT : SOSPES : RUPTIS : FUERAT :
PIUS : HOSPES : ANNO : DNI : M° · C°C : LIII° : XIII :
KK. APRIL.[9]

Or, as it may be written :

Dum vixit sanus,
Radoulfus erat Julianus.
Dum vixit sospes,
Ruptis fuerat pius hospes.
Anno Dni M°CC°LIII° XIIII Kal. Aprilis.

The meaning of which is, that the denizen of the tomb was Ralph "Julianus," and that during his life time he was kind and generous to those in need (ruptis). Ralph, who appears in ancient records as "Ralph de Baligaveran," was parson of Gowran before the year 1218. The date on his tomb, March 19th, 1252-3, may be taken as that of his death. The appointment of his successor was the cause of a dispute between the Knights Templars and Richard de Clare, Earl of Gloucester and Hertford. The King, by royal letters of Feb. 11th, 1253-4, refers the matter for settlement to his Justices of Ireland.[1]

(4) A floor-slab with raised eight-pointed cross, in the centre, and now inserted upright in the wall, towards the west end of the church. It would seem to have borne an inscription around the sides, but if such were ever really there, it has been carefully erased, leaving nothing behind but the date, "1686." The present inscription, which is of later date than the tomb, is :

"CHARLES . AGAR . BURGES . DEPARTED . THIS . LIFE. THE . 14TH . DAY . OF . FEBRUARY . 1696."

(5) A large altar-tomb, under the tower, with damaged recumbent effigy of a gentleman in armour, on the covering slab ; the base is ornamented with effigies of the Twelve Apostles, shields with the coat of arms of the Butlers, and Tudor foliage. No inscription.

(6) Another great altar-tomb at end of the preceding, the covering slab bearing the recumbent effigies of two warriors armed cap-a-pie ; the base is ornamented with various devices, conspicuous among them being the *chief indented* of the Butlers. No inscription.

These two monuments date from about the year 1500, and probably belonged to the Butlers of Paulstown or of Neigham.

(7) A long floor-slab fixed upright in the north wall of the tower, has the eight-pointed cross, in relief, down the centre ; the coat of arms of the Ormond family ; another coat of arms curiously combining the achievements of the Purcell and Rothe families ; and the following raised Old English inscription :—

Hic jacet Patricꝯ Purcell quoda costabulariꝯ de Gowran q obiit A°.D°. M°cccc°xlv° et Johana Roth uxor eius q obiit A°.D°. M°cccc°xl.

[1] *Calendar of Documents, Ireland.*

(8) and (9). Two uninscribed effigial monuments occupying Early English sepulchral niches in the first, or most easterly, division of the north side-aisle. On one is carved the recumbent figure of a man, on the other, that of a woman, both in low relief, and arrayed in the costume of the 14th century. The male figure may represent Edmund le Boteller, Earl of Carrick; his son, James, 1st Earl of Ormond; or, perhaps, his great-grandson, James, 3rd Earl of Ormond, who were all buried here; the female figure may represent the wife of one or other of these noble personages.

(10) A floor-slab in the second division of the north aisle, with an eight-pointed cross down the centre, and the following raised Old English inscription:

Hic jacet edmdu^{9} brenagh et Isabella Wale uxor ei^{9} q. obiit A.D. M.ccccclb

TRANSLATION—Here lie Edmund Brenagh [*Anglice* Walsh], and Isabella Wale his wife, who died A.D. 1555.

(11) Close by is an altar-tomb inscribed:

"This tomb was erected by Mathew Kelly, of the city of Kilkenny, in memory of 4 of his children and 3 of his grand-children, who all died young. Here, too, full of years and merits, lies what was mortal of the above named Mathew Kelly. He died October 1st, 1822 in the 72nd year of his age. Also of Mrs. Anastasia Kelly, wife of the above Mathew, sister of the Very Revd. E. Nowlan, V.G., P.P., Gowran, & mother of the Right Revd. Patrick Kelly Bishop of Waterford; she departed this life, 19th Augt., 1826, in the 70th year of her age. R.I.P.,

(12) A floor-slab, coffin-shaped, broken across, with beautifully interlaced eight-pointed cross down the centre, and the following incised Lombardic inscription:

HIC IACET MAVRICI^{9} CAS.

TRANSLATION.—Here lies Maurice Cas.

This monument lies in the third division of the north aisle, which also contains many fragments of ancient uninscribed tombs, as well as a slightly injured floor-slab, with an inscription, in Roman capitals, thus:

(13) HERE LIETH [THE] BODY OF MARGRE[T] WIFE TO WILLIAM BVTLER, GENT., AND DAUGHTER TO JOHN BRADSTREETT, WHO DIED YE TH[IRD] DAY OF MAY, 1685.

(14) An altar-tomb, in the fourth or most westerly division of the north aisle, having a carving in the centre of the covering slab, representing a skeleton divesting

itself of its shroud, as a preliminary to its resurrection to life. The inscription, which is in raised Roman capitals, reads as follows:

HIC JACET IACOBVS KEALY VIR HONESTISSIMI GENERIS BVRGENSIS GAVERANENSIS MVNICIPALIS, QVI OBIIT DIE [ ] ANNO DOMINI 1626 ET VXOR EIVS ELLENA NAISH QVAE ETIAM OBIIT DIE [ ] ANNO SALVTIS HVMANAE [ ] QVORVM ANIMABVS DEVS PROPITIETVR.

(15) In this same division of the north aisle, there is also a fine Renaissance monument. It has two shields, one bearing *two lions rampant supporting a castle, triple-towered*, for Kealy; impaling *three doves with olive branches in their beaks*, for Nash: the other shield has the same arms for Kealy, impaling a *chevron between three roses*, for White. The inscription, which is in small Roman capitals, is:

HERE LIETH THE BODIES OF MR. JAMES KEALLY, SOMETIME OF THE TOWNE OF GAWRAN, GENTLEMAN, WHO DIED ANO DNI 16 [ ] AND OF MRS. ELLEN NASHE, HIS FIRST WIFE WHO DIED THE 30 DAY OF THE MONETH OF JVLY ANO DNI 1640 AND OF MRS. MARY WHITE, HIS SECOND WIFE, WHO DIED THE [ ] DAY OF THE MONETH OF [ ] ANO DNI 16 [ ]. HE ERECTED THIS MONVMENT FOR HIMSELFE, HIS WIFVES AND CHILDREN IN THE MONETH OF DECEMBER ANO DNI 1646.

Both wifves at once alive he could not have:
Both to inioy at once he made this grave.

(16) A very large floor-slab, or table of altar-tomb, now broken, with an eight-pointed cross down the centre, and dating from about the year 1600, has the following Old English inscription, in relief, down one of the sides:

Hic jacet Richard° Nase et Ellana Shortall uror ei° q obiit [ ] die mensis [ ].

This is the entire of the original inscription. The tomb lies in the nave.

(17) A pillar stone 5½ ft. high, 1 ft. wide and the same in thickness, with an incised cross of rare and ancient design, near the top. It now stands upright in the floor of the nave near the west gable.

Five monuments with the following inscriptions, lie within the nave, beside the east gable:

(18) "Here Lyeth ye body of ye R. F. Edmund Crow who after having passed 36 years in forreign countrys came to his native soil to joine his remains with those of his grand-father and grand-mother Edmund Crow & Catherine Cauanagh, his father & mother Daniel Crow & Catherine Norris, his brothers Mich. & Pat Crow. He deceased Xber ye 28, 1757 aged 68 yrs. Requiescat in pace. Amen

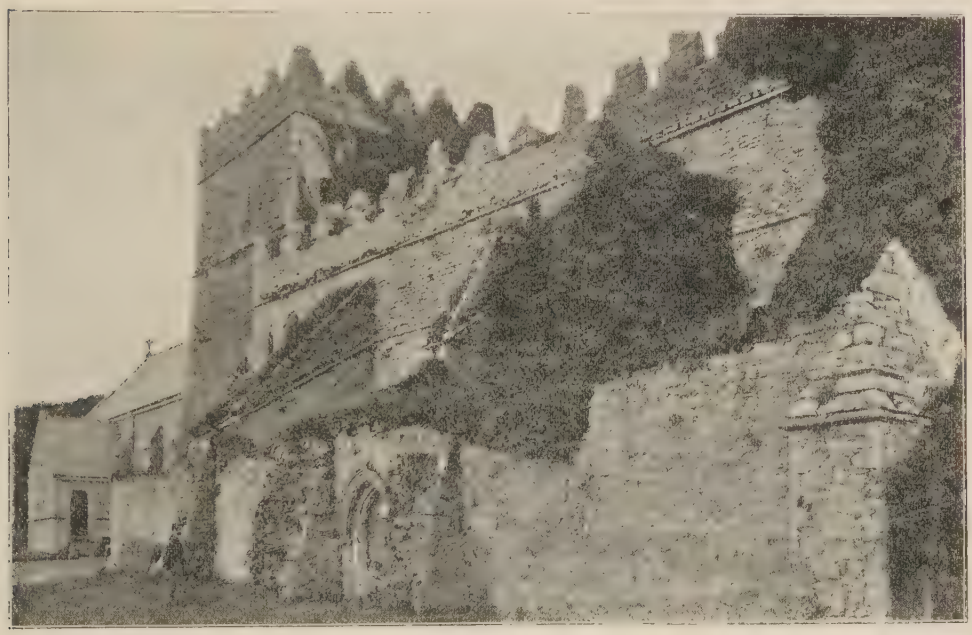
Think oft of death, love God, observe his law,
Conserve your souls & shun the serpent's claw.
Pater ✠ Ave,

(19) "Mary Anne Leech of Kilkenny erected this stone in grateful memory of her beloved uncle Revd. James Stapleton, Parish Priest of Gowran, and Archdeacon of the Diocese of Ossory, aged 69, Obiit 2 do. Junii, 1778. Lux aeterna luceat ei.

(20) "Here lies the body of the Revd. Brian Kavanagh, P.P. of Gowran and titular Dean of Osiry; he departed this life the 4th of March, 1790 in the 54th year of his age, sincerely and deservedly regretted.

(21) "Interred lie here the remains of the Reverd. James Gorman, Parish Priest of Gowran; [he] depd. this life, May the 17th, in the year of our Lord, 1791, aged 47 yrs. May his soul rest in peace. Amen.

(22) "In spem beatae Resurrectionis hic positus est Nicholaus Kealy, Parochus Gowranensis, qui mansuetudine, misericordia, et cum sanctitate pastoris officio multos annos functus est. Ex vita migravit 3tio Idus Maii, A.D. 1801, aetatis vero suae 55. Requiescat in pace. Amen."



From photo by] [*W. Lawrence, Dublin.*

GOWRAN PARISH CHURCH. SOUTH-WEST VIEW.

(23) A mural tablet in the south wall of the south aisle, has:

"Here lyeth the body of Mr. Redmond Purcell, who departed this life the 25th of March, 1752, aged 69. Lector ora."

(24) In a mortuary chapel of the 17th century, built up against the south-west external angle of the nave, there is a Renaissance monument similar to that of James Kealy, already mentioned. At the top is a shield bearing, *wavy, on a chevron, three cantons*, for Kealy; impaling *three hakes*, for Hackett. Crest, *an antlered stag issuing from a helmet.* Besides this there are two other separate shields, one with

the same arms for Kealy, the other with the same arms for Hackett. The inscription is in small raised Roman capitals, and reads :

"HERE LIETH THE BODY OF M[R.] PEIRS KEALLY SOMETIME OF THE TOWNE OF GAWRAN, BORGES. DIED THE I DAY OF THE MONTH OF JANVARY ANNO DOMINI, 1648, AND OF ALSON, HIS WIFE, DAUGHTER TO NICHOLAS HACKETT, GENTLEMAN, WHO DIED THE [ ] DAY OF THE MONTH OF [ ] ANNO DOMINI 16 [ ].

Rest together the wish of man and wife
To rest intomb'd resembeling theire past life.
Though death subscribed to theire lives divorce
Theire remnants wall'd are from divisions force."

From photo by] [*W. Lawrence, Dublin*

INTERIOR OF GOWRAN CHURCH.

(25) A head-stone in the graveyard, marking the grave of the Rev. Darby Murphy, for many years P.P., Callan, is inscribed :

" Erected by Bridget Kiefe in memory of her brother, the Rev. Darby Murphy ; he died 5th March 1795. Lord have mercy on his soul. Amen.

College of Chaplains at Gowran.

The origin of this community becomes evident from the following translation of a grant and agreement, made and passed, on the 2nd Nov., 1312, between Edmund le Botiller, Earl of Carrick, of the one part, and the Dean and Chapter

of St. Kennye's Church of Kilkenny, of the other part, and contained in an Exemplification under the Great Seal of Ireland, now preserved in Ormond castle :

"Be it known to all men by these presents, that whereas legal proceedings were instituted in the Court of our Lord Edward, son of Edward, King of England, before the same King's Justice of the Bench, at Dublin, concerning the advowson of the moiety of the Church of the Blessed Mary of Ballygowrane, by writ of *Quare impedit*, between the nobleman Lord Edmund le Botiller, plaintiff, and the Dean and Chapter of the Church of St. Canice, of Kilkenny, defendants, which moiety the said Dean and Chapter detain to their own use : In compensation for any right of the said Edmund and his heirs [to the said advowson], and to extinguish and totally annul for ever any [cause for] action the said Edmund had, We, John Lupus, [Dean] of the Church of St. Canice, by the sanction of the Dean and Chapter of same, and by the advice and assent of the Venerable Father, William, by the grace of God, Bishop of Ossory do agree, and we bind both ourselves and our successors, by the tenor of these presents, to the said Edmund and his heirs, to find, and support at our own expense, four priests to celebrate Masses in the said Church of the Blessed Mary for the said Edmund and Joan, his wife, and the sons and daughters of the same ; and for Thomas le Bottiler, brother of the same Edmond, and his sons and daughters ; and for all his ancestors and successors, living and dead ; and for the souls of Theobald Walter, first Butler of Ireland ; Theobald the 2nd ; Theobald the 3rd ; Theobald the 4th, father of Theobald the 5th and of the said Edmond ; of Joan, mother of the aforesaid Theobald the 5th and of the said Edmund ; of Theobald the 5th, John, Richard, Gilbert, Nicholas and James, brothers of the aforesaid Edmund ; Matilda and Joan, sisters of the aforesaid ; of John fitzGeoffrey, John fitzJohn and Richard fitzJohn, sons of the aforesaid John fitzGeoffrey, uncles of the aforesaid Edmund ; and for the souls of all others his ancestors and successors for ever. And if it happen that we or our successors either fail or cease concerning the finding and sustentation of the said four priests, or any of them, in whole or in part, as promised, we agree and undertake for ourselves and our successors, to be bound to the said Edmund and his heirs in forty pounds of silver sterling money, and this as often as we or our successors shall fail or cease in the finding and sustentation of the said priests, &c. In witness of all which we have caused our Common Seal to be affixed under witness of the Seal of the Venerable Father, Lord William aforesaid, to these presents. Dated at Kilkenny, the 2nd day November, in the year of Our Lord, 1313, and in the 6th year of Edward II."

The priests, or chaplains, appointed in virtue of the above agreement, lived collegiately, *i.e.*, in community. Their residence, marked as a "Colledge" on a map of Gowran drawn up in 1710, adjoined the old churchyard of Gowran, on the east, where its foundations are still traceable. Their connection with the parish church is a sufficient explanation of the term "collegiate church," which is sometimes found applied thereto. The names of the Catholic chaplains have not been handed down. At the Reformation the endowment passed into the hands of the Protestants, and Protestant chaplains continued to be appointed for several years, as will appear from the following :

1560 (Jan. 2). Grant of English liberty to Nicholas Brenan, of Gawran, chaplain, and his issue.[1]

1561 (Jan. 28). Pardon to Thomas Lawles, late of Gawrane, Co. Kilkenny, chaplain ; especially for the death of Henry O'Rowghan, of Gawran, butcher.[2]

1599 (Jan. 18). Grant to William Chiball, A.B. ; of the office of one of the four chaplains in the parish or collegiate church of Gawran, Co. Kilkenny, vacant

[1] *Fiants* of Eliz.
[2] *Ibid.*

by the death of Anthony Harepeny. To hold during life, with such profits as said Anthony or William Maddan had.[1]

1602 (Nov. 28). Grant to Laurence Kendall, scholasticus ; to be one of the four chaplains in the collegiate or parochial church of Gawwran, diocese of Ossory, vacant by the resignation of John Meredith.[2]

The *Regal Visitation Book* of 1615, now in the Royal Irish Academy, notes in reference to Gowran :—"Erant ibidem ab antiquo quatuor vicarii in parvo collegio et quilibet eorum recepit ex decimis illius villae ad valorem vigenti marcarum : eorum erat officium interesse divinis in Ecclesia Parochiali de Gowran."

The Gowran Magdalen.

1578 (June 18). Edmund Dowrye or Downye had a royal grant of "the custody, mastership, and oversight of the spittle houses or magdaleines of Leighlin and Balligawran, for relief of the poor leprous people dwelling in those places."[3]

The Magdalen, or leper hospital, of Balligawran, was situated about 300 yds. east of the old parish church, just outside the town wall. About 1840 the remains of the chapel attached to this Magdalen were removed and trees planted on the site. The exact spot occupied by the chapel is the angle formed by the public roads to Bagnalstown and Goresbridge, at their point of divergence opposite the pike house. From its close proximity to the Magdalen chapel and hospital, the east gate of the town, formerly situated here, was called the "Magdalen Gate."[4]

Ballyshawnmore Castle.

This castle, still fairly perfect, stands within Gowran Demesne, in a very large, level, grassy field called the "Pigeon Park." It is distant about a quarter of a mile from the present Castle and Church of Gowran, and from the site of the strong Castle erected at Gowran, about 1385, and destroyed after its capture by the Cromwellians in 1650. A recess in the top of the castle is popularly known as the "Leŏbba whale," *i.e.*, leaba ċaol, the long, narrow bed.

Local tradition says, that, of old, the town of Gowran extended from Gallow's Hill (near Gowran Railway Station), through Clover, the present town of Gowran, Ballyshawnmore, Waterce, and Castleview, and ended at Huntingtower House. Should this tradition be correct, the ancient town that stood here must have

[1] *Fiants* of Eliz.
[2] *Ibid.*
[3] See pp. 242-3, *supra*.
[4] See Map of Gowran drawn up in 1710.

been three Irish miles in length, and so must have exceeded in proportions even the ancient traditional town of Kells.

There are no ancient earthworks, such as raths or forts, in Gowran or its immediate vicinity, save a large dismantled moat in the beautiful "Pigeon Park," a couple of hundred yards from Ballyshawnmore castle. This moat would certainly seem to mark the site of some old Royal residence, while the Pigeon Park itself would have admirably served for the *aonachs* or ancient celebrations, for which Gowran appears to have been famous ere the Anglo-Norman Invasion.

The Butlers of Neigham.

They are supposed to descend from Theobald Butler, one of the two sons born of Sir James Butler and Syve Kavanagh (lawful parents of Pierce the Red, Earl of Ormond), previous to their marriage, which was celebrated about 1466. Theobald Butler of Neigham had, with a daughter, Eleanor, married to Richard, 1st Viscount Mountgarret, about 1520, a son, James, his successor at Neigham. "James Butler fitz Theobald of Neighom, gent.," was pardoned, in 1549; and, again, on the 20th June, 1573, pardons were granted to "James Butler fitz Theobald of Newghom, Co. Kilkenny, gent., and to Theobald, Richard, and Edmund, his sons." [1] Theobald fitz James was probably the father of (1) James, whose son and heir, Tibbot fitz James, died seised of Newhome, in the reign of Queen Elizabeth; and (2) Edmund, whose son Tibbot, or Theobald fitz Edmund, succeeded to Neigham on the death, without male issue, of his first cousin, Tibbot fitz James.

Theobald fitz Edmund, gent., of Newchome, Negham, or "the Neachewe," who had a brother, Thomas, was pardoned in 1599 and 1601; was one of the Constables of the Barony of Gowran, in 1608; and was still living in 1641, but must have died soon after. James Butler, eldest son and heir-apparent of Theobald fitz Edmund, married the daughter of Robert Purcell, of Foulksrath castle, and died before 1638, leaving issue.

The next representative of the family was Edward Butler, presumably son of James, and grandson of Theobald fitz Edmund. He forfeited Neigham, in 1653, but afterwards held the townland in virtue of a mortgage. In 1659 he lived in Bramblestown, which he held by lease, or under mortgage, from his cousin, the Duke of Ormond. He died, without issue, at Bramblestown, in Oct., 1677. By his will, drawn up on the 16th of the same month and year, his nephew, James Butler, "now waiting on his Grace, the Duke of Ormond," and his nephew, William

[1] *Fiants.*

Butler (brother of James), "now residing in the said Duke of Ormond's house at Carrick," are appointed his heirs; his brother (-in-law ?) Edmund Butler is to get from his said nephews £30 yearly "to be paid out of the rents of Nechum in the Barony of Gowran, now in my possession, on which I have a mortgage;" his (testator's) nephew, Toby Butler, of Ballykeeffe, is to enjoy the benefit of the lease of Ballykeeffe and Kilballykeeffe, "which I hold from the Duke of Ormond;" two cows are to be given to his (testator's) niece, Mary Butler; testator mentions his brother, John Butler, of Ballykeeffe; he also mentions his brothers-in-law, Edmund Butler of Weddingstown, Co. Tipperary, and Patrick Boyton; he directs his remains to be buried in the chancel of St. Canice's Church, Kilkenny; and signs the will "Edward Butler."

He was succeeded in Bramblestown by his nephew, William Butler, probably the "William Butler, gent." whose wife, Margaret, daughter of John Bradstreet, is mentioned on a monument in Gowran Church.[1] As "William Butler of Bramblestown, gent.," he was outlawed at Kilkenny, as a Jacobite, on the 20th and 21st April, 1691. He was still living in 1704, when he was one of the two securities, in £50 each, for the Rev. Anthony Forstall, P.P., of Graiguenamanagh and Paulstown.

Toby or Theobald Butler of Ballykeeffe, one of the other nephews mentioned in his will by Edward Butler, of Bramblestown, made his last will Nov. 25th, 1701. He directs his remains to be interred in St. Nicholas's chapel, Kilballykeeffe; leaves Ballykeeffe and Kilballykeeffe to Edmond and Thomas Butler, his sons by his deceased wife, Anstace Donovan; mentions other children, already settled, by his first wife Catherine fitz Edmund; appoints his cousin, Alderman Abel Butler of Gaulstown and Mr. Patrick Shee of Kilkenny, merchant, overseers. Witnesses, John Nicholes, Pierce Phelan, William Magher and Thicke × Brofee.

Neigham castle, built before 1487 by Sir James Butler, father of Pierce the Red, eighth Earl of Ormond, was "in good repair," that is, was inhabited, in 1655. It had just then passed from the old proprietors. In 1659 it was occupied by one Richard Butler, and, in 1661, by Thomas Butler, son of the first Lord Galmoy. There is no mention of any later occupant. Most of the castle still remains.

The Irish sound of Neigham is *Eechmă* or *Eeăchmă*. The castle of Neigham is called, in Irish, *Cushlawn-Eeachma*.

Blanchvilleskill.

In the Barony of Gowran, Irish speakers pronounce Blanchville, *Bloonsheen*;

[1] See p. 405 *supra*.

in the Barony of Crannagh, they render it *Bloonshàmeen.* Judging from local usage, then, it may be taken that the Irish of Blanchvilleskill is *Kyle-a-Vloonsheen* or *Kyle-na-mBloonsheen* (Cill na m-Bluinsin.). The old parish of Blanchvilleskill comprises the townlands of Abbeygrove, Blanchville Demesne, Blanchvillestown, Grove, Rathcash, and Roughfield, and has an area of 854 statute acres. On the 4th Aug., 1320, Richard de Ledred, Bishop of Ossory, received faculties from the Pope, to give to fit persons the churches of Blaunchevileston and Deruach (Durrow), void by the cession of Peter de Blauncevilla and the Dean of Kilkenny, who held them as pluralists.[1] Subsequently the Rectory of Blanchvilleskill was appropriated to the Abbey of Jerpoint.

The parish church of Blanchvilleskill, locally known as the Church of Kylebeg, dates from before the Norman Invasion; and, though roofless for centuries, is still wonderfully well preserved. It is divided into nave and chancel. The nave is 45½ ft. long, and 22 ft. wide, inside. Towards its west end there are two doors facing each other, both round-headed, slightly sloping after the Celtic fashion, and framed with reddish grit. Near the east end two round-headed windows, with gritstone frames, also face each other. The chancel is 20 ft. 9 in. long, internally, and 16 ft. wide. The east gable is pierced by two windows of the same style and material as the windows in the nave; both splay on the inside, where they meet in the centre; on the outside, their openings are some feet asunder. There is a beautiful little sacrarium, at the Epistle side of the altar site. The framework of the chancel arch is fallen. All the walls are from 2 ft. 9 in. to 3 ft. thick.

KYLEBEG CHURCH.

The lower half of a coffin-shaped flag, with incised cross, marks a modern grave in the nave. The only ancient inscribed monument here is a rectangular floor-slab lying at the base of the south wall of the chancel, on the inside; it has an

[1] Bliss's *Calendar of Papal Registries.*

eight-pointed cross down the centre, and the following Old English inscription in relief, on the top and right side :

Hic jacet Elisia
Blancheuld fi[li]a lioar^{d} q obiit vi die mensis desember 1581.

Translation.—Here lies Ellis, daughter of Leonard Blanchville, who died, Dec. 6th, 1581.

The patron Saint of the Church is St. Nicholas, Bishop of Myra (Dec. 6). No holy well.

About mid-way between Gowran and Blanchvillestown, beside the public road, is a fine circular fort called Rathcusack. As Rathcusack churchyard, near Bennetsbridge, is called *Rae-coor-chick* by Irish speakers, we must presume that this also is the Irish sound of Rathcusack, near Gowran.

The Blanchvilles of Blanchvillestown.

The connection of the Blanchvilles, or Blanchfields, with Kilkenny, dates from soon after the Norman Invasion. History throws but little light on the family for some centuries after their settlement in this country ; little though it be, however, it suffices to show that during that period they held a very prominent place among the nobility of Co. Kilkenny. According to Archdall, one of the Blanchvilles founded the Priory of Fertagh, in the 13th century. Nicholas Blanchville was seneschal of Kilkenny, in 1303 ; and, in 1312, Richard Blanchville appears in public records as executor of the Nicholas Blanchville, then lately deceased. Sir John de Blanchville, and other knights, were summoned to attend John Darcy, the Justiciary, with arms and horses from Ireland, in his expedition to Scotland, in 1355. John fitz Richard Blanchville held part (*i.e.* the Bennetsbridge part) of the lands of Treadingstown, or Ballyredden, and died shortly before 1377, leaving a son and heir not yet of age. David Blanchville of Blanchvillestown was sheriff of Kilkenny in 1447, 1448 and 1450. Gilbert Blanchfell, his son, lord of Kilmodymog, made a deposition in 1516, in reference to the Earldom of Ormond. In 1526 and thence to 1552, or later, "Edmond Blanchvvylle of Blanchvvyllysstown," was head of the family. His wife was Margaret, daughter of John fitz James Butler, younger brother of Pierce the Red, Earl of Ormond.

About the year 1560, "Gerald Blanchville and his bretheren's landes houlden of the Mannour of Gawran," were valued at 100 marks. Gerald is described as of Blanchvillestown in many documents of the latter half of the 16th century. He was Sheriff of Co. Kilkenny, in 1565, and M.P. of same in 1585-6. He died at the

castle of Blanchvillestown, April 6th, 1594, leaving by his (second ?) wife, Elinor, daughter of Richard, 1st Viscount Mountgarret, two sons, viz. : Edmund, his heir ; and Leonard.

Edmund Blanchville was but nine years old at the time of his father's death, so that he was born in 1585. Grant of his wardship and marriage was made to Thomas Ashe, gent., May 10th, 1597. He had livery of seisin on attaining his majority, July 14th, 1606. On the 23rd Oct., 1623, he received the honour of knighthood from Viscount Falkland, Lord Deputy. For their part in the manslaughter of Edmund Purcell, of Ballyfoyle castle, in 1625, Sir Edmund and his brother, Leonard Blanchville, succeeded, after considerable trouble, in having a royal pardon, Dec. 12th, 1629.

Sir Edmund appears to have been a lunatic for a considerable time before his death, which occurred subsequent to the year 1647. By his wife, Elizabeth, daughter of Peter Butler, of the Old Abbey (an illegitimate son of Thomas the Black, Earl of Ormond), he had a son, Garret, or Gerald Blanchville, who took a prominent part in the Catholic Confederate Movement of 1641, &c., died Feb. 21st, 1646-7, and is buried in St. Canice's Cathedral. The family estates, consisting of the townlands of Blanchfieldstown, Blanchfieldskill (with " the ruinous walls of a church "), Smithstown, Maddockstown, Church Claragh, Sheverstown (or Ballintevery) and Carine, Bennetsbridge and Killmodimoge, were forfeited, in the name of Sir Edmund, in 1653, though probably he was himself dead at that date. In the month of March, 1653-4, a certificate for Transplantation to Connaught was signed for his wife (or widow), " Lady Elizabeth Blanchvill of Blanchvillstown." She was living in Carhine in 1664, as appears from the Hearth Money Roll of Co. Kilkenny for that year.

Garret Blanchville, son and heir apparent of Sir Edmund, left, at his death, in 1647, a son, Edmund, a daughter, Ellen, and other children. After the Restoration " Edmond Blanchfield, son of Garret, son of Sir Edmond (mad) " instituted proceedings to recover his ancestral property already declared forfeited. The case was heard in the Court of Claims, April 4th, 1663. Garret was decreed *nocent*, but the claimant as well as his grandfather, Sir Edmund, was decreed *innocent*, and he was accordingly restored to his estates.

Having thrown in his lot with the vast majority of his co-religionists, in support of the Jacobite cause, he was made to suffer the loss of all his property at the hands of the victorious partisans of William of Orange. As " Edward Blanchville of Blanchvillestown, gent.," he was outlawed, at Kilkenny, on the 21st April, 1691 ; and, on the same day and year, " James Blanchville fitz Edward of Blanchvillestown, Esq.," was outlawed at the same place.

He married, in 1676, Ursula, widow of John Bryan, of Bawnmore, and daughter

of Walter Walsh of Castlehale, and by her had three daughters: (1) "Margaret, married De Courcy Ireland of the Queen's Co., and died in 1706, leaving a son, De Courcy Ireland, called to the Bar in 1731, and died without issue in 1739, and a daughter Judith, married George Bathorne of Durrow. (2) Anne, married Walter Kelly or Kealy, one of the Fellows of the College of Physicians and Surgeons, founded by James II. in Kilkenny, M.P. for Gowran in 1689, and who died in 1718 leaving an only daughter, Mariana, who married Nicholas Shee. (3) Grace."[1] Besides these daughters, Edmund Blanchville does certainly seem to have left other issue, perhaps by an earlier marriage. "James Blanchville fitz Edward of Blanchvillestown, Esq," who was outlawed, at Kilkenny, on the same day with himself, April 21st, 1691, was, in all likelihood, his eldest son and heir-apparent. According to Father Healy's *History of Kilkenny*, he had also a second son, Edmund Blanchville or Blanchfield, from whom descended the late Messrs. Blanchfield of Clifden and Blanchville's Park, and the Blanchfields of Coon, now represented by Mr. John Blanchfield.

According to the inscription on his monument in the old churchyard of Muckalee, this Edmund Blanchfield died at the age of 70 years; his wife having been Margaret Brenan, who died in 1760 aged 60 years. Their children were: (I) William, of Coolcullen, who died in 1764 aged 50, leaving by his wife, Mary, two sons and three daughters, viz.: James, the elder son, Edmund, Nelly, Margaret, and Joan. (II) Peter, of Muckalee, who died in 1758, aged 40; his wife was Winifred Brenan, by whom he had a son Patrick, of Muckalee, father of Nicholas, of Coon, father of John, now of Coon. (III) Richard, who held all Coolcullen, 2,000 Irish acres, as tenant, and died in 1782, aged 65, having had the following issue by his wife, Ellen Kavanagh, daughter of Edmund Kavanagh of Clonbrock: (*a*) Patrick of Gragara, married Johanna Nowlan, of Huntingtower, Gowran, in 1782, and was father of Richard, John, James, and Ellen, which last married Nicholas Lalor of Ballyragget; (*b*) Edmund; (*c*) William; (*d*) Pierce of Flagmount, who married Anne, daughter of William Purcell of Clougharinka, and had, with other issue, Daniel Blanchfield, of Blanchvillespark, who died, unmarried, in 1892, aged 75 years; (*e*) James, of Huntingtower, married Johanna White, and was father of Patrick Blanchfield, of Clifden, who died unmarried a few years ago; and (*f*) John, who died in 1788. (IV) Elinor, who married Mathias Divoy.

The castle of the Blanchvilles, at Blanchvillestown, described as "a large castle in repair," in 1655, stood close to the public road, in the lawn of Kearney Castle, Blanchville Demesne, but it has been long razed to the ground.

Rathgarvan castle (still in fair preservation), with the townlands of Rath-

[1] *Kilkenny in 1641-3*, Burtchaell.

garvan (now Clifden) and Rathcash, belonged of old to a family of Blanchvilles, who branched off from the parent stock of Blanchvillestown, probably in the 16th century. Richard Blanchville, their representative in Cromwell's time, forfeited the family property, and, with his wife and six infant children, was transplanted to Connaught in 1654. Ellis Blanchville, daughter of Peter, who married Charles Agar, of Gowran, about 1660, and was mother of James Agar, ancestor of the Clifden family, is sometimes stated to have belonged to the Blanchvilles of Rathgarvan castle; but, the truth is, she cannot be at all satisfactorily connected with any of the old branches of the family.

The Church of Park.

The most ancient cemetery, locally known as "the Church of Park," is situated in the townland of Blanchvillespark (in Irish, *Pawrkavloonsheen*). It is surrounded by a wall, but is little better than a wilderness of bushes and briars. None of the inscribed monuments here are old. The church was a rectangle, 37 ft. long and 17½ ft. wide, on the inside. All its walls collapsed, perhaps centuries ago, and only the foundations are now traceable. Interments still take place here. There is no holy well, nor memory of the patron saint.

As far as memory can go back it has always been the traditional belief of this locality that, when such of the neighbours as are to be buried in Park are on the point of death, a bluish light appears at night in the churchyard, and, moving thence to the houses so soon to be plunged in mourning, plays around the windows of the rooms in which the sick persons lie.

Dungarvan.

Irish speakers call it *Dhoon-Gorravawin*, i.e. Dún Garbáin, which means the Fort of a *man* named Garbán, or of a *place* anciently so named. The great circular dun or "moat," from which the first part of the name is taken, is situated in Dungarvan village.

Previous to the Reformation the parish of Dungarvan was impropriate in the Priory of the Augustinian Canons of the Congregation of St. Victor, St. Catherine's, Waterford City. The parishes of Kilbride and Kilcolumb, in the Barony of Ida, and half the Rectory of Fiddown, in the Barony of Iverk, were also impropriate in the same Priory.

The ancient parish church of Dungarvan was dedicated to St. David, Bishop of Menevia (March 1st). Its ruined walls were taken down, about 1811, to make room for a Protestant church, which has, itself, since become a ruin. It appears

that the Protestant church was built partly on, and partly north of, the site of the old church, the south side-wall of the latter being 10 ft. south of the corresponding wall of the former. Among the many monuments in the graveyard are about half-a-dozen coffin-shaped, uninscribed slabs, all with incised crosses, and some with carvings in relief of human heads. An altar-tomb has :

"Erected by Patrick Ryan of Kilbline, in memory of his brother, Rev. Denis Ryan. The kindness of his manners, the piety of his disposition, gained him the respect of all classes, and the confidence and affection of those committed to his charge. He died at Freshford, 27th May, in the year of Our Lord, 1832, aged 38 years."

But the most interesting monument here is that of Donald mcPierce Archedekin, otherwise McOdo, or Cody, of Cloghala. It is an altar-tomb, battered and broken, and deeply sunk in the ground. It stood *within* the ancient church, along by the south side-wall, and it occupies its original position still. The covering slab is broken across, and there are, besides, three pieces of it missing, viz., one near the top, and another at each corner of the base. Its upper portion is ornamented with a small eight-pointed cross, in relief; the lower half has a representation of the Crucifixion, on the left side of which is the recumbent effigy of a man armed cap-a-pie, on the right, that of a lady wearing the horned head-dress, and much broken. The front panel has the usual emblems of the Passion; also the name of the sculptor, thus :

Par me Water keren, mason, 158. .

The last figure of the date was 1, but it is now broken off. The east end panel has a shield with a *saltire, ermine*, impaling *a chief indented*. The west end panel is missing. An inscription, portions of which are lost, runs round the edge, and is continued on the inner surface of the covering slab; it is in Old English characters and is as follows :

Hic Iacent Nobilis' vir

Atq' . . . . . Donaldus Archdekin Al's Cody Filius Petri . . . . . .

. . . e dungarvan et dns de . . .

. . . s q. obiit [*date uncut*]

Et Catherina Blanc . . . lle, Uxor Ei9 q obiit [*date uncut*].

Translation.—Here lie the most noble man and . . . . . , Donald mcPierce Archdekin, otherwise Cody, ... of Dungarvan, and lord of . . . . . s, who died [ ]; and Catherine Blanchville, his wife, who died [ ].

"St. David's Well" is marked on the Ordnance Map, in the townland of Tullaherin, close to the bounds of Dungarvan and Kilmanahan.

There was "a small castle in repair," in Dungarvan, in 1655. It seems to have belonged to the Shortalls of Rathardmore, the ancient lords of the Manor of Dungarvan. The site of this castle is still pointed out, a few perches west of Dungarvan churchyard, in the modern townland of Bramblestown, but no trace of the walls may now be seen.

Cloghala.

In Irish Cloić a' Leaga, that is, the Stone of the Meeting.[1] According to the Down Survey Map, there were "a large castle in repair, and ruins of a church or abbey, and a corn mill in good repair," in Cloghala, in 1655. An obsolete churchyard is still pointed out in the townland, at a moat or rath immediately to the left of the public road from Dungarvan to Tullaherin. This must have been the site of the ruins of the "church or abbey" just mentioned. Its name apears, in 16th century documents, under the different forms, "Kilkillen," "Kilvellin," "Kylvellen" and "Kilkellen."

The Archdekins of Cloghala.

"Donald m'Piers Archidekin al' M'Coode, of Kilkillen, gent.," who erected the tomb in Dungarvan churchyard, was pardoned, March 25th, 1549.[2] As "Donald fitz Piers Archdeacon of Cloghela," he was again pardoned in 1566; and as "Donill m'Piers of Cloghla, Co. Kilkenny, gent.," he was pardoned, a third time, in 1571-2.[3] About a dozen years before the last mentioned date, his lands, "houlden of the Mannour of Gawran," were valued at £5. The date of his death is unknown, but it must have been subsequent to 1581, the year in which he erected his monument.

His son, "Nicholas m'Donell, son of Donell m'Piers, of Cloghla, gentleman," was pardoned in 1566, 1571, and 1581-2. "Garret Archdeacon FitzNicholas, gentleman," most probably son of Nicholas McDonell mcPiers, is found in the list of pardons issued Feb. 13th, 1589-90. Nicholas McOdo, otherwise Archdekin, of Cloghala, called "Nicholas Archedekin fitz Gerald of Cloughlay," in an Inquisition of 1607, died April 21st, 1623. He was then seised of a castle (*i.e.* the Castle of Cloghala),

[1] O'Donovan.
[2] *Fiants* of Ed. VI
[3] *Fiants* of Eliz.

a water mill, certain messuages, and 5 acres of great measure, in Cloghlea and Dungarvan; of 20 acres, small English measure, in Kilbleyn; 2 parts of Boherquill, &c. His mother, Johanna Fitzgerald, survived him. His children were, Gerrott, or Gerald, Redmond, and Mary, aged, respectively, at the time of his death, 10, 1½ and 7 years. Gerrott died Dec. 1st, 1627, leaving his brother, Redmond, his heir.

Redmond Archdekin, who thus became head of the Cloghala family, was born towards the end of 1621. Under the Cromwellian regime he forfeited (with William St. Leger) Cloghlea (731 ac.); (with Peter Shortall, of Kilbline, and John Archdeacon) Dungarvan (558 ac.); (with Edm. Ryan and Edw. Sweetman) Bodalmore and Closduffe (72 ac.); Boherquill, &c. On the 26th Dec., 1653, he and his wife, Rose, were transplanted to Connaught, where he was assigned 873 acres in Crossconnell, and elsewhere, in the Half Barony of Clonmacnoen, Co. Galway, at a yearly rent of £5 9s. 0¼d. His first wife dying ere she could have spent many years in Connaught, he married, secondly, Eleanor Davells. He made his last will, dated from "Clonturskirt," Co. Galway, and now in the Public Record Office, Dublin, in 1675, and was dead before 1677.

James Archdekin, his son, by his second wife, joined the Franciscan Order, in the Convent of Meelick, Co. Galway, on the 7th Sept., 1682, being then in his 16th year, as appears from the Obituary Book of Meelick Abbey:

"7° Septembris 1682, induti sunt habitu probationis nostri seraphici Instituti, in conventu de Milick, praemissis praemittendis, fr. Rogerus Madden. . . et fr. Jacobus Archdeckne, filius Raimundi Archdeckne et Elionorae Davells, agens decimum sextum aetatis annum."

In 1677, Nicholas Archdakne, gent., probably son of Redmond, by his first wife, was confirmed in the lands of Crossconnell, &c., saving to Ellinor Bourke al' Archdakne al' Davills, and all claiming under Redmond Archdakne, their right to 66 ac. in Lisdarnagh.

Besides the will of Redmond Archdekin in 1675, two other wills of his family are preserved in the Public Record Office, viz., those of Redmond Arcedikne, of Carrowmore, Co. Galway, gent., dated 1724, and Nicholas Arcedekne, Esq., of Gortnamona, same County, bearing date 1776.

Two Connaught Bishops may, with very great probability, be claimed to have descended from Donald mcPierce, of the Dungarvan monument, through his great-great-grandson, Redmond Archdekin of Cloghala, "transplanted" by the Cromwellians. These are Dr. Peter Archdekin, Bishop of Killala, and Dr. Nicholas Joseph Archdekin, Bishop of Kilmacduach and Kilfenora. The latter was born in 1770, was appointed Bishop by Papal Brief of Oct. 12th, 1800, and died at the age of 53, Nov. 27th, 1823. Of Dr. Peter Archdekin we find the following in Brady's *Episcopal Succession*:

"1735. PETER ARCHDEKEN. He was appointed [Bishop of Killala] by Brief, dated September

30th, 1735, and made his profession of faith, on consecration at Prague, on Feb. 5th, 1736, before Maurice Adolphus, Archbishop of Pharsalia, Bishop of Leitmeritz, in Bohemia, and 'e ducibus Saxoniae.' The certificate was signed in the Convent of the *Irish Franciscans* at Prague."

Dr. Peter Archdekin was dead before April 24th, 1739, when Dr. Bernard O'Rourke was appointed, by Papal Brief, to the See of Killala, vacant "per obitum." He may very well have been identical with the "fr. Jacobus Archdekne, filius Raimundi," who received the Franciscan habit at Meelick, in 1682, as above, the difficulty arising from the diversity of christian names being easily explained away by the well-known custom of designating religious both by the christian names received at baptism and by the names received at their religious profession.

Bramblestown.

According to O'Donovan, the Irish of Bramblestown is Baile na n-Druiseog Town of the Brambles; but this is incorrect. Its Irish name, as the writer has heard it pronounced by the local Irish speakers, is *Bollia Vramml*, or the Town of [some person named] Bramhall. The townland of Bramblestown belonged of old to the Ormond family. It is subdivided into Bramblestown (proper), Powersbog and Kilcroney. In the first of these subdivisions there is a "Rillig," or ancient churchyard, on the farm of Peter Purcell or Richard Hennessy. There was an interment, accompanied by a funeral, here, early in the 19th century.

Kilcroney.—In English it is usually pronounced *Kil-cronia*; the Irish sound is *Kil-chroonia*. The name signifies the Church of St. Croine. The *Martyrology of Donegal*, at Jan. 27th, has:—"Croine, Virgin, of Cill Croine. She is of the race of Maine, son of Niall." Three other virgin saints named Croine, are commemorated on the 25th Feb., the 7th of July, and the 15th of October. Greenville, in the parish of Kilmacow, was, also, formerly called Kilcroney, or Church of St. Croine, and there are still in the townland some slight traces of the ancient church.

The church of Kilcroney, in Bramblestown, was obliterated ages ago. Its site, however, is still pointed out on a gentle rise in a field of Andrew Moylan's, known as the "Rillig." Human bones and rude head-stones have been uprooted here from time to time. There is no holy well, nor tradition of the patron saint.

Kilmanahan,

Or the Church of St. Mainchin (pronounced *Monniaheen*). There is no distinct tradition of the church from which this townland is named. Most probably it stood on Edward Dowling's "Thullach," a green hill crowned by the ruins of an

ancient cyclopean building, standing east and west, 39 ft. long by 24 ft. wide, the walls being now only about 2 ft. high.

"Kilmanihine, otherwise Baliregan; Kilcoursie, Cowleshill, otherwise Rathin Rostch (Raheenroche); and Castlegarden, otherwise Newgrage, and Carraman," formerly belonged to the Forrestalls of Kilferagh.

Chapels.

Gowran.—The parish chapel of the penal times stood on what is now the public road, opposite the new National Schools, on the borders of the chapel burial ground. It was taken down about 1807. The late parish chapel stood in the chapel yard, between the entrance gate and the door of the present chapel. It is said to have stood 74 years; and, as it was taken down in 1881, its erection may, therefore, be assigned to the year 1807.

The present handsome parish church[1] was dedicated, May 8th, 1881. Within it are monuments to Dean Nolan, Father Meagher and Father Denn, P.P.'s, and Father Philip Murphy, C.C. Dean Nolan's monument is inscribed:

"Hic jacet Revdus. admodum Edvardus Nolan, Vic. Gen. necnon Decanus Ossoriensis, qui inter primitias Collegii Manutiani, ingenio, eloquentia, et eruditione sacra, quam semper coluit, præclarus, nascentes in urbe Kilken. academias Catholicas professor et præses summa cum laude erudiit, rexit, redditibusque parochus ditavit. Ecclesiam patriamque initio semper suae laetitiae proponens, jura utriusque, dum aetate floreret acerrime propugnavit. Morum gravitate, pastorali solicitudine, eximia erga pauperes charitate conspicuus, hanc parœciam de Gowran quam annis XXXIII. pastor bonus verbo et exemplo nutrivit, moriens haeredem constituit, spem in prece pauperum reponens, quae invenire facit misericordiam aeternam. Festo Dominicae Ascensionis, Maii die XXIX, sacramentis pie susceptis, obiit an. Dom. MDCCCLI, aetatis LXXVII., presbyteratus L. R.I.P."

In the Sacristy is a set of vestments presented to the parish by the Countess of Brandon, a member of the Clifden family; the inner side of the front of the chasuble has:

"The gift of the Countess of Brandon to the Reverend Bryan Kavanagh and parishioners of Gowran: presented by John O'Flaherty, Esqr., 1787."

Dungarvan.—The first modern chapel of Dungarvan was built on the site of the present one, about 1790. It was given in charge to the Rev. Darby Murphy, ex-P.P. of Callan, who said Mass here till his death in 1795. About 1836 it was replaced by the present chapel.

Parish Priests.

Rev. William Swayne. By her will, dated Oct. 13th, 1649, Mrs. Ellen Shee, otherwise Dobbyn, of Freneystown, left a legacy to her "beloved fr. William

[1] Directly below the parish church is a very fine well which the people call "*Boshtian-phile* well." Boshtian or Boston occurs several times as a townland name in this Diocese. See Vol. II., p. 62.

Swayne, Rector of Gowran ; to fa. James Crues, twenty shillings ; to fa. Nicholas Tywe, eleven pounds ; " and to her nephew, John Mt. Gilbert, a Dominican friar, ten pounds. Father Swayne was still P.P. in Aug., 1669.

Rev. Richard Long was P.P. in 1702, and was registered as such in 1704. By his will, dated from Gowran, July 25th, and " exhibited " Aug. 20th, 1731, he leaves small bequests to his sisters Ellinor, Catherine, Eales and Ellen, and forgives 40s. lent by him to his nephew, Thomas Brett ; he bequeaths to his niece, Dorothy Byrne, two crowns ; to his nephew, John Long, £1 3s. od. ; to Mr. Blanchfield, a large round table ; to the widow Agar, a " deske ; " and he appoints his nephew, Matthew Laffan, his executor.

Very Rev. John Hoyne, who succeeded, had charge of Gowran and Clara, in 1732, at which date he said Mass in the latter parish *by the side of a hedge.*[1] Bishop O'Shagnussy died at his house in Gowran, in 1748. He was made Canon of Aghoure in 1751, and Treasurer of the Chapter in 1763. Having borne the weight of the pastoral charge for about 50 years, Father Hoyne died at an advanced age, April 14th, 1776.

Very Rev. James Stapleton became P.P. of portions of the present parishes of Kilmacow and Mullinavat, Oct 9th, 1761 ; and was translated to Gowran, May 4th, 1776. He was a member of the Diocesan Chapter, having been made Canon of Aghoure, Dec. 16th, 1769, and Archdeacon, Jan. 16th, 1774. He survived his translation to Gowran only two years, and died here, June 2nd, 1778, at the age of 69.

Very Rev. Bryan Kavanagh, uncle of Rev. John Kavanagh, P.P. Aghaboe, was born in Ballyroe (*Maher*), parish of Freshford, about 1736. He was ordained in Ballyragget chapel, June 16th, 1764, and was on the mission in St. Canice's, as C.C. and Adm., from Aug., 1769, to Feb. 14th, 1777, when he was appointed P.P. of St. Patrick's. He became Canon of Aghoure, Aug. 30th, 1777; and was translated from St. Patrick's to Gowran, June 14th, 1778. He died March 4th, 1790, aged 54 years, and is buried near his predecessor, in Gowran churchyard. His chalice is still in use in Windgap chapel; it is inscribed :—" Bernardus Kavanagh, Presbyter, Ossoriensis."

Rev. James Gorman, brother, or step-brother, of the Rev. Thomas Gorman, P.P., Muckalee, was born in Bosheenagurth, Parksgrove, Lisdowney, in 1744 ; and was ordained in Garrychreen, June 13th, 1767. He was C.C. Gowran in 1778 and 1779, and C.C. or Adm., Danesfort, in July, 1782 ; and was collated as P.P. to the latter parish, Nov. 15th, 1783, in succession to the aged Father Mark Mansfield. He was translated to Gowran, March 4th, 1790, and died here, May 17th, 1791, at the age of 47. He rests in Gowran churchyard, beside Archdeacon Stapleton.

[1] See Vol. I., p. 148.

Rev. Nicholas Kealy was son of Mr. Edmond Kealy and Mary Connery, his wife, and was born in Damerstown, Muckalee, in 1746. He received the Holy Order of Priesthood, in Garrychreen, Feb. 23rd, 1771; and was C.C. Slieverue and Glenmore in 1777 and 1778, and of Freshford in Oct. 1780. He became P.P. Lisdowney, March 9th, 1783; was translated to Callan, May 11th, 1788; and was again translated to Gowran, in June, 1791. He died May 13th, 1807, and is buried in Gowran churchyard.

Among Father Kealy's relatives in the sacred ministry may be mentioned his nephews, Rev. Nicholas Kealy, P.P. Thomastown, Rev. Edmond Kealy, P.P. Urlingford, and Rev. Nicholas Carroll, P.P. Mooncoin; his grandnephews, Rev. Francis Coyne, P.P. Rosbercon, Rev. Edward Coyne, P.P. Dunnamaggan, Rev. Edward Carroll Marum, of the Australian Mission, and the Rev. Patrick Cass (born at Redhills, Abbeyleix, served on the mission in Plymouth, England, died in 1858, aged 32, and is buried in Abbeyleix chapel): and his great-grand-nephews, Right Rev. Monsignor Phelan, late P.P., V.F., Maryboro' (nephew of Father Cass), and the Rev. Martin Kealy, of Ossory Diocese, now serving on the mission in Carlisle, England.

Very Rev. Robert Grace was probably a native of Tullaroan parish. He was ordained in St. John's Chapel, Kilkenny, June 13th, 1778, and was appointed P.P. Kilmanagh, May 7th, 1788, and Canon of same about 1790. He was transferred to the pastoral charge of Gowran and Clara, in 1801. The exact date of his translation is entered as follows in one of the old Baptismal Registers:—"A Register of Baptisms commenced the 10th June, 1801, by the Revd. Robert Grace, who on that day was appointed Parish Priest of Gowran with the annexed Parishes." He died at his residence in Kylebeg, Aug. 11th, 1815, and lies buried in Gowran chapel yard, about midway between the entrance gate of the chapel yard and the entrance door of the parish chapel.

Very Rev. Richard Mansfield, next P.P., was translated from Dunnamaggan and Windgap, soon after Father Grace's death, and was translated back again to these same parishes, about St. Patrick's day, 1817.

Very Rev. Edward Nolan was born in Inch, otherwise Talbot's Inch, in the parish of St. Canice's, about 1774. His family, like that of his predecessor, Father Nicholas Kealy, was markedly levitical. He was nephew of Rev. Patrick Nolan, P.P. Rosbercon; uncle of Most Rev. Patrick Kelly, Bishop of Waterford and Lismore, and of Fathers Edward and Michael Nolan; and grand-uncle of Very Rev. John Kelly, P.P., Castlecomer, Very Rev. Mathew Kelly, Professor of Ecclesiastical History, Maynooth College, Rev. Edward Rowan, P.P. Tullaherin, Rev. Peter Nolan, P.P. Inistioge, &c. In the year 1793 he began Philosophy in the Old Academy, Kilkenny, and passed thence to Maynooth for Theology, Sept. 5th, 1797.

He was Professor in the Old Academy (1801-1805), C.C Freshford (1805-1807), St. Mary's (1807-1808) and Thomastown (1808-1811); and then Professor in the Colleges of Maudlin Street and Birchfield till the summer of 1815, when he became P.P. Dunnamaggan and Windgap, on the translation of Dr. Mansfield from these united parishes to Gowran. After a year and a half, Dr. Mansfield, desiring to return to his former flock, exchanged parishes with Dr. Nolan, who thus became P.P. Gowran and Clara, about St. Patrick's Day, 1817.

In 1826 he was appointed Archdeacon of Ossory, and Dean and V.G. in 1837. After Dr. Marum's death, many of the priests of the Diocese were desirous of Dr. Nolan's appointment to the vacant See; but the Holy See decided otherwise. He held the Presidency of St. Kieran's College from 1839 to 1842; and was Vic. Cap. of Ossory during the vacancy caused by Dr. Kinsella's death.

Dean Nolan was a powerful preacher, his eloquence and fluency, in the pulpit and on the platform, being such as to gain for him from his contemporaries the title of "Silver-tongue." Love of creed and country distinguished him throughout his long life. In the agitation against the Veto, and in the struggles for Catholic Emancipation, the abolition of the Tithes, and Repeal of the Union, he took a foremost part. His last public act, as Vic. Cap., was to forward to the Secretary of the Repeal Association the sum of £95 from the priests of Ossory, accompanied with the following patriotic pronouncement:—

"DEAR SIR—Enclosed I send you an order for £95, the amount of the contributions of the Priests of Ossory to the Repeal Fund for the year 1846.

"The priests of Ireland are second to no other body of men in allegiance to the throne, and in respect for the constituted authorities; yet they do not deem it incompatible with their loyalty as subjects, or their sacred character as priests, cordially to co-operate with that part of their countrymen who are peacefully and constitutionally labouring for the restoration of Ireland's *natural*, proudest, *best right*—the right of enacting her own laws in her own Parliament. This right alone can remedy the manifold evils with which the country is afflicted—no measures, however excellent they may be, can, or ought to be considered, an adequate compensation for the want of a domestic parliament.

"I have the honour to be, dear Sir, your very humble servant,

"E. NOWLAN, V.C.

"Thomas M. Ray, Esq."

On the 29th May, 1851, Dean Nolan departed this life, at his house in Kylebeg, in the 77th year of his age, having spent 50 years in the sacred ministry. He was buried in the old chapel of Gowran, but on the completion of the new church his remains were transferred thither.

REV. MICHAEL MEAGHER. After Dean Nolan's death Gowran and Clara became distinct parishes, the separation having been effected in the course of the year 1852. Father Meagher, who then became P.P. of Gowran, was born in Graigueswood, Lisdowney; studied Classics in Burrell's Hall; and was admitted to Maynooth, for Rhetoric, Aug. 25th, 1827. He was C.C. Muckallee in 1833, Slieverue in 1834,

St. Canice's from 1834 to 1840; his next curacy was Gowran, where he laboured twelve years, till he was collated to the parish in 1852. He became Canon of Tascoffin in 1862. He died Jan. 11th, 1870, in the 64th year of his age, and 37th of his ministry. His remains were interred in the old chapel, but were afterwards transferred to the new parish church, of Gowran.

Rev. Patrick Denn was born in Carriganurra, Slieverue, and made his ecclesiastical studies in St. Kieran's College, where he began Logic in Sept. 1838. He was C.C. Castlecomer from 1844 to 1846 and then of Gowran, till his appointment to the parish as P.P. after Father Meagher's death. He died after a pastoral charge of 8 months, Oct. 2nd, 1870, in his 55th year. His remains, having first lain in the old chapel, were translated, like those of his two predecessors, to the new parish church.

Very Rev. John O'Hanlon was born in Dournane, Mooncoin, and was baptized July 11th, 1823. Having made his ecclesiastical studies in St. Kieran's College, and been ordained in the Lent of 1849, he served as temporary C.C. Glenmore, Chaplain of Kilkenny Workhouse, C.C. St. Canice's (1851-65), and Adm. St. John's, till the close of October 1870, when he was appointed P.P. Gowran. He became Canon of Kilmanagh, in 1891. He died Dec. 8th, 1897, and is buried in the parish church.

Very Rev. John Carroll was born in Lacken, parish of St. Canice's, about 1842; studied in St. Kieran's College, and entered Maynooth College for Rhetoric, Sept. 25th, 1861. At the end of the ordinary course of Theological studies, at Maynooth, he was promoted, in 1867, to the Dunboyne Establishment where he passed the next three years. Ordained at Pentecost, 1869, he became C.C. St. Canice's, in Summer, 1870; was Professor, St. Kieran's College (1873-78); C.C. Castletown, Durrow, Kilmanagh and Castlecomer; and was appointed P.P. Danesfort, May 14th, 1892. He was translated to Gowran, January 31st, 1898, and was appointed Canon of Kilmanagh, in the same year. He died after a brief illness, May 17th, 1904, and is buried in the cemetery attached to his parish church

Rev. William Cassin, present P.P., succeeded, July 17th, 1904.

CHAPTER XIX.

PARISH OF KILMANAGH.

IT consists of the civil parishes of Kilmanagh, Killaloe (except the townlands of Ballylarkin, and Gortnasragh, which belong to Callan), and Ballycallan, and of the portion of the civil parish of Tullaghanbroge lying in the Barony of Crannagh. Its area is 18,870 statute acres.

KILMANAGH.

Irish speakers now always call it *Kyle-vonnach*, (Cill Manach), that is, the Church of the Monks; but, from what follows, it appears that the ancient form of the name is Cill Manach Droichit, or Kilmanagh of the Bridge.

St. Natál, Nattál, or Notál, (pronounced *Năddhawl*), most probably son of Aenghus mac Nadfraoich, King of Cashel (slain 489), founded a monastery here about the year 500, and was afterwards honoured as the local patron. The *Martyrology of Tallaght*, at the 31st July, enters the feast of "S[ancti] Natali i Cill manach," that is, of St. Natal, or Natalus, in Kilmanagh; and on the same day the *Martyrology of Donegal* commemorates the same saint as "Natal of Cill na manach," that is, of Kilmanagh. The latter *Martyrology*, on the same day also commemorates Natal's brothers, viz. SS. Colman (of Daire Mor, now Kilcolman), Fallamain, Bishop, and Iarnog; all of whom it numbers among the sons of Aenghus mac Nadfraoich.

Our saint is generally, but quite incorrectly, supposed to be identical with St. Naile (pronounced *Nawlia*), from whom are named Inver Naile, in the County Donegal, and Kinnawley, otherwise Killnawley, in the Co. Fermanagh; and who was the contemporary of St. Maedhog, or Aedhan (560-632), of Ferns. The *Martyrology of Donegal*, in commemorating St. Naile, at Jan. 27th, makes him the

son of Aenghus mac Nadfraoich, (evidently confounding him with St. Natal), and then represents him as the companion of St. Maedhog, and his contemporary as superior of monks, though St. Maedhog was not born till 71 years after Aenghus mac Nadfraoich's death! The entry in the *Martyrology of Donegal* is:

"Jan. 27. Naile, of Inver Naile in Tir-Baghuine, in Cinel-Conaill; and afterwards Abbot of Cill-Naile and Daimhinis [*i.e.* Devenish], in Feara-Manach.

"He was son of Aenghus, (son of Nadfraeich, son of Corc, son of Lughaidh), who was King of Munster; and Eithne, daughter of Crimhthann Cosgrach, was his mother, according to his own Life.

"It was to him God gave water from the hard stony rock, when great thirst had seized him and Maedhog of Fearna, with the monks of both; when he made a distant cast of his crozier at the hard stony rock, so that a stream of pure spring water gushed therefrom; just as this spring is now to be seen at Cill Naile, according to Naile's own Life, chap. 10.

"*The Life of Colum Cille*, chap. 90, states that Naile came into the presence of Colum Cille for the first time, at the Inbher, and that Colum Cille and Naile blessed the place, and that it is from Naile the church has been thenceforth named."

Dr. Lanigan justly remarks of St. Natal of Kilmanagh, "that little or nothing would be known concerning him, were he not highly praised in the Lives of St. Senan of Iniscatthy, who, when young, was a pupil of his, having been directed to his monastery and school by the Abbot Cassidus."[1]

In the following passage from the metrical life of St. Senan, St. Natal is referred to in the highest terms of eulogy:

"In visione, igitur,
Hoc abbati praecipitur—
Abbati, inquam, Cassido—
Hoc jubetur a Domino,
Ut Senanum, novitium,
Ad abbatem eximium
Mittat, Natalum nomine,
Ut sub ejus regimine,
Disciplinis et actibus
Instrueretur plenius.
Fuit enim tunc temporis
Fama Natali celebris,
Cum ingens congregatio,
In ejus contubernio,
Quinquaginta, videlicet,
Et centum fratrum degeret."

The following extract from the Beatha Senáin, or *Life of St. Senan*, in the *Book of Lismore*, is too interesting to be omitted:

"Then to read Senan was sent to Notal, to Cell Manach Droichit, in the district of Ossory. Now this was the rule at the school. Each man of the school used to go, on the day that it would fall to him, to herd the calves of the church. Now on the day that it was Senan's turn to go and herd the calves, when he was driving his calves before him on this side, the cows would come after them, and when he was driving the cows on the other side, the calves would come after them. This is the plan that Senan carried out against this. He made the mark of his staff between the cows and the calves and over the field in which they were, and neither of them ventured to go to the other

[1] *Eccl. Hist.*, Vol. I., p. 444.

across that mark ; and in that wise Senan acted every day that it fell to him to herd the calves. Then Senan used to go and do his reading until the hour came for driving the cows to their milking-yard (*innis*).

" When Senan heard the saying of Christ to his apostles, ' *Si quis inter vos vult major fieri, sit vester minister et servus*,' he took in hand to visit the mill. Now that year was a year of dearth and great famine, and there were two robbers in the district attacking every one. On a certain night they said : ' What do ye to-night to seek something for us ? ' ' We will go,' saith one of them, ' to the Mill of Cill Manach ; for there is only one man there every night grinding corn, and we will slay that man, and bring the corn home, to us.' Then they went till they were before the mill. They looked through the hole of the door, and they saw *two* in the mill, one of the twain areading, and the other attending to the mill. Then they said to one another : ' What shall we do ? Shall we attack the men ? ' ' We will not attack them,' say they ; ' for the man who is grinding is the owner of the corn which he grinds, and they have not the same household ; and he will go to his house as soon as his grinding comes to an end ; and we will go after him, and slay him, and carry off his corn and his raiment, and then we will go to the miller and slay him. and carry off his corn from him.' Then they stayed until the grinding ended, and the youth who had been grinding the corn in the mill ceased. Then Senan closed his book and slept. Howbeit his companion was without sleep. The robbers stay before the mill till morning. Now when the morning came Senan opens the mill. The robbers came straightway to him into the mill and say to him : ' Who was with thee whilst thou wast reading and sleeping ? ' ' Marvel not,' saith Senan, ' though it were He of whom it was said, Non dormitabit neque dormiet qui custodit Israel.' ' Who is He ? ' say they. ' He is at hand,' saith Senan, ' ut dicitur : Praesto est Dominus omnibus invocantibus se.' Howbeit the robbers made repentance, and went into union with Notal, and afterwards continued in his company so long as they remained alive. And it is they themselves that told that story.

" On a certain night Senan went to the cook to ask a candle which he needed for grinding the corn. ' I have no dipped candles with me,' saith the cook, ' save one candle : and take it with thee just now, and candles will be given to thee, provided they are dipped.' Senan went forth to his mill having his single candle. Then the mind of the cook reflected (?) that his week was complete. Then said the cook : ' It seems strange to us that the miller does not come to ask for candles, and he agrinding every night.' So he went at nightfall to find out how Senan used to grind every night. And he looks through the hole of the door, and he saw the candlestick by Senan, and the mill grinding alone, and him adoing his reading. Then the cook went thence to his house. He came again on the morrow at nocturn to know how things were going on in the mill, and he saw the same candle on its candlestick just as it had been at nightfall. Then the cook went that time also to his house, and came again and saw likewise. With that the grinding ended, and the miller departs alone, and the candle is given to the cook. Howbeit it seemed certain to the cook that the very candle which had been given by him remained with Senan after being consumed on every night to a week's end, and it was not diminished. Then the cook goes and tells that to Notal. ' A son of grace unto God,' saith Notal, ' is the man of whom those tidings are told. He will constrain a household unto God. Many miracles and marvels will God perform for him. It is proper to be cautious about him, for woe will be to him who shall act against his will, and happy is he who shall be obedient to him.'

" Senan went one day with his tutor, Notal, on a journey to Cill Mor [of] Arad Tire [now the Barony of Ara, in the north-west of the Co. Tipperary]. When they reached the door of the church they saw a great multitude wailing and sorrowing ; for the only son of the chief of the territory had died and the chief was carrying him to his grave. When they saw the clerics coming to them, they stopped to meet them, and the woman said to them : ' For the sake of the Lord whom ye adore, O clerics, bring me my dead son to life.' ' Alas for thee, what thou sayest, O lady,' saith Notal : ' God, and not man, hath power to do that deed.' ' For sake of lovingness and mercy,' saith the lady, ' entreat that Lord for me to bring me my only son to life.' And the boy was then carried into Notal's presence. ' Do not bring the boy hither,' said Notal, ' but take him to Senan.' ' O sir,' saith Senan, ' what thou sayest is not meet.' ' Verily it *is* meet,' saith Notal ; ' for unto thee God hath granted to bring the boy to life ; and take the boy under thy protection, for this is permitted unto thee.' Senan durst not resist Notal his tutor. So he takes the boy under his protection, and clasps him to his heart, and makes for him fervent prayers together with tears. It was not long after that they heard the boy talking under Senan's keeping, and Senan gave the child alive to Notal. Notal gave him into his mother's hand. God's name and Notal's and Senan's were magnified by this miracle. Then the clerics went to their own church, when they had completed the work for which they had come.

" So Senan's fame spread abroad throughout the territories on every side, because of the greatness of the miracles and the marvels which God was working for him. The tribes and the kindreds used to come from every point unto him. Some of them with alms and offerings, others to seek alms,

others to seek their cure from diseases, some to obtain his spiritual direction, some to bring about union with him and to ask him to take up a place before them. When Notal perceived that he said to Senan: 'My dear brother, it is time for thee to go and take up a place before the people which is choosing thee.' Then said Senan to Notal: 'O father Notal, what thou sayest is not right; for that is not what I have intended, but to be in monkdom with thee continually.' Said Notal: 'Not so shall it be; but go thou and take up a place before the people which are awaiting (?) thee.' 'O chosen father,' saith Senan, 'whither shall I go, and in what stead shall I take my place?' Said Notal: 'My dear son, He who is choosing thee, namely, God, will manifest to thee the place which thou shalt take.'

"Thereafter Senan went on his way, by the counsel of his tutor, nameiy, Notal; and Notal gave him his blessing, and Senan sets up in Inis-Coirthe beside the Slaine, in the province of Hui Censelaig. Then he and Maedhoc of Ferns make a union. Maedhoc bequeaths his place and his crozier after him to Senan, and Senan takes the abbacy of Ferns after Maedhoc." [1]

These extracts sufficiently prove that St. Natal, or Notal, was held in high esteem by the holy men of his time, and that his monastic foundation at Kilmanagh flourished exceedingly under his guidance. It is not probable that any further light can be thrown on the saint's history. The date of his departure to the Lord was probably about the year 550.

According to the notes on the *Calendar of Oengus* in the *Lebor Brec*, a St. Mac Tail was commemorated at Kilmanagh, on the 31st of July, the feast day of St. Colman, brother of St. Natal, whose festival, as we have already seen, was also celebrated on the same day; thus:

"Colman, *i.e.* Colman, son of Aengus mac Nadfraoich, and in Daire Mor is he . . . . . In Daire Mor in Mag Airb he is, that is, between Ossory and Eile. And Mac Tail of Cill Manach, in western Ossory, is commemorated on the same day with him" (ocus Mac Tail o Chill Manach iniarthar Osraighe in uno die cum eo).

We may take it, however, that *Mac Tail* is here but a transcriber's error for *Natal*.

With regard to the ancient patron of Kilmanagh church and parish, there has been an amount of misconception for a considerable time. In Bishop Phelan's *List of Patrons*, we find:

"Patronus de Kilmanagh, S. Aidanus, Episcopus, 31 Julii";

that is, the Patron of Kilmanagh is St. Aedhan (or Maedhoc), Bishop: feast, 31 July. Others hold that the patron is St. Naul, *recte* Nawlia, (*Hibernice*, Námte). But neither St. Aedhan nor St. Naul has any title to be considered the patron. The true patron is still vividly remembered in the traditions of the parish as Saint "*Naddhawn*." Thus Kilmanagh holy well is called "*Thubber-Naddhawn*"; the stream from the well is "*Sruhawn-Naddhawn*"; and the pattern day of the parish, viz., July 31st, is "*Law'il-Naddhawn*," that is, St. Năddhawn's feast day.

Now *Naddhawn* is nothing more than a slightly corrupt form of *Naddhawl*,

[1] *Lives of Saints from the Book of Lismore*, edited with translation, &c., by Whitley Stokes, D.C.L., pp. 206–8.

which is the correct Irish pronunciation of Natal, the name of the holy founder of Kilmanagh monastery. That the *t* in Natal is to be sounded like broad *d*, is evident from the Clar na Martarloige, in the *Martyrology of Donegal*, where the name is written Nattal, two *t*s, according to old orthography, being equivalent to *d*. As to the *l* at the end being now corrupted or changed into *n* by the peasantry, nothing is more common in Irish pronunciation than the substitution of one liquid for another. We have an instance of this in the case of St. Breannainn (Brendan), whose name, according to O'Donovan, is pronounced Bree-ann/ in every part of Ireland, except the little island of Inis-Clothrann in the Shannon. Innumerable other instances of this corruption could be quoted.

St. Natal, then, and not St. Naile or St. Aedhan (pronounced *Ae-awn* in Irish), is, and has been since the 6th century, the patron of Kilmanagh. It is not difficult to understand how Bishop Phelan, misled by the traditional sound of the patron's name, and its likeness to the name of St. Aidan or Aedhan, took it for granted that St. Aidan, and no other, was the patron.

A wooden effigy of the patron, known as "St. Naddhawn's Statue," and, to all appearance, several centuries old, was preserved at Kilmanagh till about 1875, when it was transferred to the Museum, St. Kieran's College, Kilkenny.

The following entries, in the *Four Masters*, probably refer to Kilmanagh in Ossory :

"A.D. 780. Maeloctraigh, son of Conall, Abbot of Cill-Cuilinn and scribe of Cill na manach, died.

"802 (*recte* 807). Lemnatha, of Cill-Manach, died. (Lemnatha Chille manach decc).

"839. Aireachtach, of Cill-Manach, died.

"843. Breasal, son of Caingne, Abbot of Cill-Manach, died."

It is some proof of the ancient ecclesiastical importance of Kilmanagh, that, at the establishment of a Chapter in this Diocese, its parish church was made prebendal, a dignity which has remained attached to it ever since.

The Catholic church in use here up to the time of the Reformation, stood within the churchyard of Kilmanagh, but not a trace of it now remains. It must have been removed about the middle of the 18th century ; for, Lewis, in his *Topographical Dictionary*, published in 1837, writes that the church of Kilmanagh, which occupied its site at the latter date, was then about 90 years old.

Kilmanagh churchyard has a very large number of inscribed monuments, but none of them are of earlier date than the 18th century.

A horizontal tomb here has :

"D.O.M. Here lie the Body of the Revd. Mr. Cornelius Delany, P.P. of Ballycallan, who departed this life the 2nd of Novr., 1783, aged 59 years ; also the Body of his niece, Mary Delany who departed the 29th of Octr., 17—, agd. 16. May they rest in peace. Amen."

On another monument, formerly in the burial plot of the Fitzgeralds of Jessfield, Ballintaggart, and Kilmanagh, is the following inscription, which the writer copied several years ago :

"God be merciful to the soul of Jane Fitzgerald, al' Purcell,al' Nichols, aged 76 years, who with several of her children are interred in this tomb ; also her grandson, James Butler, aged 6 years, son to Sarah Butler, Dowager Baroness of Cahir, who has erected this tombstone in memory of the best of mothers."

Jane Fitzgerald was the daughter of Mr. William Purcell, of Ballyragget, who presented the monstrance still in use in Ballyragget chapel, and died, June 15th, 1753, in his 75th year. She married 1st Mr. Henry Nichols, of Knockeenglass, Kilmanagh, (son of Mr. John Nichols of Knockeenglass, and Mary Shee, his wife), and by him, who died about 1741, had five daughters, viz. :

I. Mary, who married John Kelly, of Curraghscateen (died March, 1759, aged 37), and was mother of Henry Kelly, of Curraghscateen (died Dec., 1787, aged 35), who, by his wife, Anne Kelly, had the following issue : John Kelly, of Curraghscateen died 1845, aged 64 ; Martin Kelly, of the same place, who died in 1860, aged 73 ; and Miss Mary Kelly, also of the same place, who died in 1861, aged 78.

II. Helen.

III. Susannah. She married Henry Shee, of Sheepstown and Rathduff (beside Kells), in 1763, and bore him ten children, the youngest of whom, Eugene Redmond Shee, born at Rathduff, March 23rd, 1775, went to France, and became ennobled there under the title of "Baron de Shee."

IV. Bridget.

V. Sarah, born about 1741, married James Butler, Esqr., of Fethard (son of Richard Butler, of Glengall ; son of James Butler, of Glengall, who died in 1732 ; son of Theobald Butler, of Knocklofty ; son of James Butler, of Knocklofty, who was descended from Edmund, the second son of Thomas, 4th Lord Cahir). The eldest son of the marriage was Richard Butler, baptized at Curraghscateen, on the 26th Dec., 1775 , by Father John Byrne, P.P., Freshford and Tullaroan. On the death, without issue, of his remote relative, Pierce, 10th Lord Cahir, June 10th, 1788, this Richard succeeded him in his title as 11th Baron. A little later on, he abjured the Faith of his parents and forefathers and became a Protestant. He was created Earl of Glengall and Viscount Cahir, in 1816. He died, Jan. 30th, 1819. His son, the 2nd Earl of Glengall, died without male issue, in 1858, when the Glengall title became extinct.

Mrs. Jane Nichols, otherwise Purcell, married 2ndly, Mr. John Fitzgerald. Her brother, Mr. Toby Purcell, of Ballyragget, mentions her, in his will of Aug. 24th 1758, thus : "I bequeath to my sister, Jane Fitzgerald, wife of John Fitzgerald of Knockeenglass, gent., all my interest in Knockeenglass, and £20 besides."

She died about 1788. Her brother Rev. Philip Purcell died P.P. St. John's, Kilkenny, in 1760. Her sister, Helen, married Mr. Michael Shee of Grangemacomb, and was great-grandmother of the late Very Rev. John Fitzpatrick, P.P., Clough, Castlecomer.

Pottlerath.

It is called by Irish speakers *Rawafutthisha* (Rath a' Photaire), that is, Potter's Rath, or, perhaps, the Rath of *the potter*. Its ancient name, according to O'Donovan, was Dun-Aengusa-mic-Nadfraoich, the Dun, or royal residence, of Aengus mac Nadfraoich [King of Cashel, slain in 489]. Edmund mac Richard Butler, father of Sir James Butler, and grandfather of Pierce Ruadh Butler, Earl of Ormond, had a residence here. He was one of the Anglo-Irish nobles of the 15th century, who became Irish of the Irish. He died, June 13th, 1464, at the castle of Pottlerath, which he himself had built, and was buried in St. Francis' Abbey, Kilkenny.

In the year 1453, Edmund Mac Richard Butler had a transcript of the Psaltair of Cashel made, at Pottlerath, by an Irish scribe named Seaghan Buidhe O'Cleirigh. Nine years later he was defeated and made a prisoner in a battle fought between the Butlers and the Desmonds, at Piltown (Baile-an-Phoill); and, to secure his release, had to deliver up his new copy of the said Psaltair, together with the Leabhar na Cairrge, or Book of Carrick, to his captor, Thomas, Earl of Desmond.

Mac Richard's copy of the Psalter of Cashel is now preserved in the Bodleian Library, Oxford. The following note is pasted down on the inside of the cover:

"Oxford, ye 9th of August, 1673.

"This book is a famous coppie of a great part of the Book of St. Mochuda of Congo, where is contained many divine things, and ye most part of ye antiquaty of ye ancientest houses in Ireland, a catalogue of their Kings, of the coming of ye Romans into England, of ye coming of ye Saxons, and of their lives and raygne; a notable calender of the Irish Saints of ye Romane breviary until that tyme; a catalogue of ye Popes of Rome; how ye Irish and English were converted into ye Catholique faith; with many other things, as the reader may finde, and so understanding what they contain let him remember

Tully Conry."

Some entries in the volume have been translated as follows, from the original Irish:

"This was the Psalter of [Edmund] Mac Richard Butler until the Defeat of Baile-an-phoill was given to the Earl of Ormond and to Mac Richard by the Earl of Desmond (Thomas), when this Book and the Book of Carrick were obtained in the redemption of Mac Richard; and it was this Mac Richard that had these Books transcribed for himself, and they remained in his possession until Thomas, Earl of Desmond, wrested them from him." [1]

[1] Fol. 110.

"A blessing on the soul of the Archbishop of Cashel, *i.e.*, Richard O'Hedigan" [now Hayden], "for it was by him the owner of this book was educated, namely, Edmund, son of Richard, son of James, son of James. This is the Sunday before Christmas, and let all those who shall read this give a blessing on the souls of both.[1]

"This is the Friday before Christmas, and heavy is the rain now in the beginning of the night. May the son of the proprietor of this town return safe, *i.e.*, James" [Butler], "son of Edmund, son of Richard, son of James, son of James, *i.e.*, the Iarla Balbh, for he left us early this morning. We are at Rath-an-Potaire, and within five days of Christmas by God's permission.[2]

"A year against to-morrow since the death of the" [fourth] "Earl of Ormond, *i.e.*, the festival day of St. Bartholomew. There were erected in this year" [*i.e.*, 1453], "the Bawn of Dunmore, and two castles at Durlas" [now Thurles], "and the castle of Buaidhlic, by Mac Richard, in the same year."

Mac Richard's castle was levelled with the earth about the year 1800. It stood

POTTLERATH CHURCH.

about 50 or 60 yards in front of Pottlerath Ho. The rath or dun, from which the townland is named, still remains, a few fields away from the castle-site.

POTTLERATH CHURCH is called in Irish, *Thomple-na-Rawha*, or the Church of Rath [-an-Photaire]. It stood close beside the castle, and was evidently the castle chapel in the old Catholic times. Its walls, though roofless, are in a wonderful state of preservation. There is no division into nave and chancel. On the inside the building is 30 ft. long and 21 ft. wide; the side-walls are 18 ft. high and 2 ft. 8 in. thick; the gables are 33 ft. 9 in. high and 3 ft. 2 in. thick. There is a round-headed cut-stone door about the middle of the south wall; it is 6 ft. high, and is

[1] Fol. 115.
[2] Fol. 116.

ornamented overhead with, if we remember correctly, Tudor flowering. There is a gothic door in the west gable ; also a gothic cut-stone window of two lights. There is a beautiful tracery window, divided below by two stone mullions, in the east gable.

This church dates from 1450 or a few years later ; and there can be but little doubt that its founder was Edmund Mac Richard Butler, who was also the founder of the castle which formerly adjoined it.

The people say that there was a monastery here, and that the church of Gortfree (Gort-fraoich), about two miles away, in the Co. Tipperary, belonged to it.

Pierce Ruadh Butler, Earl of Ormond, made his will at "Potellrath" on the 28th May, 1539, being then "sick of body, yet sound of mind." He died Aug. 26th following.

Brittas.

This townland is called Brittas-*Dryland* on the Ordnance Map, but its proper name is Brittas-*Dreeling*. It belonged to the Dreeling family till the 16th century, when they are said to have been ousted out of it by the all-grasping Mairgread ni Gearoid, Countess of Ormond.[1] Dreeling's castle stood in James Hogan's land in Brittas, but only the large earthen rampart that enclosed it now marks the place where it stood.

The site of a most ancient "churchyard" is pointed out here in Pat Doherty's land, on the brink of the stream separating Brittas from Shortall's Graigue. A holy water stone, quite rough and unhewn, found in the stream underneath, has been removed to the Presbytery, Kilmanagh. Save that the little plot presents the appearance of a piece of commonage, there is now nothing whatever to distinguish the "churchyard" from the land adjoining. Its name is no longer remembered.

Ballykeeffe.

Ballykeeffe, in Irish, Baile Ui Caoimh, (pronounced something between *Bollee-kee* and *Bollee-Quee*), that is, the Town of O'Keeffe, is situated in the civil parish of Tullaghanbroge. It belonged, as did the whole parish of Tullaghanbroge, to the St. Legers, till it passed to the Earls of Ormond, probably in the 15th century. James Shortall, who died about 1540, is styled "lord of Balylorcan and of Balykife,"

1 *radition*,

on his monument, in St. Canice's Cathedral, and in an inscription in the Black Abbey. He cannot, however, have held the townland otherwise than as feudal tenant of the Ormond family. Thomas, the Black Earl of Ormond, was the owner of Ballykeeffe in 1550; the Duke of Ormond also held it in 1653. There is a trace of the connection of the Shortalls with the townland, as late as the closing years of the 16th century. "Onorina Grace, of Ballilorcane, Co. Kilkenny, widow of Oliver Shortall, gent.," was pardoned, May 12th, 1567; as "Onoria Grace *of Ballikief*, widow," she was again pardoned, Feb. 8th, 1583-4. She was daughter of Sir John Grace, of Courtstown, Knt., Having survived her husband many years, she died Dec. 6th, 1596, and is buried in St. Canice's Cathedral.

Ballykeeffe castle is now in ruins. The upper portion has been thrown down, but what remains is still some 30 or 40 feet in height.

Kyleballykeeffe Church.

Kyleballykeeffe Church was a chapel of ease to the parish church of Tullaghanbroge. About the year 1230, the Dean and Chapter of St. Canice's Cathedral confirmed to the Abbey of St. Thomas, Dublin, the grant made thereto of the church of Tullachbroch (Tullaghanbroge) and the "Chapel of Balykene." Kyleballykeeffe church is a rectangle, measuring 48 ft. long, externally, and 24 ft. in width; the walls are 2 ft. 10 in. thick. The gables are nearly entire, and portions of the side walls are 8 or 9 ft. high. It is a very ancient church. There are some monuments in the graveyard, but none of interest. The patron was St. Nicholas, whose holy well, called *Thubberniclaush*, or St. Nicholas's well, is close by.

Theobald, or Toby Butler, of Ballykeeffe son of William Butler, Esq., of Bramblestown, by his will, dated Nov. 25th, 1701, directs his remains to be buried in "St. Nicholas's chapel, Killballykeeffe."

Killaloe.

Those who speak Irish here call it *Kill-aa-lhooă* (Cill-Ó*h*alua), that is, the Church of St. Dalua, Lua, or, as he is more generally known, Molua. According to Bishop Phelan's *List of Patrons*, St. Molua's feast was celebrated here on the 4th of August:

"Patronus de Killaloe, S. Luanus, Confessor, 4 Augusti."

This identifies the patron of Killaloe with St. Molua, patron of Kyle-Clonfert-

Molua, now Kyle, near Borris-in-Ossory, of whom we find the following commemoration in the *Martyrology of Donegal*, at the 4th August :

"Molua Mac Oche, Abbot of Cluain-ferta-Molua, and of Sliabh Bladhma, and of Druimsnechta in Fernmhagh. It was Molua that was confessor to David of Cill-muine, to Maedhog, to Mochaemhog and to Comhgall, according to this quatrain :—

'Molua was confessor
To David, across the tranquil sea,
And to Maedhog, and Mochaemhog,
And to Comhgall.'

Sochla was the name of his mother. It was of some Molua, among those of the same name, that Cuimin, of Coindeire, gives the character, that he used to do the desire and bidding of his tutor or master, as he did that of his father and mother, and of every one together, with penance for his sins. Thus he says :—

'Molua, the fully miraculous loves (*Carais Molua lain fhertaigh*)
Humility, noble, pure,
The will of his tutor, the will of his parents,
The will of all, and weeping for his sins!'

In another version of this latter quatrain, the first line reads :—"Molua of *Clonfert* loves" (*Caras Molua Cluana fearta*).

St. Molua, whose name is latinized Luanus and Lugidus, was sprung from the Ui-Oiche, or descendants of Ocha, in the territory of Ui-Fidhgheinte, in the east of the Co. Limerick (Sanctus Lugidus de genere Corchode, nepotum Fithgente, oriundus fuit). His father was Carthach, son of Dagri. His mother was Sochle of the Dal Birn, or ruling tribe, of Ossory (mater vero ejus Sochle de Dal Birnn Osrigi duxit genus). Born most probably about the year 540, and called to his eternal reward, according to the Four Masters, in 605, he was trained to piety from an early age, in the famous school of Bangor, under St. Comgall himself. He began his missionary career in his native territory, but was advised not to remain there by the dynast, a worthy man named Faelan. He accordingly removed thence to his mother's native territory of Ossory, where he settled down for some time, and founded a monastery at a place called Ros Bilech or Ros Bulead. While here an angel of God appeared to him, and showing him the mountain of Sinnoir, or Smoil, now the Slieve Bloom, said to him : "Go to that mountain, and fix upon some place for yourself there" (vade ad montem illum, et ibi locum tibi constitue).

In obedience to the mandate of the angel, St. Molua at once set out from Ros Bilech, and arrived next day at the Dun, or Rath, of Berach, son of Beccan, King of Leix, whose territory at that time took in the entire mountain of Slieve Bloom. It so happened that King Berach's son had just then died, and our Saint found the royal residence filled with wailing and mourning. But the sorrow was soon turned into joy. For the servant of God sprinkling the dead man with holy water,

brought him back to life; and all the people rejoiced and blessed God in his servant.

So overjoyed was King Berach, at the restoration of his son, that he made an offer to the saint of his royal Dun and all its belongings. But the holy man refused the offer. The King then presented him with a tract of his own grazing land close to the mountain, which Molua accepted, and on which he erected his great monastery of "Cluoynferta," or Kyle-Clonfert-Molua.

Our saint led an extremely active life. He is said to have founded no less than one hundred monasteries and cells. Though he practised all the virtues in a high degree, he appears to have been specially distinguished for profound humility. Among the many miracles which he performed during his time on earth, the two following relating to Ossory, may be recorded here. They are mentioned in two versions of the saint's Acts, one of which is entitled "Acta Sancti Lugidi de Cluain-Ferta;" the other, "Acta Sancti Molua seu Lugidi"[1] The accounts given in the Acta differ somewhat, and hence it may be as well to insert both of them here side by side:

Chap. LX. "Quodam autem tempore ambulans Lugidus in regionibus Nadesse [*recte* Osrigi], invenit ibi luctum magnum in quodam loco. Regina enim regis mortua est dolore partus, et mortuum infantem in utero habebat. Rogatus autem Lugidus Deum, suscitavit utrosque, scilicet reginam et infantem in utero ejus. Tunc regina obtulit se cum suo partu Sancto Lugido, et rex obtulit ei agrum optimum, in quo loco, filius regine ipsius Berchan, locum sancto Lugido edificavit, scilicet Ard Gabreni.

C. LII. "Quodam tempore venit Lugidus ad arcem Fiachrach, filii Scanlain mair, in finibus Osrigi, et ibi hospitatus est Lugidus. Filia autem Fiachrach ceca erat a puericia sua. . . Locionis pedum Lugidi oculi filie loti aperti sunt."[2]

C. XXVII. "Scanlani Magni Osrigensium regis uxorem Buoan, mortuum pariendo puerum defunctam, cum partu vite restituit. Quapropter illa se suumque ipsi filium, rexque agrum dedit fertilem. In quo postea ille, videlicet resuscitatus, viro Dei locum Ardgobren dictum edificavit.

C. XXVIII. "Fiacrachii, ejusdem [Scanlani] filii, filia ceca, pedum ejus lavacro lota, lumen oculorum recepit.[3]

The *Four Masters* record his death as follows:

"A.D. 605. Molua, *i.e.* Lughaidh mac hUi-Oiche, first Abbot of Cluain-fearta-Molua, died."

"St. Molua's Grave" is still pointed out in Kyle-Clonfert-Molua churchyard. It lies north and south, is about 11 ft. long, and is marked at each end by a rough stone standing 2 feet over the surface. There is nothing else to distinguish it from the rest of the graveyard. Close to it is an upright slab having sculptured on its face a curious Celtic cross of great antiquity. "St. Molua's Trough" lies in the

[1] See *Acta SS. Hib.* ex Cod. Salmant.
[2] *Acta S. Lugidi de Cluain-Ferta.*
[3] *Acta S. Molua seu Lugidi.*

graveyard. It was probably a holy water stone. It is shaped like an ordinary trough and measures 2 ft. long by 10 in. in width and depth.

"St. Moluas Stone" is a very large rough rock a few hundred yards from the graveyard. On its upper face have been formed five circular cavities, each about 7 or 8 in. in diameter and about 6 in. deep, with the inner surface smooth as polished marble.

There are no remains of ancient buildings there except a small fragment of the south wall of the church, which measures *five feet* in thickness. The oldest monument in the graveyard commemorates Denis Bergin who died in 1727 aged 24.

But to return to Killaloe. It may, perhaps, be the Ros Bilech or the Ard Gabhren mentioned in St. Molua's Lives. If we except Kyle-Clonfert-Molua, and Skirke (where there is a "St. Molua's well"), Killaloe is the only place, within the bounds of ancient Ossory, in which we find St. Molua to have been celebrated.

From the year 1300, and probably from the Anglo-Norman Invasion, down to the Reformation, the parish of Killaloe was united to the parish of Callan. In Killaloe graveyard there is but one ancient monument; it is coffin-shaped, with a raised cross down the centre, and is uninscribed. The monuments of the old family of the Purcells of Ballykeeffe commemorate (1) Mrs. Margaret Purcell otherwise Walsh, wife of Philip Purcell, who died in 1768, aged 69; and (2) Mrs. Mary Purcell otherwise Eagan, wife of James Purcell of Ballykeeffe, who died in 1778, aged 26. Another monument was erected by Pierce Purcell of Ballykeeffe in memory of his grandfather, Philip Purcell, who died in 1796, aged 85; his father James Purcell, who died in 1802 aged 65; Pierce Purcell, who erected the monument, died in 1811, aged 26.

CHAPELS.—The old chapel of Killaloe, built in the Penal Days, stood within a few perches of the ancient churchyard. It was taken down in 1859, when the present chapel was built on its site. Mass was first said in this latter chapel on Christmas Day, 1859. Over the chapel door is a slab inscribed:

"This Chapel built, 1859.
Revd. Simon Fogarty, P.P."

A mural slab within the chapel has:

"Of your charity pray for the soul of the Rev. James Purcell, P.P. of Ballycallan, who died on the 13th of October, A.D. 1873, in the 65th year of his age, and the 36th of his sacred ministry, three years and a half of which he was parish priest of Ballycallan. R.I.P."

In the graveyard attached to the chapel, there is a monument to Thomas O'Shea of Cappahayden, who died in 1848, aged 83, and his wife Johanna O'Shea otherwise Townsend, parents of Very Revds. Robert O'Shea, P.P., Ballyhale, and Thomas O'Shea, P.P., Camross.

ANCIENT MONASTERY.—Tradition points to a field of Mr. Daniel Maher's, in Killaloe, close to the old churchyard, as the site of an ancient monastery. This field was known as *Paurk-Philip*, or Philip's Field, till 1839, when the Ordnance Survey Commissioners gave it the *new name* of *Awrdhawns*, because they found the surface of the field, to the extent of two acres, covered over with little hillocks and mounds, the remains of the early monastic establishment that stood here. The south side of Paurk-Philip is washed by a stream, on the north bank of which many of the stones used in the ancient foundation may be seen; one of these formed the semi-circular cap of a small cut-stone window. The people preserve no tradition whatever about this monastery. The field at the opposite side of the stream is called *Mocha-na-mo* (Mocha-na-mbo), the Yard of the Cows.

ST. MOLUA'S STATUE.

THUBBERMOLOOA, or St. Molua's holy well, is a couple of hundred yards from Killaloe chapel, beside the road, to the right as one goes to Kilmanagh. Previous to the construction of this road in or about 1760, Thubbermolooa was a great pool, which lay partly on the track of the road, and partly to the west of it in the bog. Those who made the road filled up the pool, but conveyed the spring thence, by a drain, to the east side of the highway, which is the present location of Thubbermolooa.

ST. MOLUA'S STATUE.—This statue, which is evidently of great antiquity, may be seen at the farm house of Mr. John Butler, J.P., in Killaloe. It is of oak and is quite black with age or, more probably, from being long immersed in water, and is little more than a thin board or shell, the back being all hollowed out. It represents an ecclesiastic robed in an alb, with high standing collar, and a chasuble, not open to give freedom to the arms, like modern chasubles, but requiring, for that purpose to be lifted up at both sides. There is no trace of amice, girdle or maniple. There is a fringe of hair around the forehead, but it does

not appear whether the head was tonsured or not. There is a beard on the chin and lip. Part of the head, including the right ear, was broken off long ago, and has been again rudely fixed on with nails. The hands have been broken off, or else have rotted off. There is no sign of a mitre, or other head-gear. The height of the statue is about $4\frac{1}{2}$ ft.[1]

The present tradition is that the statue was found in Thubbermolooa well or pool, before the pool was destroyed at the making of the road from Killaloe to Kilmanagh. The following account of this interesting relic is extracted from O'Curry's *Ordnance Survey Letter* on the parish of Killaloe, written Sept. 15th, 1839 :—

"There is a pattern held here still on the Sunday after the 4th of August, which is St. Molua's festival. There is a wooden figure of St. Molua preserved by a farmer named Michael Butler, in the immediate vicinity of Killaloe. It is 4 ft. 9 in. high at present, of which the stumps of the legs make 2 inches. It is 14 in. across the chest, and but 2 in. in thickness, having no arms or back. It is dressed in a folding cassock with a stand-up collar, open in front at the neck. The head and the nose are mutilated ; the rest of the features are distinct enough. It is formed out of a piece of oak, which, tradition says, was dug up at the well, [and which was] probably [part of] the *Bile tobair* or ancient *Well Tree*. The figure formerly stood at the well and was taken care of by a family of the name of Hayden, who, it would appear, were the Herenachs of the place. This family derived a handsome revenue from the guardianship of the statue, but, when the well was destroyed, their calling fell away, and so they made a present of the statue to the grandmother of the present owner, about 60 years ago, and it has remained in the family ever since."

Bawnakilleen.

In the division of Desert Demesne marked on the Ordnance Map as the townland of Greatwood, there is a field called the *Bawnakilleen*, that is, the field of the Killeen or little church. Tradition states that there was an ancient church here, and that a small circular enclosure, like a rath, still remaining, marks the place in which it stood. The site is about 800 yards due west of Desert House.

Kilbraghan.

In Irish it is called *Kyle-vrachawin*, that is Cill Bearcáin, the Church of St. Bearchan. By Irish speakers St. Bearchan is called *Brăchawn ;* he is known to purely English speakers as St. *Brăchăn* or *Brăghăn*, and St. *Brŏghăn*. Several saints named Bearchan are commemorated in the Irish Martyrologies, and it is now impossible to determine which of them was venerated here. St. Bearchan—locally, *Brŏghan*—of Clonsast, in the King's Co., was a famous saint of the early Irish Church. It is not improbable that it is from him our Kilbraghan is named.

[1] Having been repaired and painted quite recently, St. Molua's ancient Statue now, very properly, finds a place in the chapel of Killaloe.

St. Brachan's church stood at Kilbraghan cross, at the exact point where the public road branches off to Graigue. It was thrown down, and the graveyard destroyed, many years ago, when this road was being constructed. It is said that there was a monastery here in ancient times. St. Brachan's holy well, called *Tubbervrachawin*, is in the second field to the north of the site of the churchyard.

William Dreeling, Irish Papist, forfeited Kilbraghan during the Cromwellian confiscations. The townland had been in the possession of his forefathers for centuries.

Ballycallan.

It is called by Irish speakers *Bollee-Chael-aa-ing* (Baile Ui Caolain), that is, the townland of O'Caolain, now always anglicized Keelan. The parish of Ballycallan, like that of Killaloe, was united to Callan, from the year 1300, and probably from the Anglo-Norman Invasion, down to the Reformation. The parish Church, dedicated to St. Bridget (Feb. 1st), has been completely uprooted. "It is probable," writes O'Curry, in 1839, "that the present Protestant church, which may be 50 years old, occupies the site of the ancient Catholic Church, but of this nobody in the neighbourhood knows anything." [1] Whether the ancient Catholic church stood on the exact site of the present Protestant one or not, it is certain, at any rate, that it stood within the present ancient churchyard of Ballycallan.

Altogether there are four ancient monuments here, some of them coffin-shaped. Three have incised crosses down the centre, and one has a cross in relief. On one of the former, dating from about the middle of the 13th century, is the incised Lombardic inscription :

HIC IACT (*sic*) SARRAMOYNATH.

Translation.—Here lies Sarah Moynath.

In 1307 Richard Moynauth, John fitzJohn and Henry de Erleye held one carucate and 13 acres at Ballycallan.[2]

Tubber-Vzheedia, the holy well of St. Bridget, patroness of Ballycallan, is about three quarters of a mile south of the churchyard, but it is now neglected.

Mickle's Church.

Mickle's Church, in Irish called *Thomple-Vecheel*, that is, Teampull Mhichil, or the Church of St. Michael, stood in a townland which now bears the same name,

[1] *Ord. Surv. Letters.*
[2] *Inquis. P. M.* 35 Edw. I.

but which was formerly part of Damma. It was built by Mr. William Smyth of Damma, who died in 1655 ; was rebuilt by his grandson Mr. Valentine Smyth of Damma, who died in 1700 ; and was again rebuilt by Mr. Valentine Smyth's daughter-in-law, Mrs. Jane Smyth, otherwise Read, of Damma, who died in 1747. This church must have served as the Mass-House or chapel of the Ballycallan district, with, perhaps, some interruptions, for more than a hundred years. It was probably in use down to near the end of the 18th century. At present only the foundations and some pieces of the walls remain. The sacred edifice was a rectangle, standing east and west, and measuring 58 ft. in length by 19 in width ; the walls were only 23 in. thick. As its name implies it was dedicated to St. Michael the Archangel. The principal monuments of interest are :

(1) A small tablet about 2 ft. square, which was originally set up in the wall in the east end, opposite the Epistle side of the altar ; it is inscribed in very small incised letters :

D. O. M.
HEERE LYETH THE BODY OF WILLIAM SMYTH
OF DAM[M]AG ESQ. SOME TIME SECRETARIE
TO JAMES EARLE OF ORMOND AND OSSORIE.

Long after all was made, I made, was marr'd
By error of my parents ere I err'd.
For to the world I came (through theyre ofence)
A sinnfull creature in myn innocence.
Through al my life sinnes burthens on me lay,
Yet the dere Lamb of God tooke them awaye.
Reader, each frend (at least) remember mee
And doe as I (in life) thus did for thee.

Lord helpe all those which have helpen mee
Or prayed for mee, or showed to mee anye deed of pittye

IN DOMINO OBDORMIVIT 24 DIE MENSIS APRI :
ANNO SALVTIS 1655.

(2) A small headstone, in front of the altar, with a cross at the top, and the following inscription in very small incised letters :

" William Smyth Esqr. Eldest son of [*uncut*] Smyth Esqr. of Long Ashen, near Bristol built this church & dyed on the 24th day of April 1655 Aged 65 years. Mary Smyth alias Kinsman wife to said William dyed on the 16th day of May 1658. Laurence Smyth son to said William was kill'd at the siege of Drogheda on the 11th day of September 1649 aged 28 years. Anna Maria Smyth alias Prebitzer, wife to said Laurence dyed in Bilbao on the 23rd day of ianuary 1676. Valentine Smyth son to said Laurence dyed at Bath on the 15th day of March 1700 aged 39 years. Mary Smyth alias Bryan, wife to said Valentine dyed on the 21st day of March 1706. John Smyth son to said Vallentine dyed on the 8th day of iune 1708 aged 41 years. Jane Smyth alias Read, wife to said John dyed on the 28th day of August 1747 aged 71 years."

(3) An altar tomb beside the south wall, towards the east end of the church. At the top is a shield charged with arms of the Smyths of Damma, viz. : *gules*,

between two falcons' wings conjoined and displayed argent, on a pile ermine, a chief indented azure ; crest, *on a helmet and wreath, argent and gules, a dove close bearing an olive branch, both proper ;* motto, DITAT SERVATA FIDES. The inscription is :

"Here lys the Body of John Smyth of Damagh, gen. who dyd the 8th day of June anno Domini 1708 and in the 41st year of his age, Eldest son of Valentine Smyth, Esq., who erected [*recte* rebuilt] this church and departed this life att Bath in England anno Dom. 1700 and in ye 59th year of his age, and was there interred in St. Michael's Church. Here lyes also Jane Smyth alias Read wife to said John Smyth who rebuilt this church and Dyed on the 28th day of August 1747 aged 71 years."

(4) Another altar-tomb beside the north wall, opposite preceding. It has the Smyth coat-of-arms at the top, and underneath it the inscription :

"Here lys the Body of Anthony Smyth of Ballynekill, gen., son to William Smyth, grandson to Luke Smyth of Ballynekill, gen., great-grandson to William Smyth of Damah, Esq., who departed this life the 24th day of Decr. in the 35th year of his age, Anno Dom. 1722. Requiescat in pace."

(5) Another altar-tomb in the middle of the church, beside the south wall. At the top is a shield charged with the Knaresborough arms, viz. : *argent, a lion rampant gules, a mullet above and another below* ; crest, *out of a helmet an arm grasping a sword ;* motto, FIDELITE EST DE DIEV ; impaling those of the Smyths of Damma. The inscription is in incised Roman capitals, thus :

"Here lyeth ye Body of William Knaresbrough of ye city of Kilkenny, gent. who departed this life ye 3d of March Anno Domini 1725 and in ye 63d year of his age. Reqviescat in pace."

The Smyths of Damma.

William Smyth, the first of the family to settle in Ireland, was brought over to this country about 1630, by James, afterwards first Duke of Ormond, whom he served in the capacity of secretary. He became tenant of Damma, part of the freehold estate of the house of Ormond, and here his family resided for some generations. His eldest son, Laurence, a Captain of Foot in Col. Varney's Regiment, was slain at the siege of Drogheda. Valentine Smyth, son of Laurence, secretary to the first and second Dukes of Ormond, and for a time custodian of a Relic of the True Cross[1], died in 1700. All the Smyths, without exception, were Catholics. From their wills, in the Public Record Office, we gather the following :

Luke Smyth of Damagh, son of the *Englishman*, William Smyth, of Long Ashen, made his last will, nuncupatively, *in Irish*, Nov. 15th, 1686 ; left all to his son, William Smyth "of Tulloe," directing him to provide for the rest of his children as best he could. Will proved March 9th, 1691.

William Smyth, senr., gent. (son of Luke), of Ballynekill (part of Damma), by his will made Feb. 19th, 1711-12, and proved Nov. 4th, 1713, desires to be

[1] See Vol. II., pp. 98-9.

buried with his children "in the chapel of Temple Michael, on the lands of Damagh"; leaves Ballynekill and his other estates to his eldest son, Michael Smyth, and bequests to his other surviving children, viz.: Luke, Anthony, Martha, Mary, Elizabeth, George and Matthew; and appoints as executors, his wife, Mary Brown, and son, Michael Smyth.

Anthony Smyth (son of William, son of Luke, son of William), of Ballynekill, part of Damagh, gent., made his will Nov. 23rd, 1719. He directs his remains to be buried with his father "at St. Michael's chapple of Damagh"; he leaves all his estates, &c., on trust to his friends and relations, William Knaresbrough of the city of Kilkenny, merchant, and William Smyth fitz Valentine, of Ballyhenderkin, part of Damagh; he leaves his wife Anstace Nichols £40 a year; to his mother, Mary Angela Brown, £10 a year; and he leaves the rest to his son William and daughter Mary and to the child his wife is now bearing. By a codicil, dated Dec. 23rd, 1722 (the day before his death), he further leaves bequests to his son John and the child his wife was *then* bearing; to his brothers (*i.e.*, brothers-in-law) Christopher Shee and John Murphy; to Father Dellany of Killmanagh and Father Delany of Kilkenny, 40s. each, to pray for his soul; he leaves £5 for a tomb to be erected over his grave; and he makes his brothers-in-law, Christopher Shee of Stomcarty, and John Murphy, of Irishtown, "cloather," his executors.

Mrs. Jane Smyth (otherwise Read), of Damma, widow, by her will signed April 6th, 1747, and proved in 1748, desires to be buried in St. Michael's Church in Damma, "in a very private manner about sunrise;" leaves her daughter, Barbara Cheevers, the lands of Augha, Kilderry and St. John's Well, with obligation of paying thereout to her (testator's) grandson, Valentine Cheevers, £150, granddaughter, Jane Cheevers, £100, and grand-daughter, Mary Cheevers, £60; mentions her sister [*i.e.*, sister-in-law], Mrs. Barbara Knaresborough, her (testator's) daughter, Teresa Talbot, her grand-daughter Mary Houghton; leaves bequests to several of her servants; leaves her plate to her son, Valentine Smyth, and after his death to her grandson, John Cheevers; and she bequeaths all the rest of her substance to her said son Valentine Smyth.

Valentine Smyth of Damma, son of the preceding, made his will, Sept. 6th, 1748; begins by invoking the intercession of the Blessed Virgin Mary; and leaves all to his wife Mary Carty, nephew John Chevers, and kinsman, Peter Purcell. Will proved Sept. 12th, 1748.

Mary Smyth, widow of Valentine Smyth (preceding) of Damma, desires to be buried in the "parish church" of Damma. Will made Feb. 16th, 1749, and proved same year.

Damma, called in Irish *Dhawmă*, *i.e.* Dá Magh, signifies the Two Plains.

Mountgale.

A church and a village, both now obliterated, stood here in former times. The site is pointed out in a field broken up with mounds and trenches. The Irish name of the townland is pronounced *Bollia-voonsa*. Its English name, till a couple of centuries ago, was Bouncestown or Wouncestown. The townland belonged to the Butlers. Peter or Pierce Butler, lord of Booncestowne, who died in 1575, and his wife Helena Grace, are buried in Tullaroan. Another Pierce Butler, Irish Papist, forfeited the townland under Cromwell in 1653.

KILMANAGH MONSTRANCE, A.D. 1688.

Mass-Stations and Chapels.

Kilmanagh.—There is a very well known "Mass Pit" in Mrs. Claxton's land in Brittas. Tradition leaves it to be inferred that it was in use even as far back as the 17th century.

The present chapel of Kilmanagh appears to be the first erected in this district of the parish—at least there is no tradition of any other—in modern times. It is thought by some to have been built by Father Robert Grace, who was P.P. here from 1788 to 1801. During the "troubled times," about the close of the eighteenth century, it was closed, now and again, by a local bigot, one Waring of Pottlerath; but, on those occasions, the people were not left without Mass, for they had the Holy Sacrifice offered up for them a short distance away to the south-east, in a pit, on Baker's land, known as Closhavollaworth. Within Kilmanagh chapel are monuments marking the graves of the Rev. Patrick Walsh and Very Rev. John Dunphy, P.P.'s, and Rev. Thomas Walsh, C.C. The monstrance in use here bears the Castlehaven

coat of arms, and, in front, round the circular opening containing the lunette, has the following in a running hand :

"God . be . marcifull . to . the . Honnerable . Collonell . Richard . Butler . and . his . Right . Honnorable . Lady . Frances . Butler . alias . Touchet."

Underneath the foot has been added :—"REPAIRED, 1883. REV. N. MURPHY, P.P., BALLYCALLAN." This monstrance was in use in the Cathedral, Kilkenny, till it was handed over to Kilmanagh parish about 50 years ago. A cope belonging to the parish—having, also, probably found its way here from St. Mary's, its original destination, at the same time as the monstrance—is inscribed :

"The gift of Mrs. Butler to the Parish of St. Mary's. Pray for the soul of Walter Butler, Esqr., of the Castell of Kilkenny, who departed this life the 2nd of June, 1783."

Walter Butler, here mentioned, was great-grandson of Col. Richard Butler and Lady Frances Touchet; and father of John Butler, 17th Earl of Ormond, the great-grandfather of the present Marquis of Ormond.

BALLYCALLAN.—There was a "Mass-house" in the civil parish of Ballycallan, in 1731, according to Dr. Tennison's *Visitation Book*. This was most probably the chapel of Mickle's Church.[1]

The site of an entirely obliterated chapel, probably of about the same date, is still pointed out at Dowrath quarry, on the hillside, adjoining the wood of Knocknacorriga, now Ballykeeffe Hill. As Dowrath quarry is close to the borders of the Kilmanagh district, there can be little doubt that the chapel that stood here served for the division of Kilmanagh, as well as for the portion of the division of Ballycallan in its neighbourhood.

When the chapels of Dowrath and Mickle's Church had both been abandoned, a chapel was built at Ballycallan, probably towards the close of the 18th century. This chapel, which now serves as the Ballycallan National School, continued in use down to 1848. The present chapel of Ballycallan was built in 1847 and 1848, and was dedicated to St. Bridget in the latter year, as appears from the following inscriptions on two stone tablets here :

"This Church was erected during the famine years of 1847 and 1848, solely by the contributions of the Parishioners of the Ballycallan district. The Rev. Simon Fogarty, P.P."

"This Church is dedicated to St. Bridget, the Patron Saint of the Parish of Ballycallan. A.D. 1848."

Within it rest the remains of the Rev. Fathers Richard Laracy, P.P., William Grace, P.P., Simon Fogarty, P.P., Edmund Walsh, C.C., Michael Egan, C.C., and Richard Cass, C.C.

[1] See Vol. I., p. 147.

KILLALOE.—The oldest post-Reformation chapel of Killaloe, stood five or six hundred yards north-west of the present chapel, in Pat. Murphy's "big field," in the townland of Killaloe. It was built in a hollow spot, and the fence of the present road from Killaloe to Kilbraghan, marks the position of one of its walls. The late chapel of Killaloe, its successor, was thrown down, in 1859, to make room for the present commodious chapel, which was begun the first of August that year; was used for the celebration of Mass, the following Christmas Day: and was solemnly dedicated by Dr. Moran, Aug. 4th, 1872.

GRAIGOOLEE.—This townland, for some time in dispute between Kilmanagh and Callan, was definitively assigned to the former, by Dr. Troy, Sept. 17th, 1784. Immediately before this date there was a chapel here, which was attended by the *priests of Callan*. It was probably a mere temporary structure. It stood in John Tobin's land, to the rere of his dwelling-house. There is no trace of it now.

PARISH PRIESTS.

VERY REV. PHILIP WALSH was Canon and P.P. of Kilmanagh in Aug., 1669, and in the same year was translated to Callan.

REV. DARBY RYAN was Vicar of Callan in Aug., 1669, and later on in the same year succeeded Father Walsh as P.P. Kilmanagh. His name occurs in several wills of the last quarter of the 17th century. His own will, made May 25th, 1694, and proved March 7th, 1695-6, is preserved in the Record Office, Dublin; it is as follows:—

"In the name of God. Amen.

"I, Derby Ryan of Shortall's Graige doe make my last will and testament in pfect sense and memory (thanks be to God) in manner following.

"Imprimis. I comit my soul to God my Creator and Redeemer, and my body to be buryed as decently as times will pmit in Christian buriall.

"It. I bequeath unto my brother John the little stock belonging to me and in my present possession at Shortall's Graige, viz. cows, horses and sheep, except that of ye aforesaid stock I bequeath one heffer unto my neece Catherine Quinlan fitz William and also an heriott to be given out of the same.

"It. I bequeath unto my grandnephews Daniel Mulrony and Donough Quinlan all the church stuff and vestments belonging to me and also my books, except that if there be settlement of Catholic Church my will is that the Church stuff and vestments I usually kept at Ballyfrunk together wth. all appurtenances as also my little silver challice be left for the parish of Ballicalan. Excepting also of ye aforesaid books I bequeath unto Mr. Val. Smyth jun. the book called Rhemes Testament contained in three volums, and to Mr. John Knaresbrough the book called the Holy Court. Excepting also that I bequeath unto my grand-nephew Donough Quinlan my gilt challice & particularly.

"It. I doe appoint my nephews Thomas Quinlan and Darby Ryan as executrs of this my last will and testament and alsoe I doe assigne unto them and each of them the Enterest of my lease of Shortall's Graige, viz. the one half equally to each of them. Except that my brother John and his wife Margarett Gibb may enjoy the one half of that moyty belonging to my nephew Derby Ryan during their natural lives.

"It. My will is that the household stuff, as brass, pewter, hutchs, &c. and all other things belonging to me be equally distributed between my executors Thomas Quinlan & Derby Ryan. Excepting that my will is that of the said hutchs one be left for the use of Margaret Gibb. Excepting

alsoe that of the brass pans I bequeath the biggest of the two small ones to my nephew William Quinlan ; excepting also what is particularly bequeathed and expressly mentioned to others.

" It. I doe appoint James Tobin of Kilkenny, Priest, and my grand-nephew Donough Quinlan as overseers of my last will and testament for ye faithfull pformance of the contents thereof. As witness my hand this five and twentieth day of May, one thousand six hundred and ninety four.

Being present, DERBY RYAN.
Daniell Hollahan
Donough Quinlan
James + Prendergast
James + Walsh
James + Meagher."

The will is endorsed :—" Testm. Dermitii Ryan de Shortalls Graig, 1694."

REV. RICHARD SHORTALL, who succeeded, registered himself, in 1704, as P.P. of Kilmanagh, Killaloe, Keilballykeeffe and Templemichel. At the same time the Rev. Peter Power registered himself as P.P. of Ballycallan, though it is pretty clear that he was nothing more than C.C. under Father Shortall. In order to escape the penal statute, however, it was necessary for him to register himself as P.P. of *some* parish. Father Shortall died in 1712, at the age of 53. His will, drawn up Feb. 9th, 1711-12, and proved Jany. 14th, 1712-13, is as follows :—

" In the name of God. Amen. I Richard Shortall of Kilmanagh in the Barrony of Cranagh & County of Kilkenny, Priest (Glory be to God) being in perfect sense and memory (though weak in health) doe make this my last will and testament in manner following, vidz.

" I give and bequeath my body and soul and all that I have in this world to ye most Blessed Trinity, my deare Creator and Redeemer hoping and praying earnestly through the merits of my deare Saviour Christ Jesus to be mercifully received into the Eternal and holy society of all the angels and saints, and my body to be enterd. in ye church of Kilmanagh aforesd. next to Father Derby Ryan's grave, my predecessor of blessed memory. Concerning my worldly substance God was pleased to bless me with I leave and bequeath as followeth.

" Item. I leave to my brother Nicholas one guiny & some papers that are in a wooden box which my father left and two paire of chaires.

" Item to my sister Mary twenty shillings and the best of the two beds in the lower Roome and one paire of sheets ; the other bed for my sister Anstace : to my sister Joane and sister Onner twenty shillings each, one pewter dish and six plates each.

" Item to my poor sister Nell one cow & a calfe and ten shillings, or in lieu of all one pound fifteen shillings, besides half a barrel of wheat, half a barrel of barley, half a barrel of oats, two pecks of beanes, one barrel of malt, one barrel of potatoes, one of my fyne shirts & one of my strong shirts for her husband with a paire of my shoes and my strong hat.

" Item to my brother James Junr. three pounds in money, my horse, bridle and saddle & cloaths, my one bed and bedstead, one pair of blankets, one pair of sheets, the rugg and counterpan, the red table and its stands and two paire of chaires with my rasors.

" Item. I leave my little farme and concernes in Kilmanagh and what stock I have upon it and all the corne under and above ground to my sister Anstace and to my brother James Senr. now living in Killaloe, the one moyetye for each. I leave the cupboard and service to my sister Anstice, the rest of my household goods to be divided between herself and my brother James senr. with ye said farm, excepting such corn and household goods as I have above mentioned and shall hereafter mention to be first given according to this my will and the rest to be divided as above recited between my sd. sister Anstace and brother James senior.

" Item I leave ten shillings to Esqr. Shortall if he survives me, if not to his wife.

" Item ten shillings to my poor ant Joan Grace.

" Item five shillings to my poor uncle Thomas Comerford living in ffather Tobin's poor house in Kilkenny ; to poore John Knaresbrogh & his wife six shillings ; five shillings to each of my ffoster brothers' wives vidz. Mary Cormuck and Mary Fitz-Cody.

" Item one pistole for Mr. William Pay fitz Thomas as a token of love and kindness if he survives me, if not to his eldest son.

"Item ten shillings for honest Thomas Gorst my old acquaintance & churgian.

"Item I leave to Madam Jane Smyth of Damagh the little red ovall table, the two bigg chaires, the tosteing iron & a hive of beese.

"Item I leave to Mrs. Matty Fitzgerald of Ballycloneen the black table that stands in my owne roome with the two stands, two chaires and six bottles.

"Item I leave to cossen William Fitzgerald of Ballogh Cloneen half a guiny and the press that is within my roome and to his brother John Fitzgerald a good felt hat and a paire of shammy gloves.

"Item I leave three pounds in money to Micky Gormogue to forward him in his schooling and learning.

"Item I leave three to John Walsh my sister Nell's son to put him out to some trade as my exer. thinks most proper.

"Item I leave three and thirty sixpences for three and thirty poor persons (in the Remembrance and honour of the most holy life and Conversation of our Dear Saviour upon Earth) to as many of the poor of my owne parish to be first served.

"Item I leave to ye Reverend Doctor Patrick Shee the Rhemish Testament which is in three tomes and for his blacks and wax what he and father Marcus Shee thinks fitt & also agreeing to the sd. Doctor.

"Item I leave one guiny to Reverend ffather Marcus Shee aforesd. & Tirinus his three tomes in *Dom. Totius Anni.*

"Item I leave to father Denish Quinlan, father Daniell Holahan, father Richard Grace, ffather Mottly, Doctor Ryan & Patrick Fitzgerald five shillings each person.

"Item I leave to my cossen Margaret Grace nine shillings.

"Item to my niece Onner Walsh five shillings.

"I nominate, constitute and appoint the Reverend Doctr. Patrick Shee, the Reverend Marcus Shee & Mr. William Fitzgerald of Ballogh Cloneen my executors of this my last will and testament. Witness my hand and seale this 9th day of February 1711.

"Sealed, published & declared in presence of, RICHARD SHORTALL.

Bho: Goss
James Shortall
Jo: Nichols."

Endorsement :—"Testm. Richi. Shortall nup[er] de Kilmanagh sacerdotis papistici def[unc]ti."

VERY REV. IGNATIUS DELANY, next P.P., was brother of the Rev. William Delany, P.P., Lisdowney, and was born in Ballyphilip, in the same parish of Lisdowney. Anthony Smith of Ballynakill, (part of Damagh), mentions him in his will of Dec. 22nd, 1722, thus :—"I leave to father Dellany of Kilmanagh forty shillings to pray for my soule, I leave to father Delany of Kilkenny forty shillings to pray for my soule." He is also mentioned in the will of John Nichols of Knockeen, Sept. 1st, 1723, thus :—"I leave Mr. Dullany my Parish priest thirty shillings." Dr. Tennison, Protestant Bishop of Ossory, evidently regarded him with suspicion, for, in some entries which he made in his *Visitation Book*, concerning Kilmanagh parish, and dated Aug. 22nd, 1732, he writes :—

"I am told that there is a Popish priest resident in the parish who seems to be a man of business. I saw near his cabin some wheat that was putting into a stack & several stacks of hay, from whence 'tis plain that he uses a farm. I.[1] Whether he is not an agent to some Fraternity of Priests? I. Whether his name be not Ignatius Delany ?"

[1] That is, Inquire.

Reference has been already made to the controversy carried on, in 1747, between Father Delany and Father Mark Mansfield, about the townlands of Kyle and Ballykeeffe.[1] Father Delany appears as Canon of Kilmanagh in 1748. He died at his house in Clonard, after a pastoral charge of nearly half a century, in the year 1758. It appears from a document in the Public Record Office, Dublin, that administration of the goods of [Rev.] Ignatius Delany, of Clonard, deceased, was taken out in 1761.

Very Rev. Cornelius Delany, an Upper Ossory man, was ordained at Urlingford, by Dr. O'Shaghnussy, in 1746. He succeeded his namesake as P.P. and Canon of Kilmanagh, the double appointment having been made on the 4th Oct., 1758, by Dr. O'Keeffe, Bishop of Kildare and Leighlin, and, at the time, Administrator of Ossory, *sede vacante*. Father Delany died Nov. 2nd, 1783, aged 59, and is buried in Kilmanagh churchyard.

Rev. Thomas Power became P.P. Nov. 20th, 1783, and was deprived "propter absentiam" in 1788. In 1784, the townlands of Graigoolee and Great Oak were assigned by definitive sentence of Dr. Troy, to Kilmanagh.

Very Rev. Robert Grace became P.P. May 7th, 1788, and was translated to Gowran, June 10th, 1801.

Rev. Richard Laracy, senr., born in Dairy Hill, in this parish, was ordained June 13th, 1778. He was C.C. Gowran from 1786 to June, 1791, when he became Adm. of St. Patrick's. He was appointed P.P. of the same parish in 1798, and was translated thence to Kilmanagh in June, 1801. He died Nov. 27th, 1819, aged 70. His remains rest in Ballycallan chapel.

Rev. Richard Laracy, junr., nephew of preceding, became next P.P., Dec. 3rd., 1819, and was translated to Freshford and Tullaroan, in the beginning of April, 1824.

Very Rev. William Grace was born in Green Street, Callan, in 1786. After his ordination, in 1810, he was C.C. Thomastown till 1817, and then of Gowran till May 18th, 1822, when he became P.P. Durrow. He was translated to Kilmanagh in April, 1824, and was soon after promoted to the Canonry of Mayne. He died Aug. 4th, 1840, and rests in Ballycallan chapel.

Rev. Patrick Walsh, known in his day as "Father Sassenagh," from the nickname of the branch of the Walshs to which he belonged, was born in Kilminick, parish of Thomastown. His earliest mission was probably Gowran, of which he was C.C. during the first months of 1801. He was subsequently C.C. of Thomastown, Aghaboe, Slieverue, Mooncoin and Templeorum, from which last-named parish he was promoted to the pastoral charge of Urlingford towards the end of 1819. He

[1] See p. 397, *supra*.

was translated to Kilmanagh in Sept., 1840, and, dying at Urlingford, while on a visit there, March 14th, 1845, aged 70, is buried in Kilmanagh chapel.

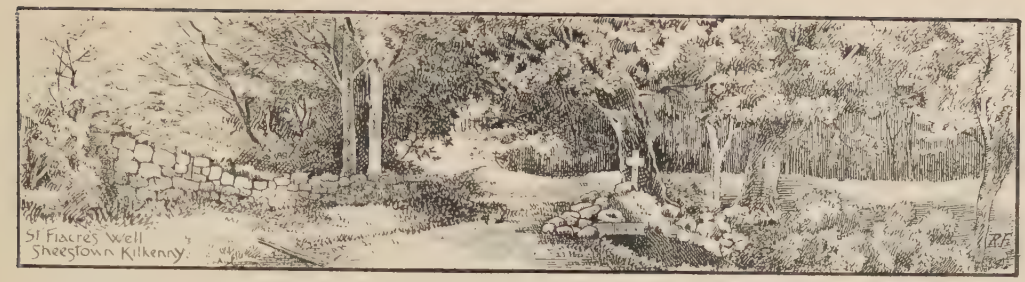
Rev. Michael Murphy was born in Kiltorcan, Ballyhale, in the year 1799. He studied in Birchfield and was ordained at Pentecost, 1824. Having first served on the mission in the North of Ireland, under a Father McOscar, he was C.C. Castlecomer, in 1829, and subsequently of Aghaboe; then Adm. of Seir-Kieran; and lastly C.C. Glenmore. At Father Walsh's funeral Office, which was held in Urlingford, and at which he attended, he was appointed to fill the vacancy in Kilmanagh. After the Office he set out for Glenmore, but falling ill on the way, could proceed no further than Mullinavat, where he died a few days after, on the 20th March, 1845, without having taken possession of Kilmanagh parish. He is buried with his friends in Derrynahinch churchyard.

Very Rev. Simon Fogarty was born in Rathmacan, Tullaroan, and was baptized Nov. 2nd, 1791. Having made his ecclesiastical studies in Birchfield, he was ordained by Dr. Marum, at Christmas, 1823. His first mission was in the Diocese of Dromore. On his return to Ossory he was C.C. of the united parishes of Galmoy and Johnstown from 1829 till he became P.P. Kilmanagh, early in 1845. The chapels of Ballycallan and Killaloe, erected during his pastoral charge of the parish, are lasting monuments of his zeal. In 1855 he was made Canon of Clonea-mery. He died in Kilkenny city, after a few hours' illness, on the night of the 15th of March, 1870, and is buried in Ballycallan chapel.

Rev. James Purcell was a native of the parish, having been born in Ballykeeffe, in 1808. He began his ecclesiastical course in Birchfield, in Sept., 1834. After his ordination he was on the mission in Renfrewshire, Scotland, from 1838 to 1845, and then in Hamilton, Lanarkshire, till 1846, when he was called home to Ossory. He was Chaplain, Kilkenny Workhouse, from 1846 to 1849, and then C.C. of Windgap, and of Ballyhale, whence he was promoted to the parish of Kilmanagh, June 21st, 1870. He died Oct. 13th, 1873, and is buried in Killaloe chapel.

Very Rev. John Dunphy, born in Ballybooden, Durrow, Jan. 17th, 1825, was brother of the Very Rev. Joseph Dunphy, P.P. Mooncoin, and of the Revs. James and William Dunphy, P.P.'s, Dublin Diocese. Having made the earlier studies in St. Kieran's College, he passed to Maynooth for Physics, Sept. 30th, 1845, and was ordained in 1850. He served on the mission in Belfast for three years, and then in Rathdowney from 1854 till his appointment as P.P. Kilmanagh, Dec. 8th, 1873. Early in 1883 he was promoted to the Canonry of Kilmanagh, but died after a brief illness, on the 3rd of May, same year. He is buried in Kilmanagh chapel.

Very Rev. Nicholas Murphy became next P.P., May, 1883.



CHAPTER XX.

PARISH OF MUCKALEE.

IT consists of the civil parishes of Muckalee, Kilmodum, Kilmodimoge, Mothell (except the townlands of Esker, Kilcollan, Lisnafunshin and Maudlin), and Dysart (except the townlands of Ballycomey, Clashduff, Dysart Glebe, Knocknadoge, and most of Smithstown); of most of the large townland of Cruttenclogh, in the civil parish of Castlecomer; of the townland of Knocknaguppoge, in the civil parish of Rathcoole; and, since 1840, of the townland of Inchakill, in the civil parish of Mayne. Its area is about 22,100 stat. acres.

Muckalee.

This name is sounded alike in English and in Irish. Most probably it represents the Irish Magh Coillidhe, Plain of the Coillidh, that is, of the Woodland. The civil parish of Muckalee belonged to the Canons Regular of St. Augustine, St. John's Priory, Kilkenny, till the Reformation, when the spiritual charge of its inhabitants passed to the secular clergy.

The ancient parish church of Muckalee, dedicated to the Blessed Virgin, under the title of her Nativity, occupies, with its graveyard, the entire surface of a hillock rising several feet over the surrounding land. It was divided into nave and chancel, but the dividing wall is now almost levelled with the ground. The chancel was only 16 ft. 1½ in. wide, internally; its north wall is gone from the foundation, and there are but slight remains of the opposite wall. The east gable still remains perfect; it is pierced, in the centre, by a lancet ogee-headed window, framed partly with well-cut limestone, and partly with sawn freestone; on the outside it is 4 ft. 6 in. high, 13 in. wide at the bottom, and 11 in. wide above, at the spring of the arch; on the inside, it is flat at top, and splays to a height of 6 ft. and a width of 3 ft.

4½ in. The gable batters to a height of about 4 ft., after which it has a uniform thickness of 2 ft. 7 in. It is now several inches out of the perpendicular, and in great danger of falling.

The west gable, and most of the south side-wall, of the nave, remain in good preservation. The former batters to the height of 4 or 5 ft. from the ground; has a square perforated belfry, at top; and has a slightly pointed doorway in the centre, 6½ ft. high and 4½ ft. wide, the arch being turned with thin flags. The external casing of the door has been removed, and hence its distinguishing features cannot be determined.

It is probable that this church does not date later than the year 1200.

In the north-east corner of the chancel is a small head-stone inscribed:

"Pray for ye soul of ye Rd. Fr. Jams. Comerford who died Febry. ye 21st, 1749-50, aged 74 years. Zealous and indefatigable in ye Service of God & his Neighbours, with Charity, Patience & Care he served ye Parishes of Castlecomer, Muckalee 40 years & now Expects ye Mercy of God & ye Reward of his past Labours. That he may rest Eternally. Amen."

Within the church and graveyard are many monuments of the Purcells of Clougharinka; the Blanchfields of Muckalee, Coolcullen, Coon and Gragara; the Graces of Muckalee; &c.

There is a well a little to the south-west of the church, called "Cawboon Well," in English, and *Thubbrachawboon*, in Irish: it is not accounted holy. There was a holy well, destroyed long ago, in Mr. Hunt's "Faugha," a couple of fields north-east of the church.

The townlands in this district, with their Irish names, and antiquities, if any, are as follows:

Damerstown, in Irish called *Bolliandhŏmccarà* (accent on *mcc*), i.e. Baile an Domhéarais. An Anglo-Norman, named Philip Damer, Domer, or d'Omer, held this townland in 1247, and from him its present name, Damerstown, *recte* Domerstown, is derived.

Scanlansland, Irish pronunciation, *Farransgawnlawing*, i.e. O'Scanlan's Land.

Julianstown, locally Gillinstown, Irish sound, *Bollia-ning-illawnach*, i.e. Baile na nGilleánach, the Town of people named Gillin.

Crossybrenan, Irish sound, *Crush-cc-Vracno-ing*, i.e. Cros Ui Bhraenáin, O'Brenan's Cross. A field here called "the crush," bordering on the River Dinin, marks the site of the Cross.

Ballyneill, Irish sound, *Bolleeneill*, i.e. Baile Ui Neill, O'Neill's Town.

Gaulstown, Irish pronunciation, *Bollia-na-naoul*, i.e., Baile na nGall, the Town of the Forcigners, Gauls, or Stapletons. There is a very fine moat here called

the "Moat of Gaulstown." Of Gaulstown castle, which stood in a field named the "Old Street," nothing remains but a small fragment of grouted masonry and some traces of foundations.

CLOUGHARINKA, Irish pronunciation, *Cluchareenka*, i.e. Cloċ a' Roínce, the Rock, or Stone Building, of the Dancing. The castle of Clougharinka was "in reasonable repair" in 1655, but only an inconsiderable portion of it now remains. It is traditionally said to have been built by the O'Brenans. Be this as it may, however, the townland of Clougharinka became the property of the Purcells of Ballyfoyle, previous to 1404, and was held by them down to the 17th century. In his Ordnance Survey letter on Muckalee parish, dated Aug. 13th, 1839, O'Curry writes:—"Portions of an old castle of no great strength are to be seen in the townland of Clougharinka, in this parish. This castle was built, if tradition be true, by Dermod Reagh (*i.e.*, Swarthy) O'Brennan, several generations ago, and got its name of Cloch a Roinnte, *i.e.* the dividing stone or castle, and not Clough a Roinke, or the Dancing Stone, from a division of territory made by the above Dermot among his children, all the divisions diverging from this castle." As to Cloċ a' Roinnte, which O'Curry here, on the strength of tradition, makes the original form of Clougharinka, it seems to the present writer too strained a rendering of this name to be accepted as its true form in preference to Cloċ a' Roínce, the form which the name naturally and obviously suggests. Moreover, in this very neighbourhood, there is the townland of Webbsboro, which Irish speakers invariably call *Bollianreenka, i.e.* Baile an Roínce, the Town of the Dancing; and in the townland of Balline, near Piltown, there is a Gleann a' Roínce, or Glen of the Dancing.

KNOCKMAJOR. Irish pronunciation, *Knuckavayjor*, or the Major's Hill. The name is derived from a Major Toby Purcell, who became proprietor of this townland, and the townlands of Clougharinka, Knockalane and Cloghfook, early in the 18th century, by his marriage with Alice Tirwhit, a descendant of the old proprietor, Philip Purcell of Ballyfoyle. The major built a residence on this property (where Mr. James Ryan now lives), and settled down here for a time He removed hence to Ballymartin castle, and again from Ballymartin to Kilkenny city, where he died in 1747. His wife died in Jan. or Feb., 1748. Both rest in Rosconnell. Their only son, John Edward Purcell, a Captain in the Austrian service, died without issue. Of their daughters, (*a*) Anne became wife of Edmund, Lord Viscount Mountgarret, ancestor of the present Viscount; (*b*) Ellen married Mr. Richard Corr; and (*c*) Margaret married Mr. Charles Callaghan. The highest point of Knockmajor is called *See Feen, i.e.* Suiḋe Finn, Finn Mac Cool's Seat.

COOLRAHEEN, the Angle or Hill of the Rath. There is here, in Mr. Laracy's land, an enclosure, resembling a rath, which the Irish speakers call *Rillig-na-*

lŏhy-dhee, i.e., Roilig na Leacaig Duibe, or Burial Place of the Black Swamp. It is not clear whether it was a Christian or pagan cemetery. In reference to this place and others in its neighbourhood, Tighe, in his *Statistical Survey of Co. Kilkenny*, published in 1802, writes :—

"In the parish of Macullee, south-east of Purcell's-hill, is a place called in Irish Reighlig na lugh duigh, or the burying place of the black lough ; here there were about twenty small upright stones, placed like gravestones, at the head and feet of bodies ; by digging between them Mr. Ellis found some decayed bones, near the surface : there is a faint tradition in the country that a battle was fought here. On the summit of a hill called Knockmajor from a modern proprietor, Major Purcell, and above the place of burial, is a small circular enclosure. Most of the monumental stones [*i.e* in the Reighlig] have latterly been taken away to build the walls of a cabin. In the valley beneath these hills, towards Wildfield, were found many old spear heads."

Uskerty, in Irish, *Iskurtha* (accent on first syllable). The meaning is unknown. There is a field called *Gurth-na-hiskurtha* near Conahy chapel. In 17th century documents, Uskerty or, at least, a portion of the townland, is mentioned as Kildergan and Kildargan, that is St. Deargan's church. From this it must be concluded that there was a church here in ancient times, though no tradition of such appears to have been handed down. Ballagh, or the Pass, is a large subdivision of Uskerty.

Cloghfook, Fulk's Rock or Stone Building. This townland formerly belonged to the De la Frenes, and, after them, to the Purcells of Ballyfoyle. There was a castle here on the spot still called *Shanachushlawn*, or Old Castle. In the *Down Survey Books* of 1655, it is described as a small castle, and as being then "in good repair." Its foundations were uprooted several years ago.

Wildfield, Irish pronunciation, *Mullawn-Our*, i.e. Mullán Odhar, the Brown Hill. Brownmountain, a modern subdivision of the townland, evidently preserves the old name under an anglicized form.

Knocknaguppoge, Hill of the Dockleaves.

Cassach, *i.e.* Ceasach, [the place of] the Wickerwork Causeway.

Coon.

In Irish it is called *Cooan* (a dissyllable, accent on first syllable), *i.e.* Cuan, the Harbour or Winding, the name being derived from a bend in the Coon river as it passes along under Coon chapel ; it is also called in Irish, *Cooan-file* (Cuan-poll), or the Winding of the Poll or Hole ; and hence it frequently appears in old records as Confely and Coonfeily. This large townland, 3,217 stat. acres in area, belonged to the O'Brenans of Ui-Duach, till it was wrested from them by the Ormond family. In 1635 Richard Butler fitz James, Richard Butler fitz Peter, and Patrick Purcell, held the townlands of Clonfelie, Corfinshyon, Aghatubrid,

Clashduff, Dontreman, and Cloghmoyleheade, in Ui-Duach, apparently as tenants of the Countess of Ormond, who is returned as proprietress of same, by the Down Surveyors, in 1655.

The castle of Coon stood till about 1830, when it was thrown down to provide materials for the building of Coon chapel. It was a strong castle, built of greenstone and grouting. Its cellars remain uninjured, but nothing now marks its site but a square enclosure, 50 or 60 yds. across and surrounded by a deep fosse. In Irish it is called *Cushlawn-a-Chooing* (Caiſlean a' Chuain), *i.e.* the Castle of Coon. It appears in a document of 1790 as Castlecoonfeily. O'Curry, in his *Ordnance Survey* letter of Aug. 14th, 1839, calls it Caislean chuain Fheidhlim Ui-Neill, and translates the name, Castle of the Whelps of Phelim O'Neill!

The ancient church of Coon, called *Kill-a-Chooing* (Cill a' Chuain), stood close to the present chapel, within an area 60 perches in extent and elevated considerably over the Coon river, which washes its base. From the slight traces remaining it is evident that it was a clay or mud-wall structure. It was about 45 ft. from east to west, by 18 ft. from north to south. The adjoining graveyard is now used only for the interment of unbaptized children. There are no inscribed monuments.

Cruttinclogh.—O'Donovan writes this name Chroichín-cloch, in Irish, and translates it the Little Croft of the Stones. The townland of Cruttinclogh contains 3,470 stat. acres, of which about 3,000, in round numbers, belong to Muckalee parish, and the remaining 470 to the parishes of Castlecomer and Clough. It formed part of the O'Brenan territory till the Viceroyalty of Black Tom Stafford. Captain John Brenan was the last important member of his sept to reside here. He died in 1725, aged 70 years, and rests with his forefathers in the old churchyard of Castlecomer.

Part of Cruttinclogh is called *Caereeachth.*, Caerraigeacht, as the name is written in Irish, literally signifies a flock of sheep, or a herd of cattle; but the word is also used, in a secondary sense, to signify, as it does in the present instance, the place where such a flock or herd usually frequented, in the old pastoral days. "Caereeachth Well," in Mrs. Brenan's land, was a holy well, and was formerly visited by the people for devotional purposes.

Coolcullen.—It is called in Irish *Cool-a-Chulling*, which signifies the Angle or Hill of the Holly. In English documents of the 17th century the name is sometimes written Coolcullenduff. The townland of Coolcullen contains 3,234 stat. acres, and, with Coolraheen North and Coolraheen South, forms the eastern (detached) portion of Mothell parish.

There is a small "burial ground for children," marked here, on the Ordnance Map. Its Irish name is Roilig na nGairleach, *i.e.* the Burying Place of the [still-born]

Children. It is remarkable that the old churchyard of Lisnafunshin, in the western division of Mothell parish, has a somewhat similar Irish name, viz., Sceaċ na nGáirleaċ, *i.e.* the [Burying] Bush of the Children.

Coolcullen belonged to the Purcells of Ballyfoyle till the Cromwellian confiscations, when it became the property of the Duke of Ormond.

Mothell.

Irish speakers call it *Mwae-hăl*, that is, Maoċail, which, according to Dr. Joyce, signifies soft or spongy land. The church of Mothell is called, in Irish, *Thomple-Vwaehăl*.

The parish of Mothell, consisting of two detatched portions separated from each other by the civil parish of Muckalee, was appropriated to the Priory of St. Nicholas, of Exeter, in England, previous to the year 1300.

1375. Robert Howlyn, rector of Inchyholleghan, Remund Walsh, vicar of Fydon, and Roger Porpeus, vicar of Mothyll, are appointed collectors of a tax of 10 marks, to be levied on the clergy of Ossory, in aid of the war against O'Brien of Thomond and O'Connor of Connaught.[1]

1400 (June 14). The King, by Adam Taylour and Thomas Thonnyr, of the Co. Kilkenny, committed to Geoffry Devenysh, clerk, custody of two parts of the fruits of the Rectory of Mothylk, Diocese of Ossory, (which Rectory belongs to the Priory of St. Nicholas, Exeter), now in the King's hands, by reason of absence: to hold as long as they shall be in the King's hands; rent 26s. 8d.[2]

1405 (Aug. 2). Thomas Corke, clerk, has letters of presentation to the church of St. Nicholas, of Mothill, Ossory Diocese, in the King's gift.[3]

1405 (Nov. 17). Walter fitz Ede, Chaplain, has the King's letters of presentation to the church of Mothell, Ossory Diocese, belonging to the King's gift.[4]

1576 (Jan. 7). Grant (under Queen's letter of 7 July, 1573,) to Thomas Butler, Earl of Ormond and Ossorie; of the rectory of Mothell, Co. Kilkenny, parcel of the possessions of the Priory of S. Nicholas of Exeter. To hold for ever in common socage. Rent, 26s. 8d.[5]

It is said that the original Thomple-Vwaehal, or parish church of Mothell, stood within Mothell rath, a great fort near the present graveyard; that it was destroyed by the Danes in one of their hostile incursions into this part of the

[1] *Pat. Rolls.*
[2] *Ibid.*
[3] *Ibid.*
[4] *Ibid.*
[5] *Fiants* of Elizab.

country ; and that its foundations, still remaining beneath the floor of the rath, can be traced, during very dry summers, by means of the withered grass.

The parish church in use in the centuries immediately preceding the Reformation, stood within Mothell graveyard. It was dedicated to St. Nicholas of Tolentine (Sept. 10). It continued to be used for Protestant service, from the time of the Reformation to about 1732, when it was almost entirely thrown down and rebuilt. Dr. Tennison, Protestant Bishop of Ossory, in his *Visitation Book* of the year 1732, notes that the church of Mothel "was lately begun to be rebuilt." Protestant service ceased here about 1800, when a new Protestant parish church of Mothell was erected at Coolcullen, in the eastern division of Mothell parish.

None of the head-stones in the graveyard are older than about 1750.

The Cave of Dunmore.

This well-known cave, in modern times mis-named the "Cave of Dunmore," is situated in the townland of Mothell, at a short distance from the churchyard. Irish speakers, in the locality, always call it *Dhark-awrna*, or *Gerk-awrna* (the *g* being hard), *i.e.* Uaimh-Fhéarna, the Cave (literally Eye) of the Alder Trees. Among the Lost Tales of Erin, a list of which occurs in the *Book of Leinster*, was one relating to the Uath Dercce Ferna, or Cave of Derc-Fhearna. There is an allusion to the trampling to death of some sort of monster, in the mouth of this cave, by a Leinsterwoman, in a poem on the Graves of Heroes who were killed by Leinstermen, preserved in the same *Book of Leinster*.[1]

"A.D. 928. Godfrey, grandson of Imhar, with the foreigners [*i.e.* Danes] of Ath-Cliath, demolished and plundered Dearc Fearna,[2] where one thousand persons were killed in this year, as is stated by the quatrain :

'Nine hundred years without sorrow, twenty-eight, it has been proved,
'Since Christ came to our relief, to the plundering of Dearc Fearna.' "[3]

For a full and most interesting account of the Cave, and of the great quantity of human bones found within it—remains, no doubt, of those who perished here so miserably at the hands of the Danes, in 928—the reader is referred to the *Journal of the Royal Historical and Archaeological Association of Ireland*, for January, 1870, pp. 65-94.

The townlands adjoining Mothell are :

Webbsboro', in Irish *Bollianreenka*, Town of the Dancing. The present

[1] H. 2. 18., fol. 27. T.C.D.
[2] See Vol I., Intro. p. 14.
[3] *Four Masters.*

name is derived from the Webb family, whose ancestor, Henry Webb, had a grant in 1653, from his master, Cromwell, of Kilcollan, Ballinrank (Ballinreenka), and other confiscated lands in this locality.

INCHABRIDE, or Mayfield, in Irish called *Inchavreedia*. The townland is a long narrow strip, stretching from Mothell church to the Dinin River.

INCHAKILL.—The old people call it *Inchahillia*, in Irish, and say that the name signifies the Inch of the Flood (Tuite). It appears more probable, however, that it means the Inch of (*i.e.* belonging to) the Church, inasmuch as the townland was the ancient glebe lands of the prebendal church of Mayne. Inchakill belonged to the parish of Ballyragget till 1832, and after that to the newly formed parish of Conahy, till 1840, when it was annexed to Muckalee.

CORBETSTOWN, in Irish *Bollia-Chrăbaed*, i.e. Baile a' Corbéid, the Town of [a man named] Corbet. The Castle of Corbetstown, of which only a small portion remains, belonged to the Archer family of Kilkenny city. John Archer of Corbetstown, died in 1617 and, with his wife, Honoria Shee, who died the preceding year, is buried in St. Mary's, Kilkenny. Walter Archer, his son and successor, born in 1577, forfeited under Cromwell, in 1653. By his wife, Ellen Cantwell, daughter of James Cantwell of Cantwell's Court, the said Walter Archer had a son Thomas, who was slain at the siege of Drogheda, in 1649.

ROTHESTOWN.—In Irish the people always call it *Bollia-hewn-rooa*, that is: Baile Seagain Ruaid, John Rothe's Town. From the Down Survey Maps and other 17th century documents, we learn that the present townland comprises the following ancient denominations: (a) Lisclevan, which is wholly in the civil parish of Kilmodimoge, and takes in all the west side of the townland from Corbetstown, on the north, to the Church Field of Kilmodimoge, on the south; (b) Birraghes, which lies at the west side of the Rothestown road, and has left its name on the rugged hill called *Leŏccanaberra*, or Hill of Birraghes; (c) Rathmonan, which borders on Kilmodum; and (d) John Rothe's Town proper, which includes all that part of Rothestown lying in the parish of Kilmodum, less Rathmonan.

The Rothes are stated, by Lodge, to have settled down in Ballyrafton, in this neighbourhood, soon after the Norman Invasion, and to have been fixed there for many generations; but no documentary proof is adduced in support of these statements, which certainly seem to lack probability. It is possible, however, that the first settlement of the Rothes in this country was at John Rothe's Town. This townland, its sub-denomination, Lisclevan, and the townland of Ballinreenka (Webbsboro'), are found in possession of members of the Rothe family in the 16th century. In 1588 they passed from the Rothes, but not, it would appear, absolutely, as David Rothe is returned as proprietor, in fee, of all Lisclevan and of part of Ballinreenka, in 1653.

By Inquisition, undated, but which must have been held between 1603 and 1617, it was found that

" John Archer is seised, in fee, according to the course of common law, of the rectory of Mothell, otherwise Mohill, with all the profits of the said rectory ; and of 1 castle, 10 messuages, and 1 acre of land, great measure, in the town and fields of Corbetstown, in the Co. Kilkenny, which are of the glebe lands, and parcel of the rectory, of Mothell, and are held of the King in free socage. The premises are bounded by the lands of the Vicar of Mothell, on the west ; by Archer of Mothell, aforesaid, on the west, north and east ; and by a parcel of the lands of Robert Roothe, on the south. The said John is also seised of the manor and town of Mothell, otherwise Mohill, and Inchebrede, containing 5 acres, great measure, which are held of the King, and are bounded by the Earl of Ormond's lands of Inchekelly [on the west] ; by the river Deynen, on the south ; by the aforesaid John Archer's lands of Ballynranke, and the river Dowlish (Duglas), on the east ; and by the highway leading from Corbetstown to [the lands] of Edmund Purcell of Kilmodum, by the lands called Manse lands, and by a parcel of Edmund Blanchfield's lands, on the south. [Richard] Rooth of Kilkenny, son and heir of Walter Rooth fitz Richard, deceased, Walter Roothe, son and heir of [Walter], Thomas Keoghoe, of same, brother and heir of William Keoghoe, late of Kilkenny, deceased, by deed bearing date Oct. 15th, 1588, granted to William Lawles, of Kilkenny, and James Archer fitz [ ], of same, merchant, the towns of Lisclevan, otherwise Lishchlevan, John Rootheston, Rathmonan, Ballynranke and Birraghes, in the Co. Kilkenny, for ever ; to which deed the Jurors, on their part, refer. The said John Archer, by his deed granted to the aforesaid John Archer, the entire use of a moiety of all the premises, as appears by the said deed, the tenor of which follows in the original."

The Jurors found, by another Inquisition, of March 8th, 1618-19, that John Archer, late of Corbedstown, deceased, was seised, in fee, at the time of his death, of the townlands of Mothell, otherwise Mohill, and Inchebryde ; of the townland of Corbedstown ; of the rectorial tithes of Mothell ; of a moiety of the townland of Ballyrancke ; of a moiety of the townlands of John Rothestowne and Rathmonane, held of Edmund Purcell, as of his manor of Dromhereh or Dromerrin ; of a moiety of the townland of Byrraghes, held of Edmund Blanchville, as of his manor of Killwadymocke ; and of a moiety of the townland of Lissclevane, held as of the manor of Mothell. The said John Archer died Oct. 16th, 1617. Walter Archer is his son and heir, and was then 40 years of age, and married to Ellen Cantwell.

During the Cromwellian confiscations, in 1653, Walter Archer fitz John, Irish Papist, forfeited John Rothestown, Corbetstown, and part of Ballinranke ; and David Rothe, Irish Papist, forfeited Lisclyan (Lisclevan) and the remainder of Ballinranke. How these and other forfeited lands adjacent, were disposed of, will appear from the following grant under the Acts of Settlement and Explanation :

" 1666-7 (Feb. 1st). Grant to Henry Webbe, esq.—Dramarihin (part), 54 ac. ; Killmodum, 266 ac., John Roothstown (part), 86 ac. ; part of ye same 55 ac. ; Lisclivane, 143 ac. ; Corbettstowne, 232 ac. ; Ballynranke, 136 ac. ; in Muckally next to Ballynranke, 28 ac. 2 r. 27 p. ; Damerstowne, 406 ac. ; Killcollan, 254 ac. Bar. Fassadining, Co. Kilkenny. Total quantity in Kilkenny, 1660 ac. 2 r. 27 p. (plant. 2,690 ac. and 1 p. stat.). Total rent, £33 12s. 5¾d. Saving to Patrick Archer such rights as he had to Muckally by decree dated 18th June, 1666, after reprise. To Edmund, Viscount Montgarret, such rights as he had or should be confirmed to him in Damerstown, after reprisal. Other lands in Co. Mayo."[1]

[1] Pat. 19 Chas. II., iii. dors. 5.

Kilmodimogue.

This ancient parish contains but 1,726 stat. acres. It is called in Irish *Kilmogeemoogue* (Cill Modiomóg), that is, the Church of St. Modiomog. The patron day of the parish, according to our Diocesan records, is Dec. 10th, and on the same day we find the patron commemorated as follows, in the *Martyrology of Donegal* :

"Dec. 10. Modiomog, Bishop and Confessor, of Cluain-cain-Aradh, in Munster."

From this it appears that St. Modiomog's principal church was situated at Cluain-cain, or Clonkeen, in Ara, a territory partly in the Co. Tipperary, and partly in the Co. Limerick. St. Modiomog was also venerated in the Co. Waterford, where a ruined church called Kilmogeemoogue still preserves his name. The saint's *Acta* are, unfortunately, no longer forthcoming.

The Parish Church of Kilmodimogue consisted of nave and chancel. The nave, which was about 27 ft. long, has been entirely destroyed. The chancel is 12 ft. long, internally, and 13½ ft. wide. Its south side-wall is fairly preserved on the inside, but has been robbed of the facing stones on the outside ; it is but 8 ft. high, and this seems to have been the original height. The east gable is 15 ft. high and 2 ft. 9 in. thick. The east window is of the rudest materials and construction. It is broken at one of the sides, but, when perfect, cannot have been more than 4 in. wide, on the outside ; the external height is 2 ft. 2½ in. The internal splay is 4 ft. 10 in. in width and 2 ft. 6 in. in height. There is a roughly built credence in the south wall, and over it is a broken window. The north side-wall has been thrown down.

The west gable is of the same height as the east gable, and is 3 ft. 3 in. thick. In its centre was the choir-arch, built, like all the rest of the church, of very rough, but not of very large, stones. It is now broken at the top and at the north side, so that its characteristics have been destroyed. At the south side of the arch, facing the altar, is an arched recess very slightly pointed at top, and measuring 4 ft. high, 4 ft. wide, and 11 in. deep, with a stone ledge, like a bench or seat, at the base, 2 ft. in height from the floor, and 11 in. deep ; in the centre of the recess is a small loop, splaying towards the chancel to 2 ft. 2 in. in width and 1 ft. 10 in. in height, and being only 5 in. wide and 18 in. high, on the side next the nave. At the north side of the choir-arch there were a corresponding recess and loop, which are now almost entirely destroyed. Such an arrangement of loops in the wall containing the choir-arch, is found nowhere else in Ossory, except in the churches of Templemartin, Kylebeg (parish of Gowran) and Aghavillar. In point of date, Kilmodimogue can scarcely be later than the Anglo-Norman Invasion.

In the graveyard, which was walled in many years ago by the Kilkenny Board of Guardians, there are some inscribed monuments, but none of them are of special interest.

Kilmodimogue Castle stood a few hundred yards south of the church, in the haggard of the now deserted farmstead of the Codys. It is described in the Down Survey Maps of 1655, as "a little round castle with a Bawne," and was then apparently in good order. Not a stone or a trace of it now remains. The castle and almost the entire parish of Kilmodimogue belonged to the Blanchville family till Cromwell's time, soon after which, in 1672, they passed to Dr. Thady Fitzpatrick. The Dr.'s descendants still hold the fee simple of portion of the property.

Kilmodum.

This parish is partly in the Barony of Fassadinin, and partly in that of Gowran, and includes the townlands of Ballyfoyle, Cloghfook, Knockshanbally, Wildfield, Drymerrin, Kilmodum and part of Rothestown; its area is 3,425 stat. acres.

In Irish Kilmodum is called *Kil-mŏ-ghumma*, that is, the Church of St. Modumm or St. Modumma. It is true that no saint, bearing either of these names, occurs in Irish Martyrologies; but it is also a well recognised fact, that these Martyrologies by no means exhaust the long list of the saints of the early Irish church. Several Irish saints named Dioma or Mo-Dioma, are met with in our hagiological compilations, and some may, perhaps, suppose that Kilmodum derives its name from one of them. This supposition is, however, altogether groundless. Mo-Dioma is pronounced *Mogeema*, as in *Kilmogeemoogue* (Cill Mo-Dioma-og)[1]; and if Kilmodum meant the Church of a St. Mo-Dioma, it would be called in Irish *Kilmogeema*, and not, as the local Irish speakers always call it, *Kil-mo-ghumma*.

In ancient times, the present townland of Kilmodum was regarded as part of the adjoining townland of Drymerrin; and, hence, the parish of Kilmodum always appears in mediæval documents, under a variety of corrupt forms, as the Parish of Drymerrin. In the *Red Book of Ossory*, the parish is called Droumerthir, Dromerthir, Drumhyrthyr, Dromyrthre, Dromerther and Dromerhyr, but in no single instance is it mentioned there as the parish of Kilmodum. The parish was appropriated to the Prior and Canons Regular of St. John's Priory, Kilkenny, at an early date. In 1339, we find the Prior of St. John's suing the local territorial magnate, Fulk de la Frene, for the advowson of the church of Drumhyrthyr, *i.e.* of Kilmodum.

[1] See preceding page.

The Parish Church of Kilmodum, stood in Kilmodum townland, in a field now called the Fish Pond. It measured, internally, 56 ft. in length, by 20 ft. in breadth, and appears not to have been divided into nave and chancel. The east gable, which was 3 ft. thick, is now but a yard in height, except at the ends, where two pieces of masonry, resembling piers, remain to a height of 8 ft. About 12 ft. of the east end of the south side-wall is 3 ft. high. All the rest of the walls are gone to a level with the ground. A large lintel of a door or window, with one smooth surface remains within the church-site; it is 3 ft. long, 1½ ft. wide, and 1 ft. thick. The church was built of small stones and grouting: no cut-stone appears to have been used. The surrounding graveyard was small: its enclosing earthen fence can still be traced. There are no inscribed monuments. No adult has been interred here for upwards of a century.

After the Norman Invasion the old Irish patron of the church was set aside and St. Andrew, the Apostle, (Nov. 30th), was made patron in his place. "St. Andrew's Well," formerly holy, is a couple of hundred yards south of the church, but it is now neglected.

DRYMERRIN.—They call it in Irish *Dhrym-errhin*, that is, according to O'Donovan, Druim Fiorċam, the Ridge of the Long, Coarse Grass. In ancient documents the final *n* of this name is invariably written *r*.

The Castle of Drymerrin stood to the west of the road from Ballyfoyle to Muckalee, in a field called the "Old Meadow." It has been uprooted, but the site may be distinguished without difficulty, being marked by little mounds and traces of foundations. The Down Surveyors in 1655, described it as "an old stump of a castle," from which it must be inferred that, even as far back as two and a half centuries ago, it was a ruin.

"A.D. 1329. On Friday, the feast of SS. Tiburtius and Susannah, the vigil of the vigil of Palm Sunday, Drumhyrthyr was burned by the O'Brenanys." [1]

At this date Drymerrin belonged to the De la Frenes. Sixty-seven years later, or in 1396, it passed from them to the Purcells of Ballyfoyle.

BALLYFOYLE.

In Irish, *Bolliafile* (Baile a' Fhoill), the Town of the Hole (poll). This townland has an area of 1,431½ stat. acres, and includes many sub-denominations.

During the centuries immediately succeeding the Anglo-Norman Invasion, the old castle of Drymerrin seems to have been the chief stronghold of this district. The seat of power was transferred thence to Ballyfoyle, when a new and stronger

[1] *Clyn.*

castle was erected here in the 14th or 15th century. Ballyfoyle castle was built, or was occupied soon after its erection, by the Purcells, who were the feudal lords of the greater part of the present Catholic parish of Muckalee, during the 15th and 16th centuries and early part of the 17th. Under the Cromwellian regime, Philip Purcell, being an Irish Papist, was declared to have forfeited his estate of Ballyfoyle, which was thereupon granted, with Ballyfoyle castle, to one of Cromwell's followers named Tobias Cramer.

The Down Surveyors in 1655, found that "there is in Ballyfoyle one castle & one very lardge house built Englishwise, both in good repair." The "very lardge house" was, according to tradition, attached to the castle, forming one residence with it; and for this residence Tobias Cramer paid £1 2s. hearth-money, or the tax on eleven hearths, in 1664. Tobias Cramer was succeeded by his son, Balthazar, whose son "Lifeear Boccagh," or Lame Oliver, still remembered in tradition, was the last of the family to live here. Lame Oliver married, in 1700, his first cousin, Hesther, eldest daughter of Sir John Coghill, and died before 1750. His grandson, Sir John Cramer, assumed the name of Coghill; was created a Baronet in 1778; and was ancestor of Sir Jocelyn Coghill, the present owner of the Ballyfoyle estate.

After the departure of the Cramers, Mr. Charles Shearman became tenant and occupant of the old mansion of Ballyfoyle, about 1745. One Sunday morning a year or two afterwards, the "very lardge house" collapsed unexpectedly; and Mr. Shearman, finding the old castle itself an uncomfortable and inconvenient dwelling, built the present Ballyfoyle House, and fixed his residence therein. Some years later he removed thence to Park, Ballyfoyle, where he built Park House, now occupied by his great-grandson, Mr. Henry Shearman.

The castle, which has ceased to be inhabited since about 1748, is a strongly-built rectangular structure, about 40 ft. by 36 ft. externally. At present it consists of only three storeys, and is only about 30 ft. high; but it was very much higher till about 1810, when the upper portion, including the garret and one or two storeys underneath it, was thrown down to supply materials for building purposes. The walls are between 7 and 8 ft. thick up all along. The entrance door is in the north side, close to the west end; it is gothic, and framed with fine blocks of well-cut limestone. In front of it, as one enters from without, is another door, leading off a long, narrow hall, into an apartment 24 ft. by 16 ft.; while to the left of it, is a spiral stairway, communicating through gothic doorways, with the upper storeys. The two under storeys are lighted by narrow loops and are not provided with fire-places. The third storey has a fire-place, with massive ornamental chimney-piece, in the north wall, a narrow loop in each of the side walls, and a large window, probably an improvement effected about the year 1600, in the south wall.

The following are among the subdivisions of the townland of Ballyfoyle :

(*a*) THE KILLAVOOGUES.—The fields so called belong to Mr. Raymond Brophy, and contain the site of a church known to the local Irish speakers as *Killavoogue*. The church was about 40 ft. long by 16 ft. wide ; but no accurate measurements can be taken, as the walls are now almost level with the surrounding land. There is no trace of graves, nor of an enclosing fence. The spot is marked on the Ordnance Map, as " Kilmogue Graveyard ; Site of Church." A couple of fields to the south is a most beautiful rath called the " Moat of Ballyfoyle."

(*b*) KILFARNEY, in Irish *Kyle-awrna* (Coill Fearna), the Wood of the Alder Trees, includes most of those romantic ravines, known as the Glens of Ballyfoyle (na Gleanta Baile a' Foill), which figure so prominently in Banim's *Crohoore of the Billhook*.

In Kilfarney " Wood " is an ancient churchyard called *Rillig*, in which human bones have been often upturned, though the place now presents scarcely any appearance of a cemetery. The fence separating Kilfarney from Oldtown runs, in a slight very curious bend, right through the original Rillig, a part only of which it leaves in the former townland, and the remainder, resembling a small irregular mound, in the latter. St. Kieran is mentioned in connection with the church that stood here, but it cannot be ascertained for certain if he was the patron. In the hollow part of the Rillig field, close to the little stream, is a small, low rise, which the people call *Mullawn-an-Eye-shing* (Mullán an Aifrinn), the little hillock of the Mass. Here the holy Sacrifice was offered up in the penal days.

THE PURCELLS OF BALLYFOYLE.

The De la Frenes, or Freneys, were the old Anglo-Norman lords of Ballyfoyle and of many another townland in this quarter of Co. Kilkenny. In 1339, Sir Fulk fitz Fulk de la Frene sued the Prior of St. John's Abbey, Kilkenny, for the advowson of the church of Drumhyrthyr, *i.e.* of Kilmodum ; which shows that at the time he (De la Frene) was the lay lord of Kilmodum parish. The advowson of the church of Coolcragheen was also vested in the De la Frene family, as appears from a Pat. Roll of the 18th of Ed. III. (1355) ; and we must, in like manner, conclude that Coolcragheen parish, too, was numbered among the De la Frene temporal possessions. It is worthy of remark that the curious De la Frene Christian name, Fulk, or Fulco, still survives in the nomenclature of both the foregoing parishes : for we have Cloghfook, *i.e.* Fulk's Stone, or stone building, or castle, in the parish of Kilmodum, and Foulksrath, *i.e.* Fulk's Rath, in the parish of Coolcragheen.

In 1382, Sir Robert de la Frene was seised of the manors of Dunmore and Lesterlyng, and of all the messuages, tenements, &c., in Mercersrath, Hopkynes-

sullond, Inchekylle, McCully (Muckalee), Adynesgrage, two parts of the manor of Claragh, and one messuage, and one carucate of land in Oghtrath.[1] Patrick fitz Fulk de la Frene was seised of the manors, messuages, rents, tenements, and all rights in "le Grage (now Gragara) in the parish of Mayne, in the Co. Kilkenny, in Kylbyston, Tullaghglass, Bronnesplan . . . . . Mayne, Castledogh, Brekelyeston, and in the whole parish of Donmoyr" (Dunmore); and on the 12th June, 1452, he disposed of all these lands to Edmund Mac Richard Butler, ancestor of the present Marquis of Ormond. Freneystown, in the parish of Claragh, also, no doubt, belonged to the De la Frenes in former times.

Thomas fitz Maurice Purcell is the first of his name to be found having any connection with Ballyfoyle. He must be presumed to be descended from Sir Hugh Purcell, who came to Ireland with Strongbow, in 1170, and was soon after "slaine by the Waterfordians," leaving two sons, (*a*) Sir Walter, ancestor of the Loughmoe family, and (*b*) Sir Hugh, junr.; we must also presume him to be descended from Simon Purcell, Sheriff of the Co. Kilkenny, who was slain by the O'Brenans, on Trinity Sunday, 1327, inasmuch as the parish of ffynel, of which, in the beginning of the 14th century, the said Simon Purcell had the advowson, and was, therefore its lay lord, is found in the possession of the Purcells of Ballyfoyle, in the beginning of the 17th century.

On the 2nd July, 1396, Thomas fitz Maurice Purcell received a grant from Geoffry fitz Roger de la Frene, of all the lands which he (Geoffry) had held up to that time in Drumhirthir (*i.e.* in the whole civil parish of Drumhirthir, otherwise Kilmodum, including Ballyfoyle), with the woods of Clonmore and Killbeg. In 1404 he was in possession of the lands of Ballingall (Gaulstown), Loghton, Cloghranicke (Clogharinka) and Ballilanan; and on the 28th of Feb., same year, he enfeoffed of the said premises, for purposes of conveyance, John Comyn, chaplain, who re-granted same to him and his wife, Catherine Grace, for their lives, remainder to Walter fitz Roger Purcell, James fitz Henry Purcell, Thomas, Phillip, and John fitz Roger Purcell, William fitz Thomas Purcell, and John fitz Fulco Purcell, in tail male. He was still living in Oct. 1417, when he executed a deed of conveyance to Walter, son of Roger Purcell, of "all such lands as he hath of the gift of Geoffry de la Freigne, in Drumhyrthyr, with the woods of Clonmore and Kilbeg: to hold of the chief lord of the fee. After this there is no reference to the Purcells of Ballyfoyle, for more than a century.

Patrick Purcell, of Ballyfoyle, with most of the freeholders of the Co. Kilkenny, was presented by the Jury "of the Commyners of the Towne of Kylkenny," in 1537, for charging coyne and livery. He appears as "Patrick Porsell," in a docu-

[1] See p. 271, *supra*.

ment of 1526, published in Graves and Prim's *History of St. Canice's Cathedral*,[1] and as "Patryce Porcelle of Ballyffoyll," in a document of June 26th, 1543, published in the *Fourteenth Report, Historical MSS. Commission*, Appendix, Part VII., p. 3. He was still living in 1545,[2] after which year he appears no more. Edmund Purcell of Balefoyle, horseman, received a pardon Feb. 12th, 1548-9.

Geoffry Purcell was lord of Ballyfoyle about 1560, when his lands "houlden of the Mannor of Gawran" were valued at 100 marks, or £66 13s. 4d. He received a pardon, in 1566; he was again pardoned, Dec. 28th, 1571, but only on the payment of a fine of £10. On the 4th Feb., 1577-8, Nicholas Fanning, of Claraghe-vryckyn, Co. Kilkenny, horsekeeper, was pardoned after conviction, for having, with Peter Purcell of the same place, horsekeeper, stolen three cows, worth 20s. each, from Geoffry Purcell, of Ballefouill, same County, gent.[3] Geoffry Purcell died soon after.

Philip Purcell succeeded to the ancestral estates previous to Sept. 30th, 1586, at which date he enfeoffed Thomas Purcell fitz Richard, and Walter Archer, of New Ross, of certain lands.[4] In 1596, his residence at Ballyfoyle is mentioned in a list of the principal residences in the Co. Kilkenny. He received a pardon, Aug. 6th, 1601, but was dead before January 9th, 1605-6. By his wife Elizabeth Cantwell, otherwise Tobin, who was still living in 1625, he had a son and heir,

Edmund Purcell. He was a minor at the time of his father's death, and, accordingly, we find a grant made to Sir John Davis, knt., on the 5th June, 1606, "of the wardship of Edm. Purcell, son and heir of Philip Purcell, late of Ballifoile, in Kilkenny County, Esq., deceased, for a fine of 10s. and an annual rent of £2 sterling, retaining 13s. 4d. thereof for his maintenance and education in the English religion and habits, and in Trinity College, Dublin, from the 12th to the 18th year of his age."[5] Notwithstanding the efforts of the Crown to secure his perversion, Edmund Purcell clung to the old Faith. His name is one of the first on the honoured list of "relievers and maintainers of Priests, Commissaries, Friars, and Jesuits," forwarded to the Government from the County and City of Kilkenny, in 1610 or 1611.[6]

Edmund Purcell met his death, Aug. 16th, 1625, under tragic circumstances, the following *traditional* account of which the writer has been familiar with from childhood. He happened to be riding home from Kilkenny City, in the company of his neighbour, the lord of Kilmodimogue castle, when a heated discussion arose between them. The dispute continued till they reached the "gullet," at the northern base

[1] P. 281, *n.*
[2] Lodge's *Repertory of the Records of the Rolls*. Vol. I., p. 86.
[3] *Fiants* of Eliz., 3186.
[4] *Inquis. Civitat, Kilkenny.*
[5] *Pat.* 4, Jas. I., *pt.* II., 13.
[6] See vol. I., p. 82.

of Knuckthenoo hill, where the road to Kilmodimogue branches off from that to Ballyfoyle. Here the disputants drew rein to have a last few angry words ere they parted. Their horses, in the meantime, taking advantage of the stand-still, eagerly bent down to drink of the brook which passed beneath their feet. To give his horse a free rein, Edmund Purcell leaned forward in his saddle, in such a way as to lay bare the back of his neck, between the helmet and the coat of mail, which he had on. Seeing this, the lord of Kilmodimogue, whose horse was a little to the rere of the other, suddenly drew his sword, and striking Edmund Purcell therewith on the bare neck, with one blow severed his head from his body.

Thus local tradition, handed down in Ballyfoyle from generation to generation for well nigh 300 years. With what accuracy it has preserved the main facts of the case, may be gathered from the following "pardon" granted by the King to Sir Edmund Blanchville, the lord of Kilmodimogue, and his brother, Leonard Blanchville, for their part in this deed of blood :

1629 (Dec. 12th). Charles R. The King to Lord Viscount Loftus, Chancellor, and the Earl of Cork, Lord Justices. Whereas we are informed by Sir George Shurley, Knt., Chief Justice, in that our realm of Ireland, his certificate of the 27th July last unto the Viscount Dorchester, our principal Secretary of State, that there was some variance between Edmund Purcell and Sir Edmond Blanchfield, Knt., and that the 31st [*recte* 16th] of August, in the first year of our reign, Sir Edmund Blanchfield, with his brother, Leonard Blanchfield, Robert Clare, his servant, and a footboy, rode from the city of Kilkenny, homewards, and Edmond Purcell with his brother Patrick and one McStronge and others riding also the same way did overtake Sir Edmond Blanchfield, who there saluted them; and the said Purcell also saluted Sir Edmond Blanchfield, saying—God save you also, howbeit you did me wrong; and thereupon many words passed between them, their swords being drawn, and the said Patrick Purcell having stricken Sir Edmond Blanchfield's sword out of his hand, the said Strong persuaded Edmond Purcell to stand still while he went to appease the fray, whereupon Edmond Purcell stood still with the point of his sword to the ground, the said Leonard Blanchfield stroke the said Edmond Purcell on the head with his sword, and shortly after he died, and that this was the fact with the circumstances, and how far the said Leonard Blanchfield was interested therein; and that thereupon the said Sir Edmond Blanchfield and Leonard Blanchfield in Hilary term in the first year of our reign were indicted in our Court of King's Bench there, for the murder of the said Edmond Purcell; and Sir Edmond Blanchfield was tried in Trinity term then following and the jury acquitted him of murder, and found him guilty of manslaughter and he had his clergy; and also we are informed that Leonard Blanchfield, after his coming out of that Kingdom into this realm, was outlawed upon the said indictment; forasmuch as we find by a certificate of such of our learned counsel here, to whom we referred the premises, that murder is made treason by an Act of Parliament in that realm in the tenth year of our noble progenitor, King Henry VII., and that the chief lord should have the escheat and forfeitures of the lands and tenements of the persons attainted; and that it doth not appear by our said Chief Justice, his certificate, that there was any former quarrel or malice prepended between the said Leonard Blanchfield and Edmond Purcell, whereby the said fact can be no murder in the said Leonard Blanchfield, and, consequently, no treason; We are graciously pleased, and do hereby require and authorize you to grant a pardon, release, and discharge unto the said Edmond Blanchfield, of all treason, felony, manslaughter, and all criminal offences, indictments, and outlawing, for and concerning the killing of the said Edmond Purcell, in as ample, beneficial manner and form as any pardon for the like offence hath been formerly granted to any person or persons whatsoever; and also to make a grant from us in and by the said letters patent, to be passed in virtue hereof unto the said Leonard Blanchfield, of all such goods and chattels which come or ought to come unto us by the said Leonard Blanchfield, his said indictment and outlawing or otherwise howsoever. Westminster, Dec. 12th."[1]

[1] *Pat.* 5, Chas. I., *pt.* VI., 20 *dors.*

Edmund Purcell is buried, not improbably, under the great, though much broken, Purcell tomb, in the choir of St. John's Priory, Kilkenny. In St. Patrick's churchyard, Kilkenny, there formerly stood a cross, (which Mr. Prim calls "a wayside cross"), erected to his memory by his widow, Margaret Purcell otherwise Cantwell, or by his son, Philip Purcell. The cross itself is now missing, but the inscribed base still occupies what was, apparently, its original position.[1]

The ancestral estates of the Ballyfoyle family became heavily affected with mortgages while in Edmund Purcell's possession. The extent of these estates, with the mortgages thereon, and other items of interest in connection with the family, may be gathered from the following Inquisitions taken inside of two months after the date of Edmund Purcell's death :

"The Tholsel (Kilkenny), Oct. 11th, 1625. Philip Purcell, late of Ballyfoyle, in the Co. Kilkenny, deceased, father of Edmund Purcell, was seised of the manor, town, and lands of Mullergge, otherwise Purcell's ensh, in the Co. of the City of Kilkenny, containing 4 acres, great measure, which are held of the Earl of Ormond, as of his manor of Gawran, in socage; he was also seised of the manor of Fenell, containing 4 ac., great measure, which are held of the said Earl, as of the said manor, by Knight service; and of the towns and lands of Garryenchrine, Mullane I-Purcialyh, Banefene and Rinichane, and of portion of a meadow called Dale's moore; all which contain 100 acres, small measure, and are held of the said Earl of Ormond. The said Philip Purcell, so seised of the premises, by his deed dated the last day of September, in the 28th year of the reign of the late Queen Elizabeth, enfeoffed one Thomas Purcell fitz Richard, and one Walter Archer of New Ross, clerk, of the premises, among others, to the use of the said Philip, who afterwards died, and the said use descended to Edmund Purcell, son and heir of the said Philip. The said Edmund, Thomas Purcell fitz Richard and Walter Archer, by deed dated January 9th, 1605, enfeoffed Thomas Archer of the town and lands of Garrinchreine, and Mullane I-Purcially, Dale's moore, Banelane and Rinichane, parcels of the manor of Fenell aforesaid, to the use of the said Thomas Archer for ever. Afterwards the said Edmund Purcell, and Thomas and Walter Archer, by their deed dated Jan. 10th, 1614, enfeoffed Edmund and Michael Archer of the towns of Garrensheine and Mullane I-Pursialle, the tenor of which deed follows in the original."[2]

"Kilkenny, Oct. 10th, 1625. Walter Archer of New Ross, in the Co. Wexford and Thomas Purcell of Garryduffe, in the Co. Kilkenny, were seised, in fee, to the use of Edmund Purcell, of the manor town and lands of Mucckully, in the Co. Kilkenny, and of the towns and lands called William's towne and Ballylonane, parcels of the said manor of Mucckilly, containing 7 acres, great measure, which are held of the King in capite by Knight service. So seised, the said Edmund, Thomas and Walter, by deed dated April 24th, 1613, for the sum of £300, granted to William Den, his heirs or assigns, the said manor towns and lands, with the appurtenances, in mortgage, as by the said deed more plainly appears, the tenor of which follows in the original. The said Walter Archer and Thomas Purcell were likewise seised to the use of the said Edmund, of the town and lands of Ballyfoyll, in the Co. Kilkenny, containing 4 acres, great measure, and held of Walter, Earl of Ormond, as of his manor of Gawran, by knight service. Being so seised of a certain parcel of land called Glanebill, parcel of Ballyfoyll aforesaid, by his deed dated Oct. 17th, 1621, in consideration of £23 3s., he granted to Michael Cowley, of Readestowne, the said parcel of land called Glanebill, as by the said deed more plainly appears, the tenor of which follows in the original. The said Walter Archer was seised, in fee, to the use of the said Edmund, of the towns and lands of Dromyrrhin, Kilmedoine, Ballyneale and Cloghtoulke, in the Co. Kilkenny, containing 15 acres, said measure, which are held of the said Earl, as of his said manor, by knight service. The said Edmund Purcell being so seised of the said towns and lands of Killmedoine and Ballyneale, by his deed dated April 24th, 1608, demised the just mentioned premises to one Thirlagh Fitz Thomas, of Downemore, in the Co. Kilkenny, for a term of 21 years. The said Edmund Purcell died seised of the reversion of the towns and lands of Gallestowne, otherwise Ballynegall, and Cloghranicke, in Co. Kilkenny, and of Keillfoulke and Clonemor, parcels of Cloghranicke, containing 4 acres, said measure,

[1] See p. 214, *supra*.
[2] *Inquis. Lageniae.*

after the death of Elizabeth Cantwell, otherwise Tobin, mother of the said Edmund Purcell, which towns and lands the said Elizabeth held and still holds by assignment of the said Edmund, in satisfaction of her dower; and they formerly belonged to her husband, Philip Purcell, the father of the said Edmund. The said premises are held of the King in capite, by knight service. The said Walter Archer and Thomas Purcell being seised, to the use of the said Edmund, of the town and lands of Glaneballyfoill, containing 4 acres, great measure, by their writing dated July 24th, 1616, demised to one James Fanynge, of Ballymacclaghnye, the said town of Glaneballyfoill; and the said James afterwards assigned his interest to one Richard Purcell of Garryduffe. The said Thomas Purcell died Nov. 10th, 1620. The said Walter Archer and Edmund Purcell, by their deed dated May 2nd, 1623, in consideration of £50 paid by William Shee, granted to the said William Shee the said town of Glanballyfoill, the tenor of which deed follows in the original. The said Edmund Purcell was also seised of certain parcels of mountain land, wood and arable, [viz.] of Cowlecullenduffe, Clonisee, Kilbegg and Dromeroa, in the said county, containing 6 acres of land, great measure, which are held of the King in capite by knight service. He died Aug. 16th, 1625. The late Earl of Ormond and the now Earl of Desmond, in right of Elizabeth, his wife, claimed the lands of Clonisee, Cowlecullenduffe, Killbegg and Dromeroa, as their right and inheritance. Philip Purcell is son and heir of the said Edmund, and was 18 years old at the time of his father's death, and unmarried. Margaret Purcell, otherwise Cantwell, widow, was wife of the said Edmund." [1]

From the above it will be seen that the Purcell property took in the greater part of the present parish of Muckalee. Hence the parish was formerly known as *Pubble-a-Pursheeălă*, or Purcell's Parish, just as Tullaroan was known as *Pubble-a-Ghrawsă*, or Grace's Parish.

Philip Purcell, the son of Edmund Purcell and Margaret Cantwell, succeeded to the family estates, on the death of his father in 1625. Being then a minor, his wardship and marriage were granted by the Crown to William Shee, on the 6th July, 1626. He had livery of his father's possessions, on his coming of age, Nov. 29th, 1628. On the 12th May, 1638, he had a grant, in virtue of the Commission for the Remedy of Defective Titles, and for a fine of £10, "of the manor, castle, towns and lands of Droum Irhen, Ballyfoyle, Glanballyfoyle, Ballyneale, Kilmodome, Cloghfoulke, Gallestowne *alias* Ballyniggawle, Cloghranicke, Bealanigglinogigh, Kilfoulke and Clonemore, Kilbegg, Culecullinduffe, Clonfee *alias* Clonse, Dromroe, Mounebanny, Bealaniglackenmorie, Rinechesigh [elsewhere written Rinechreesagh] and Derryanlaghan. The manor, towns and lands of Muckilly *alias* Muckully, Williamstowne, Ballylonane, and Newtowne. In the Baronies of Gowran and Fassaghdeny, Co. of Kilkenny. Rent £4. Created the Manor of Drowm-Irhen, or Drom-Irhen, with power to hold courts Baron and Leet, to impark 100 acres, with free warren and park and to enjoy all waifes and strayes."

Licence was granted to him, to [his mother] Margaret Purcell, *alias* Cantwell, widow, to Pierce Den, gent., and Ellen Den *alias* Purcell, widow, on the 7th March, 1639-40, to convey to Henry Archer, gent., the manor, town and lands of Muckully, whereof Williamstowne, Ballylonan and Knockballyneale are parcels; also Kilmodrum *alias* Kilmodum.

He took an active part in the proceedings of the Confederate Catholics in

[1] *Inquis. Lageniae.*

1642 and following years; sat in the General Assembly in 1644: and signed the Oath of Association in 1646. On the success of the Cromwellian arms, his estate was confiscated; and, on the 26th Dec., 1653, he himself was transplanted to Connaught with 120 other persons, consisting probably of his family and dependants.

After the Restoration he endeavoured to regain possession of the estate, and was so far successful that a special order was made, April 18th, 1661, directing that he should be repossessed. But to execute the order was not such an easy matter, for "he was prosecuted," says Carte,[1] "by the soldiers to whom the estate had been set out for some murders, which, it was pretended, he had committed during the Rebellion. When his case came before the Court of Claims, he was acquitted of murder, but they proved his living in the Rebels' quarters and paying them contributions, with other matters, which brought him under the Act of Settlement. His estate of between £400 and £500 a year was hereupon adjudged to the soldiers; only about £50 a year mountain land, not having been set out to adventurer or soldier, fell to the Duke of Ormond, of whom it was held." This tract of "mountain land" consisted of the townland of Coolecullenduffe, containing 1,364 acres.

In the Act of Explanation, Philip Purcell of Ballyfoyle, in the County Kilkenny, Esq., was one of the 54 "Nominees" or persons named in the 148th section of the Act, to be restored to their principal seats and 2,000 acres adjoining, or if not seised of 2,000 acres, to so much as they were seised of contiguous to their seats.

By his will dated from Cantwell's Court, the residence of his son-in-law, Captain John Powell, August 2nd, 1662, and proved Feb. 27th, 1665-6, he left his son and heir, Edward Purcell, all his manors, castles, houses and lands, viz., Ballyfoyle, Glanballyfoyle, Droome Irrin, Cloughfooke, Coolcullenduffe and Lackenmoore, formerly held by his (testator's) father, Edmund Purcell, and situated in the baronies of Fassadinan and Gowran; he left a bequest of £500, chargeable on his estate, to each of his daughters, Margaret, Frances and Ellenor; he appointed his son-in-law, John Powell, of Cantwell's Court, and Mr. Christopher Davis, overseers of his will, and his son, Edward Purcell, executor.

He married Ellen Butler, daughter of Richard, 3rd Viscount Mountgarret, and grand-daughter of Hugh O'Neill, Earl of Tyrone, and by her had issue, viz.:

Edward, his successor, of whom presently.

————, another son, killed in the wars.

Margaret.

Frances.

[1] *Life of Ormond.*

Ellenor, wife of Captain John Powell, of Cantwell's Court, who appears to have been a Cromwellian.

Edward Purcell, only surviving son of Philip, was the last male of the Ballyfoyle family. "By their certificate dated Dec. 30th, 1668, the Commissioners adjudged that he and his heirs were, by the Act of Settlement, rightfully entitled to, and should enjoy, amongst others, the town and lands of Cloughfooke, in the Barony of Gowran, containing 360 acres, and part of Cloghrank, in the Barony of Fassaghdineen, containing 496 acres, and in all 2,000 acres of the estate, plantation measure, equivalent to 3,239 acres, 2 roods, 37 perches, statute, at a quit rent of £40 9s. 10d., which was afterwards abated by patent dated 15th June, 1679, to £33 3s. 3¾d. Edward Purcell, however, was not satisfied to take whatever he could get. The disasters of the family appear to have driven him to drink, which only made matters worse. He claimed the entire estate, and would frequently come to the house or castle of Ballyfoyle, with a party of men armed with swords and pistols, to take possession of it, breaking open the doors in a violent manner. On these occasions the fury of his passion made him vent seditious words against the King, abuse Mrs. Cramer with scurrilous language, and beat her to such a degree that she was in danger of her life. He attacked Mr. Balthazar Cramer, the eldest son of the grantee of Ballyfoyle, upon the road, wounded him, and threatened to murder him, but fortunately for himself was prevented. This happened in 1671, and in order to escape prosecution, Philip Purcell was forced to fly from the country." [1]

He proceeded to London, where he endeavored as best he could to press his suit before the Duke of Ormond, for the recovery of his hereditary estates; but his efforts were unsuccessful, and he found himself a close prisoner in Newgate, in Nov. 1674. Soon after the Duke procured his release upon his promising to transport himself to France, "where the Duke bought him a place among the Gens d'Armes of France with a small estate of £36, which Purcell had still left, and afforded him a competent and creditable maintenance." [2] Of his ultimate fate nothing certain is known. There can be no reasonable doubt that he is the Edward Purcell, whose will, undated, is in the Public Record Office, Dublin, and runs as follows:

"Jesus, Maria. Imprimis, by virtue of this my last will and testament, I bequeath unto Margt. Shee six hundred pounds sterling on Clofock, as her jointure.

"2ndly. Item, for fear of any future mischance or mortality that man is made unto, I say to prevent any inconveniency that may or can be hereafter, I establish my cossen Edward Purcell to inherit me.

"Witnesses present, EDWARD PURCELL."
"Joseph Sall.
"John Archer."

[1] *The County Kilkenny in* 1641-43, by G. D. Burtchaell.
[2] Carte's *Life of Ormond.*

The above is endorsed: "Will of Edward Purcell of Grange;" and has the following attestation clause:

"I, Joseph Sall doe acknowledge my name signed to the above original will, as above expressed to be my act, as witness my hand the 20th August, 1680.
"Witness, Richard Purcell. JOSEPH SALL."

On the 4th Nov., 1680, the will was proved, and administration was granted to Margaret Shee, above mentioned, and her husband Michael fforstall.

Ellen Purcell, sister of Edward, was already married to Captain John Powell, of Cantwell's Court, in Aug., 1662. Some time after March 29th, 1669, she had conveyed to her by her said brother, by way of mortgage, for 99 years, the lands of Cloghfooke and Clorank, containing in all 856 acres, valued to be worth £50 per annum above the quit rent. By Captain Powell she had the following issue: [1]

Charles Powell, of Shankill, who died, *sine prole*, in 1715.

Ellen. She married Edmund Tirwhit of Bishopslough, who, though probably a Protestant, went security in £50, for the P.P. of Thomastown and Tullaherin, in 1704.

Mary, who married William Nelson.

Mrs. Powell, after the death of her first husband, married 2ndly John Loftus (brother of Henry Loftus, of Loftus Hall, Co. Wexford, ancestor of the Marquis of Ely), but by him, who died in 1684, she had no issue.

Edmund Tirwhit, of Bishopslough, died in Jan., 1713, leaving by his wife, Ellen Powell, who succeeded to Cloghfooke and Clorank in 1715, and died in 1717, the following issue:

Thomas Tirwhit, of Bishopslough, who died childless, in 1714.

Alice, married Major Toby Purcell of Ballymartin, and succeeded to the Cloghfooke and Clorank property, on the death of her brother.

Ellen, married Barnaby Purcell, of Kilmurry, Co. Kilkenny, who died in 1741.

Elizabeth married, in 1708, Alexander Curry, who died in 1721, leaving four daughters, viz., Catherine, married, as his first wife, Thomas Candler of Kilbline; Ellen married John Campbell; Lucy married James Shee; and Anne married Patrick O'Malley.

Major Toby Purcell, husband of Alice Tirwhit, was son of Richard Purcell, by Mary, daughter of James Purcell of Knockenroe, Co. Tipperary; and was descended, in the 7th degree, from Sir Hugh Purcell of Roestown, Co. Tipperary, 2nd son of the Baron of Loughmoe; he was, moreover, nephew of Colonel Theobald or Toby Purcell, an Irish officer, who, after the defeat of King James II., elected

[1] See *The County Kilkenny in* 1641-43, by G. D. Burtchaell.

to serve William III., and was made Governor, at different times, of Cork, Kinsale, and Waterford. By the marriage of Alice Tirwhit and Major Toby Purcell, the lands of Cloghfooke and Cloghrank ultimately came back into the possession of persons bearing the names of the former proprietors; but the lands were heavily mortgaged, and finally passed to the mortgagees.[1]

As already stated,[2] Major Toby Purcell died in 1747 and his wife in 1748. Of their issue, their daughter, Anne Purcell, married Edmund Butler, subsequently Viscount Mountgarret, whose descendant, the present Viscount, is now the representative of the Purcells of Ballyfoyle.

Mass-Stations and Chapels.

Muckalee.—Two of the open-air Mass-stations of the penal times, in this district of the parish, can be still identified, viz.:

(1) The "Mass-Flag" in Glowninnawn, to the east of the parish chapel.

(2) *Kruckawn-an-Eye-shing* (*i.e.* the Mass Hill), a large round hill immediately under Clougharinka castle, to the west.

Dr. Tennison, in his *Visitation Book*, of the year 1731, writes that there was then "one Mass-House" in the parish of Muckalee. This "Mass-House" was, no doubt, the old parish chapel which stood beside the public road, in Damerstown, and which, according to well authenticated tradition, was in existence as early, at least, as 1767. It was burned down in the year 1800, as appears from the following notice in Finn's *Leinster Journal*, of Saturday, July 12th, in that year:—"Friday night se'nnight, some villians set fire to the chapel of Muckully near Castlecomer, in this county. A reward of 50 guineas is offered for their apprehension." It was put in repair soon after, and continued in use down to the close of 1844. None of its walls now remain, but the earthen fence that enclosed the chapel yard is still preserved.

The present parish chapel, built by Father Birch, P.P., was first used for the celebration of Mass, on Christmas Day, 1844. Within it rest the founder and his successor, the Very Rev. Canon Hoyne, P.P. In the adjoining graveyard are buried, with their friends, the Very Rev. Cornelius Hogan, ex-V.G., Mauritius, and his nephew, Rev. Cornelius Hogan, also of Mauritius; the former died March 17th, 1896, aged 73; the latter in 1901, aged 53.

Coon.—Probably the first chapel built in Coon, in modern times, dates no earlier than 1770 or 1780. It was a thatched structure, and stood to the east of Coon village, in James Bradley's "Kiln-field," beside the road from Coon to Carlow.

[1] See *The County Kilkenny in* 1641-43, by G. D. Burtchaell.

[2] See p. 455, *supra*.

It was burned down about 1800, after which it was again repaired, a slated roof being substituted for the old one. It ceased to be used about 1832, and has since entirely disappeared.

The present chapel was built about 1832, by the Rev. Michael Walsh, C.C., on an acre of ground given for the purpose by the landlord, Mr. William Humphreys, and leased to the parish for 900 years, at a nominal rent of sixpence a year.

BALLYFOYLE.—There were two open-air Mass-stations in this district, viz :

(1) *Mullawn-an-Eye-shing*, in Kilfarney "Wood." [1]

(2) *Closh-an-Eye-shing*, in Rothestown, beside the Ballyfoyle road.

It is sometimes stated that there was a chapel of some kind in Closh-an-Eyeshing, but if there was it must have been very little better, at any time, than a shed. There was no chapel at all in the neighbourhood in 1798, as in that year Mass was offered up in Mr. Bryan McEniry's (now Mr. Raymond Brophy's) barn in Ballyfoyle, a few hundred yards east of Closh-an-Eyeshing. Very soon after 1798, probably in 1799 or 1800, a small thatched chapel was erected in Ballyfoyle. This chapel was enlarged and slated, after some years, and remained in use till 1866, when part of it was thrown down, and part converted into a Female National School, since also taken down. It stood inside the present chapel yard, close to the public road. Within it was interred the Rev. Thomas Gorman, P.P., whose remains were subsequently re-interred in the new chapel.

The present chapel, built by Rev. Andrew Walsh, C.C., was begun about 1861 ; was first used for the celebration of Mass in 1866 ; and was dedicated to St. Joseph, Patron of the Universal Church, by Dr. Moran, on the 8th Sept., 1872.

A massive silver chalice in use here, has a shield with the arms of Ryan quartering those of Stapleton, and underneath the motto :—"Malo mori quam foedari" ; around the foot is this inscription in Roman capitals :

"✠ ERVDIT . D . EDMVNDVS . O'RYAN . OSS . HIB . IN . A . V . L . S . T . L . QVALIF . S . PASTOR . R . ET . ADM . BEL . MATRITI."

Dr. O'Ryan presented this chalice to his native parish of Rathdowney about 1778 ; [2] it found its way thence, to Muckalee parish, about 1850.

The Ballyfoyle ciborium is inscribed :—

"In usum ff. Capuc[cino]rum Kilkenniae. Orate pro Donatoribus."

[1] See p. 466, *supra*.

[2] See Vol. I., p. 205 ; Vol. II., p. 348

Parish Priests.

Very Rev. James Kavanagh was appointed first P.P. of Muckalee, after its separation from Castlecomer, in the year 1751. He was then, or afterwards, Archdeacon of the Diocese. While on the mission here he lived in Kyleathoggarth, a subdivision of Clougharinka, on the bounds of the townlands of Muckalee and Damerstown. He died April 13th, 1753, at the age of 38, and is buried in St. Canice's churchyard, Kilkenny.

Rev. Thomas Paye, a Franciscan Friar, was appointed next P.P., July 13th, 1753. He resigned the parish, Jan. 6th, 1767. He died in Chatsworth, Nov. 11th, 1774,[1] aged 80, and is buried in Clough.

Rev. Thady Phelan became next P.P. April 7th, 1767. He lived in the townland of Muckalee, in the house occupied by the late Michael Coonan, and died here Dec. 18, 1774.

Rev. John Costello was collated to the parish, Dec. 24th, 1774. He died suddenly Nov. 5th, 1780, and is buried in the old churchyard of Muckalee.

Very Rev. Richard Mansfield became P.P., Nov. 7th, 1780, and was translated to Windgap and Dunnamaggan, Nov. 15th, 1783.

Rev. John Farrell, a native of Ballyragget, was ordained Feb. 23rd, 1771. On his return from his studies on the Continent, he served as curate in Freshford, whence after seven years, he was collated to Muckalee, Nov. 20th, 1783. At first he lived at Kyleathoggarth; he afterwards lived at the old church of Muckalee in a house which he himself had built there. He was deprived of the parish in the year 1798, after which he served for a time as Curate in Ballyragget. He died very old, about 1825, and is buried with his friends in Donoughmore.

Rev. Martin Bergin was appointed next P.P. in 1798, and was translated to Aghaboe, Feb. 11th, 1807.

Rev. Thomas Gorman, brother or step-brother of Rev. James Gorman, P.P., Gowran, was born in Parksgrove, Lisdowney; and was ordained May 22nd, 1782. He then studied at Nantes for five years, and on his return home was C.C. Freshford, from 1788 to the beginning of 1800, when he was promoted to the pastoral charge of his own native parish of Lisdowney. He was translated to Muckalee in Feb., 1807. Having governed this parish thirty-three years, he died March 27th, 1840, aged 82, and is buried in Ballyfoyle chapel.

Very Rev. Michael Birch was born in Killaree, Freshford, and was baptized, Sept. 2nd, 1787. He studied Theology in the Maudlin Street College, and was ordained, June 12th, 1813. He came as C.C. to Muckalee the following

[1] Finn's *Leinster Journal*,

Sept., and subsequently laboured as Curate in Thomastown, Mooncoin and Upperwoods, whence he was appointed P.P. Seir-Kieran in June, 1839. On the 16th April, 1840, he was translated to Muckalee. He became Canon of Killamery in 1857. He died at his house in Rockbrook, on the 27th Nov., 1872, in the 86th year of his age, the 60th of his priesthood, and 33rd of his pastoral charge of this parish, and is buried in Muckalee chapel, of which he was the founder.

Among his relatives on the Ossory mission, we may mention his brother, the Rev. John Birch, P.P., Kilmacow ; his first cousins, Rev. Patrick Birch, P.P., V.F., Johnstown, Rev. Nicholas Kealy, P.P., Gowran, and the Fathers Connery ; his nephew, Rev. John Birch, P.P., Borris-in-Ossory ; and grand-nephews, Rev. John Birch, C.C., Ballyragget, and Rev. Michael Delaney, C.C., Ballycallan.

Very Rev. Patrick Hoyne was born about 1820 in Castlebanny, parish of Ballyhale, and was nephew of the Rev. Father Foran, P.P., Ballyragget. He made his ecclesiastical studies in St. Kieran's College, and was ordained in March, 1847. The following September he became C.C. Ballyragget, and after four years was removed to Camross, whence he was appointed to the charge of Muckalee in April or May, 1873. He was promoted to the Canonry of Killamery in 1886, and to the Treasurership of the Chapter in 1890. About 1883 he built the present parochial house, and here he died Oct. 7th, 1892. His remains rest in the parish chapel.

Rev. Daniel O'Halloran, present pastor, succeeded, Nov. 26th, 1892.

CHAPTER XXI.

PARISH OF TULLAHERIN.

THE entire civil parishes of Tullaherin and Killarney, two-thirds of those of Kilfane and Woollengrange, and a small portion of the parish of Treadingstown, including all of Bennetsbridge village to the south of the Gowran road, were severed from Thomastown, and formed into the new parish of Tullaherin, in 1847. All the rest of Treadingstown parish, including the chapel of Bennetsbridge and the portion of Bennetsbridge village, lying north of the Gowran road, was added from Danesfort in 1857. The present area of Tullaherin parish is about 9,500 statute acres.

TULLAHERIN.

The local Irish speakers call it *Thullach-hĭzhm*, *i.e.*, Tulaċ Ċiṁ, the dry, green, elevated land. The name should have been anglicized Tullaherim, under which form it is frequently met with in records of the past; but here, as in innumerable other instances, one liquid has usurped the place of another. The propriety of the name cannot be questioned, Tullaherin townland being a slightly elevated tract of richest grass-land, almost entirely surrounded by low-lying bog or moor. Recent writers would make Tullaherin signify [St.] Kieran's green hillock, as if the original were Tulach-Chiarain; but this is mere guess-work, and is irreconcilable with the Irish sound of the name as still heard in the locality. It is worse than useless, generally speaking, to attempt an explanation of any one of our old townland or parish names until its Irish pronunciation is first heard from the lips of an Irish speaker, born and bred in the locality where such a name occurs.

According to the ecclesiastical arrangement in pre-Reformation days, the Rectory of Tullaherin belonged to the Precentor of this Diocese, the Vicarage of Tullaherin to the Archdeacon. From this it follows that the Precentors of Ossory were the Parish Priests of Tullaherin, and that the Archdeacons were its Vicars or Curates. One at least of its Vicars met with a death by violence, as we learn from Clyn :

"1336. On Thursday, April 11th, was slain Master Howel de Bathe, Archdeacon of Ossory, a learned and bountiful man, together with Andrew Avenal and Adam de Bathe, by the O'Bryinys of the Duffyr, while defending the property of his church and parish."

The Church of Tullaherin consists of nave and chancel, both in ruins. The former is 65 feet long and 24 feet 4 inches wide, and is considerably higher than the general run of ancient country churches. Its north side-wall and about 20 feet of the east end of the opposite wall, are built of very large, rough limestone blocks : belong to the class of masonry distinguished as cyclopean ; and, hence, must be assigned to a period at least two centuries anterior to the Norman invasion. Antae project from these walls at their eastern extremities. The west gable and about 40 feet of the west end of the south side-wall are built of stones of the ordinary size, and are plainly less ancient than the cyclopean masonry of the parts already mentioned. A parapet ran along the top of each side-wall. In the south side-wall, near the east end, and therefore in the more ancient portion of the building, there is a tall, round-arched, lancet window, now built up, and having a small flat-headed window inserted in its place. A similar lancet window opposite this, in the north wall, has been also built up, and its place usurped by a small round-headed light, the arch of which is formed out of a single stone. The original side windows, judging from the character of the interior of the one in the south wall, are undoubtedly Celtic. The smaller windows that have been substituted for them belong to about the 13th century : and, very probably, the less ancient portion of the nave belongs to the same period.

The chancel is 32 feet long and 19½ feet wide. Its south wall alone is ancient. The remaining walls are very badly built, and are comparatively modern. They are the work of post-Reformation builders, and belong to the beginning of the 17th century, as may be inferred from the date "1616" cut, in relief, on the arch stone of the east window, now lying in the graveyard. The fact would appear to be that at the beginning of the Reformation, about the middle of the 16th century, the whole church became a ruin, and that, later on, the chancel was rebuilt for the use of the few Protestants of the district. Protestant service continued to be held here as late as the year 1731.

The Round Tower of Tullaherin stands within a few yards of the church, at

TULLAHERIN CHURCH AND ROUND TOWER

(From Shee's *Epitaphs in St. Canice's Cathedral*, 1813).

To face page 481, Vol. III. (Text)

its south-west end. It is 73 feet high, and is out of plumb, being inclined towards the south as much as 2 feet. It is built of granite, or sandstone, and grouting. With the exception of the top, which is comparatively modern, this Tower is, to all appearance, *much older than the oldest part of the church.* O'Donovan thus describes it :

" It is 50 ft. 6 in. in circumference at the base and [73] ft. in height. It is built of small granite stones laid in horizontal courses, every stone being the same depth in each course. Its doorway is reduced to a formless breach, but it can be inferred from what remains that when perfect its lowest part was about 10 ft. 8 in. from the present level of the ground. It consists of six storeys above the door way, and perhaps there was one under it not lighted. The first floor opposite the doorway was lighted by the doorway ; the second by a quadrangular window on the south side, placed about 24 ft. from the present level of the ground ; the third by a quadrangular window on the west and by south side ; the fourth by a quadrangular window on the north side ; the fifth by a quadrangular little window nearly over the doorway ; and the upper storey was lighted by eight windows. These eight windows were placed immediately under the Bencober, but four of them as well as all the Bencober or conical cap are now destroyed. This upper storey is many centuries more modern than the rest of the tower, and is the same age with the adjoining church, as can be proved from similarity of style and stones. The stones of the four windows remaining are chiselled and arrised, and in every particular like the windows in the adjoining church. The lower windows of the tower appear to me to be 7 centuries older than those at the top, and I have no doubt that they are so, if not more." [1]

This Tower has been vested in the Board of Works since 1892. In Irish it is called *Cliggach-hulla*, Cloigtheach Tulaigh, the Round Tower of Tullow.

The graveyard is very large. Among the monuments is a coffin-shaped slab, uninscribed, with a raised cross down the centre, and marking a grave within the nave. At the base of the Round Tower, and close to the south wall of the church, stands a damaged pillar-stone with portion of an Ogham inscription, which Father Edmund Barry read as follows :—

FIR . . . .

St. Kieran of Ossory is the patron saint. A pattern was held here on the 5th of March, St. Kieran's day, till some time after the year 1800. " There is no well dedicated to St. Kieran near this church, but there is one called *Tobar Chiarain* in Castlegarden Bog about 1½ miles from the Tower." [2]

The rich grassy field at the north side of the church is covered over to the extent of several acres, with little mounds and remains of foundations, as of a town or large village.

Bishopslough, Tullaherin, Carhan, and Ballinaboolia, in the parish of Tullaherin, were See-lands, and constituted the Episcopal Manor of Bishopslough. When we take into account the existence of See-lands here, coupled, moreover, with the fact that Tullaherin was a prebendal parish, its P.P. being the Precentor of this Diocese,

[1] *Ordnance Survey Letter*, dated from Thomastown, Sept. 11th, 1839.
[2] *Ibid.*

we may not unreasonably conclude, for reasons already given, that Tullaherin was, at one time, an Episcopal See, and that its extinction as such was effected by the Synod of Rath-breasail, in 1118.

Kilfane.

Called in Irish *Kilfawing, i.e.,* Cill-Paain, the Church of St. Paan. St. Paan was son of Bracan, a Welsh prince, and of Dina, his wife, daughter of one of the petty Saxon Kings. Braichaineog (in Welsh, Brycheiniog), also called Hualuph and Aulach, the father of Bracan, was son of an Irish King, and leader of an armed

KILFANE CHURCH.

band that plundered the Welsh coast towards the close of the 4th century. In one of his predatory excursions he carried off, as a captive, and soon after took to wife, Marcella, daughter of Tewdrig, King or prince of Garthmathrin, in Brecknockshire. Bracan, the child of this marriage, having come to man's estate, on the death of Tewdrig, about 420, claimed that territory as his inheritance, and asserted his claim by the sword. Cardinal Moran, in his *Irish Saints in Great Britain,* writes of Bracan that,

"By his valour and prowess he soon became one of the most prominent princes of Britain, and on account of his firm rule and wise administration, merited to be ranked by the Welsh writers, not among the foreign princes, but among their own hereditary chieftains. Through his holy countryman,

St. Brenach, he became captive to the mild yoke of the Gospel, and with such true Celtic ardour did he devote himself to every practice of heroic piety, and with such earnestness did he train his numerous family in the paths of Christian perfection, that the Triads reckon the family of Bracan among the 'three holy families of Wales'; and they add, that 'such was the education of his children and grandchildren, that they were able to teach the Faith of Christ to the nation of the Cymry, wherever it was as yet without the Faith."

The sainted sons of Bracan and Dina are entered thus in the *Martyrology of Donegal*, where it commemorates St. Dabheog, on January 1st:

"Dabheog, of Loch Geirg in Ulster . . . . He is the same as Mobheoc of Gleann-Geirg, of the 24th of July, son of the King of Britain, *i.e.*, Bracan, son of Bracaineoc; and Dina, daughter of the King of the Saxons, was his mother, and [she was also] the mother of Mogoroc of Sruthair, and of Mochonog, and of many other saints, viz., of Mochonog, pilgrim, of Cill Mucraisse; Diraidh of Eadardrum; Dubhan of Rinn-Dubhain, pilgrim; Cairbre, pilgrim; Iast of Sleamhna, in Alba; Elloc of Cill-Moelloc; Paan of Cill-Phaain in Osraighe; and Caomhan, pilgrim, of Cill-Chaomhain."

The daughters of this worthy pair were (1) the blessed Gladusa, wife of St. Gundleus; (2) Ielaria, mother of St. David of Wales, Archbishop of Menevia; (3) the celebrated virgin St. Keyne; (4) St. Almeda; (5) St. Nennoca; (6) St. Carennia or Cairinne, Abbess of Kill-Cairinne; and (7) Tydwael, the wife of Congen, son to Cadell, Prince of Powis.

Though so much is known of St. Paan's descent and of his family connexions, not a single scrap of the history of his life has been preserved. His festival day is not entered in Irish Martyrologies, and tradition preserves no memory of it. He was even superseded, long ago, as patron of Kilfane, for, according to Bishop Phelan's *List of Patrons*, drawn up more than two centuries ago, the church of Kilfane was dedicated, not to him, but to the Immaculate Conception of the Blessed Virgin.

According to the Protestant ecclesiastical arrangement in 1615, the Rectory of Kilfane formed part of the corps of the Archdeaconry of Ossory. This, too, appears to have been the Catholic arrangement, previous to the Reformation; so that, of old, the Archdeacons of this Diocese may be regarded as the Parish Priests of Kilfane, just as the Precentors were the Parish Priests of the adjoining parish of Tullaherin.

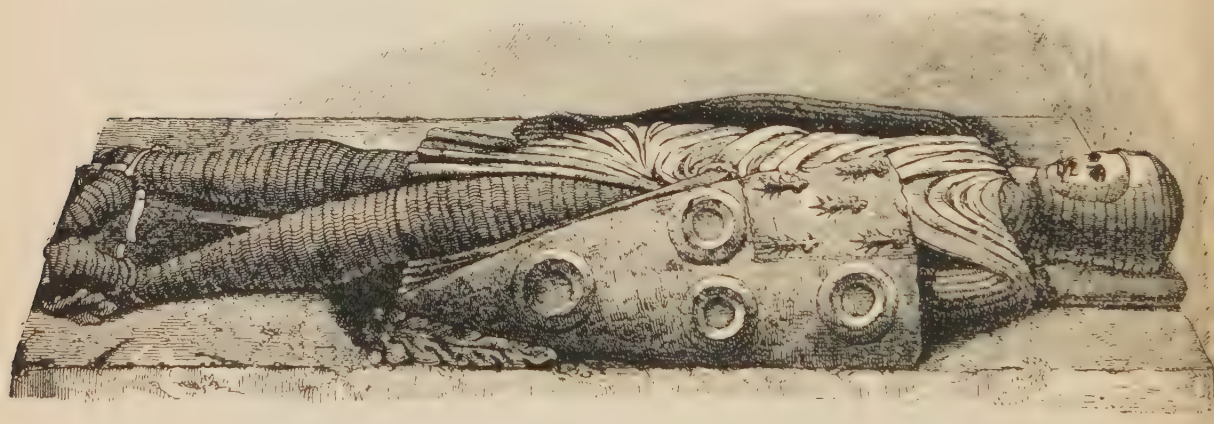
Kilfane Church, now in ruins, is large and lofty, and a quadrangle. It is between five and six hundred years old. All the original doors and windows have been either modernized or built-up. At the Epistle side of the altar is a small gothic credence, framed with cut-stone rounded at the edge. Beside this, to west, is a sedilia, consisting of two compartments, but the arch-stones and the dividing mullion are gone. In the same wall, a little to the west of the sedilia, is an ogee-headed door, now built-up. There is a closed-up doorway about the middle of each side-wall, each doorway having a holy water stoup in the inner face of the wall, to the right as one enters. The present entrance door in the west gable is

modern. This church was used for Protestant service down to the early part of the 19th century, which accounts for the very perfect condition of its now roofless walls.

The principal monument of note here is a huge uninscribed limestone slab lying within the church, beside the north wall; it bears, in high relief, and beautifully sculptured, a cross-legged effigy of a warrior in complete armour, and exhibiting on his shield the Cantwell arms, viz.: *gules, a canton ermine, and four annulets or.* Tradition handed down that this was the tomb and effigy of "An Canthooal fada," the tall Cantwell, ancient lord of Kilfane and other lands in Co. Kilkenny.

A mural slab, also within the church, has:

"I.H.S. Here lyeth ye body of Margaret Motley alias Jones who died Mar. ye 3d. 1735."



CANTWELL TOMB, KILFANE.
(From *Transac. of R.S.A.*, 1852.)

Attached to the church, on the north side, is a castle of narrow dimensions, but five storeys high, which was the presbytery of ancient times.

Ballinaboolia.

Ballinaboolia was formerly See-lands belonging to the Bishops of Ossory. The castle of Ballinaboolia was "in good repair" in 1655, but much of it has since fallen. It is divided by a very lofty stone arch. Flights of stairs in the thickness of the walls give access to the upper storeys.

The church of Ballinaboolia, a few hundred yards south-east of the castle, was 47 ft. long, and 19½ ft. wide, inside, the walls being 2½ ft. thick and remarkably

well grouted. The west wall and most of the north side-wall have disappeared. There is a breach in the north wall, which marks the place of a door. There is a very small window in the east gable, damaged at the sides, but preserving on the outside its round arch turned with thin flags. We would be inclined to say this church was erected for the use of the occupants of the adjacent castle, were it not that it is clearly of a more ancient date than the latter building. The surrounding churchyard has now no appearance of graves; the fence that formerly protected it has been thrown down, but can still be traced.

Kilbline.

Irish pronunciation, *Kilblaa-ing*, *i.e.* Cill-Blaain, the church of St. Blaan. The *Martyrology of Donegal* enters St. Blaan's feast on the 10th August, thus:

"Blaan, Bishop of Ceann-garadh in Gall-Ghaoidhelu. Dubblaan was his chief city." [*i.e.* Blaan, Bishop of Kingarth in Gallaway. Dumblane was his chief city].

St. Blaan was an Irishman, but the family or district to which he belonged is unknown. He laboured on the mission in Scotland, where he founded, and became first Bishop of, the See of Dumblane, some time in the seventh century. From Dumblane he was translated to the neighbouring See of Kingarth. The time of his death is not recorded.

The Saint's church at Kilbline was of small dimensions, but as the remains of its walls are now hidden beneath a heap of fallen masonry, weeds, &c., exact measurements cannot be taken. The door appears to have been in the west gable. There is no trace of graveyard or graves.

The townland of Kilbline is listed among the possessions forfeited by Thomas Comerford, of Ballymack, on his attainder for rebellion, in 1566. Henry Comerford, brother of Thomas, had a royal grant of the forfeited property, on the 19th July, 1586. On the 27th of August, same year (1586), Kilbline townland and castle are mentioned as belonging to Patrick Shortall of Rathardmore, and as held by him, at a yearly rent, of Oliver Waton [of Waton's Grove] and Oliver Shortall [of Upper Clara], as of the Manor of New Jerpoint. Pierce, or Peter Shortall transferred the family residence from Rathardmore to Kilbline, about 1628, and made his last will here in 1651.[1] In 1653 Kilbline was forfeited by the old proprietors and passed to the Cromwellians.

Dudly Mannering occupied Kilbline Castle in 1659 and 1664; one Candler held it early in the 18th century. It has been occupied by the Ryan family for several generations.

[1] See p. 364, *supra*.

Bennetsbridge.

Ballyreddin North, Ballyreddin South and Bennetsbridge, containing in all 693 stat. acres, make up the civil parish of Treadingstown. In Irish the parish is called *Bollia-Raedeen*, *i.e.*, Baile a' Chreadín, the town of some person named Treadin or Treading. The Irish form of the name, slightly anglicized, remains attached to the townland of Ballyreddin, which, till part of it became known as Bennetsbridge, was co-extensive with the parish of Treadingstown or Ballyreddin. The Treadings, an Anglo-Norman family, were connected with this place at an early date. In Dec., 1218, law proceedings were taken by Margaret Fitz Maurice Tredyn against Thomas Tredyn and others for the possession of a tenement in Tredynestoun.[1] Treadingstown subsequently passed to the Blanchvilles of Blanchvillestown.

The parish of Treadingstown which appears to have been an independent Rectory, was worth £40 a year, in the beginning of the 15th century.

The old Catholic parish church stood on the site of the present Protestant church of Bennetsbridge, and was probably cleared away when the latter was built by Colonel John Shee, in 1795. The surrounding graveyard is very small and very old; it is still, occasionally, used for Catholic interments. The patron saint of the church and parish is unknown.

Bennetsbridge is called by Irish speakers *Dhrehidh-Binny-addh* (accent on last syllable), *i.e.*, Droichead Beineadh, St. Bennet or Benedict's Bridge. Why the bridge was called after St. Bennet does not appear; it was, however, so called as early as 1384. On the bridge there was formerly a chapel dedicated to the blessed Virgin.

1384 (Nov. 5). The King (Rich. II.), ratifies the status of John Horley, parson of the free chapel of Benetbrygge, Ossory Diocese, in the aforesaid chapel.[2]

1393 (Jan. 29). John de Midiltoun, clerk, and guardian of the chapel of Bene[ts]bridge, was granted leave to be absent in England for five years; receiving in the meantime all the profits of the said chapel.[3]

1393 (April 29). John Middultoun, Guardian of "the chapel of Our Lady on the Bridge of St. Benet, in the County of Kilkenny in Ireland," petitions the Lord Justice and Council of the King in Ireland, "forasmuch as before now, the Irish enemies, as well as the English malefactors, have passed and returned by the said bridge, and inflicted many evils and injuries on the King's lieges of these parts, as is well known to you, until lately that there was commenced there, by the said

[1] *Pat. Rolls.*
[2] *Ibid.*
[3] *Irish Council Roll. XVI. Rich. II.*

John Middultoun and his predecessor, a tower within the said bridge adjoining the said chapel, to the hindrance of the passage of the said enemies and malefactors, to the great benefit and succouring of the said lieges ; that it may please you to take this into consideration, and to grant him license to perfect the said tower and all the fortifications which it is possible for him to make upon the said bridge, saving a reasonable passage there and a road for the King's lieges by the same, and the said tower and fortress so perfected to hold to him and his successors, guardians there, without impeachment on that account of our said Lord the King, his heirs or ministers."[1] This petition was granted, April 29th, 1393. De Midiltoun or Middultoun was outlawed some years later. He was received to pardon in May, 1407. In 1417 he was Rector of Callan.

1419 (Nov. 22). The King (Henry V.) granted John Lydington, chaplain, the free chapel of the Blessed Mary of Benetsbrige, Ossory Diocese, vacant and in the King's gift, with all appurtenances.[2]

This is the last reference we find to the chapel of Bennetsbridge, and its chaplains. The bridge and chapel were swept away by the impetuous floods of the Nore, long before the memorable flood of 1763. In a description of the Nore, written in 1743, the writer remarks :—" After it leaves the citty [of Kilkenny], it runs S.E. thro' a beautiful country to Bennetts Bridge, where there is a stone bridge over it, and a few yards below ye present the Ruins of an old bridge wch. had a small castle at ye end of it to defend the passage."

1653. In this year Sir Edmund Blanchville forfeited Bennetsbridge, whereon there were " a small castle in repair, and one good stone house built by Colonel Daniel Axtell." At the same time, " Tradingstowne " was found to belong to the Earl of Ormond, and was not forfeited.

1704. A great military review was held here in the large field between the chapel and Protestant church of Bennetsbridge, by the Duke of Ormond.

1794. In this year the tourist Holmes observed at Bennetsbridge, "near the river a small ancient building, now part of a mill."

Woollengrange.

This parish formerly belonged to the Abbey of Jerpoint, in temporals as well as in spirituals. In Irish it is called *Grawnshach-na-hullinga i.e.*, Sráinpeaċ na n-Olainne, Grange of the Wool. The name seems to denote that Woollengrange was, to a great extent, used as a sheep-farm by the Jerpoint monks.

[1] *Irish Council Roll, XVI., Richard II*
[2] *Pat. Rolls.*

The parish church stood in the townland of Rathcusack, inside a still perfect rath about 65 yds. in diameter. It was 40 feet long, internally, and 18 feet wide. The walls were 2 feet 2 inches thick, but they remain now only to a height of 2 feet. The oldest inscribed head-stone dates from 1723. No holy well. No memory of a patron saint.

In Irish, Rathcusack townland and church are called *Raw-Choorzhick*, as if the Irish spelling were Ráth-Comhraic. The two forms of the name given on the Ordnance Map, viz., "Rathcusack, otherwise Rathcorrig," are misleading. "Rathcōrig," which is the form entered in the *Thomastown Baptismal Register* at the year 1789, is less objectionable. The meaning of the word is unknown to the writer. A fine rath near Gowran is called by the same name.

Killarney.

In ancient documents this name almost invariably appears as Killerney. With this the local Irish speakers are in agreement, for, when using the ancient tongue, their pronunciation of Killarney is *Kill-aerna*, the *n* having the broad sound, as if followed by the letter *a*. Dr. Joyce would be in favour of making the word signify the Church of the *Airneadh* or Sloes, but such an explanation seems inadmissible. The true meaning is, so far, uncertain.

The parish of Killarney, one of the smallest of the old civil parishes of our Diocese, is co-extensive with the townland of the same name, and has an area of only 155 statute acres. Though surrounded on all sides by the monastic lands of Jerpoint, it appears to have had no connection whatever with that Abbey. The parish church of Killarney stood in a field called *Pawrk-a'-thomple*, the church field. It was very small. Its east wall remains to the height of a few feet; the other walls are mere heaps of rubbish. A few yards to the north is a circular rath 25 yds. in diameter, called "the churchyard," but there are no appearances of graves there now. In the next field to Pawrk a' thomple is a well, not holy, which they call *Thubber na sthyzha*, or well of the stair or step (Tobar na Staighe).

At the advent of Cromwell, Gerald Grace of Ballylinch and Legan, was the proprietor of Killerney, in which there was "a castle in repair." In the confiscations which followed soon after, the townland, together with Rathduff and parts of Ballylinch and Legan, was granted to a Cromwellian soldier named Robert Myhill. Myhill lived in Killarney Ho. (now occupied by Mr. Garret Dullard), and is said to have been buried in Killarney church. His descendant, another Robert Myhill, lived here during the first half of the 18th century.

Chapels.

Tullaherin.—There was a Mass-House in Tullaherin Parish in 1731.[1] This was, no doubt, the old chapel of Tullaherin, which stood a few fields west or south-west of the present chapel, and was in use down to about 1840. Its walls have been since taken down.

The present chapel was built about 1840, while the Rev. Laurence Murphy was P.P. of Thomastown and Tullaherin. Within are monuments to Father Phelan, P.P. and Father Knaresborough, P.P.

Bennetsbridge.—This chapel was built in 1820, by the Rev. Edmund Kavanagh, P.P. Danesfort, to whose parish the site then belonged. It was annexed to Tullaherin parish in 1857.

Parish Priests.

Rev. John Phelan, first P.P. of Tullaherin, after its separation from Thomastown, was born in Rathbeagh, parish of Lisdowney, in 1797. Having studied in Burrell's Hall and Birchfield, and been ordained March 17th, 1826, he served for some time as C.C. of Corofin, Diocese of Killaloe. After his return to Ossory, about January 1st, 1829, he was C.C. Rosbercon, Muckalee, Danesfort, and, lastly, of Mooncoin, whence he was promoted to Tullaherin in 1847. Having governed the parish 25 years, he died June 19th, 1872, and is buried in the parish chapel.

Rev. John Knaresborough, born in Dunmore, near Kilkenny, and baptized April 10th, 1808, made his ecclesiastical studies in St. Kieran's College, where he began Logic in September 1839. After his ordination he served on the mission for several years, in the island of Demerara, West Indies, and was made Vicar General there. In 1850 he returned to Ossory and was appointed C.C. Tullaherin. In 1863 he was removed thence to Danesfort, only, however, to be sent back again to Tullaherin as P.P., on the death of Father Phelan. He died, after a long illness, February 16th, 1872, in his 74th year, and is buried in his parish chapel.

Rev. Edward Rowan, nephew of Most Rev. Dr. Kelly, Bishop of Waterford, and grand-nephew of Very Rev. Dean Nolan, P.P., Gowran, was born in High Street, Kilkenny, about 1823. He began Logic in St. Kieran's College in 1840, and read his full ecclesiastical course there. He was ordained, March, 1847, and was soon after appointed C.C. of his native parish, St. Mary's. He was subsequently C.C. of Urlingford, Callan, Kilmacow, Durrow, and Castletown. Early in 1882 he was appointed P.P. Tullaherin, but resigned the parish in June, 1883, and retired

[1] Dr. Tennison's *Visitation Book*.

to Belgium. About 1886 he became a professed member of the Community of the Perpetual Adoration of the Blessed Sacrament, and died of influenza in the mother-house of that Order, 27, Avenue Friedland, Paris, on the 5th January, 1892.

Rev. James Holohan became P.P. June 10th 1883, and was translated to Rosbercon, June 7th, 1888.

Rev. Peter Nolan became P.P. June 7th, 1888, and was translated to Inistioge, May 11th, 1895.

Rev. James Conway, present pastor, was appointed to the parish, May 11th, 1895.

CHAPTER XXII.

PARISH OF TULLAROAN.

IT consists of the civil parish of Tullaroan; and of the townlands of Gaulstown, Remeen, Wallstown, and about one-third of Ballycannon, in the civil parish of Ballinamara. It formed part of the parochial union of Freshford from about the time of the Reformation down to February, 1843, when it became a distinct parish. Its area is 13,600 stat. acres, which, by a strange coincidence, also happens to be the area of the present parish of Freshford.

TULLAROAN.

Among Irish speakers of North Kilkenny Tullaroan may be heard pronounced in four different ways, viz., (*a*) *Thurrarooang* (accent on *roo*), (*b*) *Thullareean* (accent on *ree*), (*c*) *Thullarooann* (accent on *ann*), and (*d*) *Thurrarooann* (accent likewise on *ann*). The Irish form of the name is Tulach Ruadhain, *i.e.*, the Green Hill of Ruadhan. St. Ruadhan or Ruanus, an Irish saint, is the patron of Powlrone, *hibernice* Poll Ruadhain (locally pronounced *Powlreean*, accent on *ree*), in the parish of Mooncoin. Ruadhan was, therefore, used as a personal name in ancient Ireland. It is also found used as a topographical term, in different parts of Ireland, to designate land of a reddish (*ruadh*) colour, as in the case of Ruan, a parish in the Diocese of Killaloe. It appears more probable, however, that Tullaroan is so called from a *man* named Ruadhan, than from Ruadhan the *place-name*, as the townland of Tullaroan, from which this parish has its name, is all *rich pasture land*.

The *parish* of Tullaroan is always called *Pubble-a-ghrawsa*, *i.e.*, Grace's Parish, in Irish. At the time of the Reformation and probably for several centuries before

it, the Rectory or parish of Tullaroan was a "membrum de Callan," that is, formed one of a union of Rectories of which the Rectory of Callan was the head.

Tullaroan Parish Church, dedicated to the Blessed Virgin under the title of her Assumption, consisted of nave and chancel. Of the former, the west gable, the south side-wall and part of the north side-wall, have been uprooted from the very foundations. The chancel measures, internally, 35 feet in length by 18 in breadth, and is in a fairly good condition save for the north side-wall, which has been razed to the ground. In its east gable is a cut-stone window of two lights, 4 feet 10 inches high and 1 foot 11 inches wide, on the outside, and 7 feet high and 3 feet 6 inches wide, on the inside. Over this window, near the top of the gable,

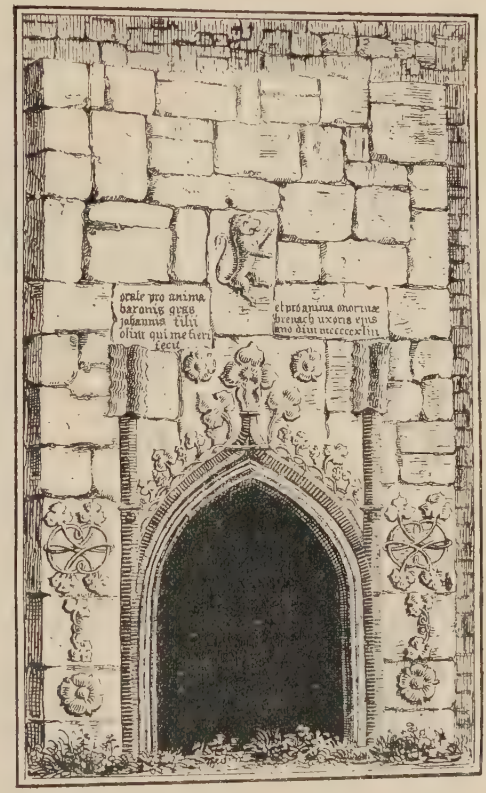
SOUTH-WEST VIEW OF TULLAROAN CHURCH AND GRACE'S CHAPEL.
(From Mason's *Statistical Survey*, 1819.)

is a small flat-headed loop. In the south side-wall there is a sedilia consisting of but *two* compartments, as in the church of Kilfane. In the same wall, a little more to the west, is a fine arch slightly curved at top, about 8 feet high and the same in width, which led into a side chapel partly on the site now occupied by Grace's Chapel; it has been built up for centuries, and, within it, a small Gothic door, 4½ feet high and 2 feet 9 inches wide, opening into Grace's Chapel, has been constructed. The choir-arch in the west gable much resembles a doorway. It is of cut-stone, and measures only 6 feet 2 inches in height and 6½ feet in width. The arch is Gothic and very sharp-pointed. At either side, near the ground, is a narrow loop, such

as may be seen in the churches of Kilmodimogue and Templemartin. The wall containing the choir-arch ends above in a broken belfry, perforated for two bells. Probably this chancel dates no later than the beginning of the 13th century.

From an engraving of the ruins of Tullaroan Church and Grace's Chapel, in Vol. III. of *A Statistical Account or Parochial Survey of Ireland*, printed in 1819, it appears that at this date the nave, which measured 37 feet in internal length, was substantially perfect, though its western gable was "nodding to its ruin."

Grace's Chapel, founded in 1543 by Sir John Grace, Baron of Courtstown, is attached to the south side of the parish church, in such a way, that the east side-wall of the former is in a line with the east gable of the latter. Its walls are still perfect. Its external measurement is about 27 feet by 17 feet. In the south gable is a cut-stone window of three lights with square external moulding; over this in the same wall is another window of only two lights with a quatrefoil ope at top. The Gothic entrance door in the west side wall, 5 feet 10 inches high and 3 feet 7 inches wide, is richly decorated with roses, Tudor leaves, etc. Over it is a sculpturing of the *lion-rampant* of the Graces, beside which the following badly executed inscription, in raised Old English letters, may be read on two limestone slabs:



WESTERN ENTRANCE OF GRACE'S CHAPEL, TULLAROAN.
(From Mason's *Statistical Survey*, 1819.)

Orate pro aía
Baronis gras
johan[n]is filii
Oliv'i q^{i} me fieri
fecit cui^{9} aíe

Et aía Norine brenath
uxore ei^{9} A^{o}. d^{i}. M^{o}
cccc^{o}xliii.

Translation.—Pray for the soul of Baron John Grace fitz Oliver, who got me made; on whose soul [*rest of prayer uncut*]; and for the soul of Noreen Brenagh his wife. A.D. 1543.

Inside Grace's Chapel is a coffin-shaped slab with a raised cross down the centre; it has the following incised Norman French inscription, in two parallel lines, at the right side of the cross :

DAV : FIS : EVVE : GIT : ICI : DEV : DE : SA :
[A]LME : EIT : MERCI.

TRANSLATION.—David Fitz Huue lies here. God on his soul have mercy.

Judging from the position of this inscription at the right, instead of the left, side of the cross, the great likelihood is that it commemorates an ecclesiastic. A Nicholas *de Hoo* held a carucate of land in Bootstown, in this neighbourhood, in 1307.[1]

In Grace's Chapel there is also an altar-tomb with raised central cross, and the following inscription in raised Roman capitals :

RICARDVS GRACE ROB'TI DE ADAMSTOWNE ET ONORA
SARTEL
EIVS VXOR ME FIERI F[ECERVNT].

TRANSLATION.—Richard Grace fitz Robert, of Adamstown, and Onner Shortall, his wife, got me made.

In the same chapel a head-stone has :

" Here lieth the body of Mr. Gabriel Clarke, who died the 6th of Octo, in year 1728, aged 63."

In the chancel of the parish church, marking the site of the ancient altar, is an altar-tomb with raised cross in centre, and the following inscription, in raised Old English letters, running round the edge :

Hic jacent Petrus Butler
quondam Dns de boonestowne qui obiit ulti[m]o die mensis januarii
anno dⁱ. mᵒccccᵒlxxᵒbᵒ
Et Helena Grace eius uxor qᵉ obiit [ ] die mensis [ ] aᵒ.dⁱ mᵒccccc
[ ].

TRANSLATION.—Here lie Peter Butler, lord of Bouncestown, who died January 31st, 1575, and Helen Grace his wife, who died [ ] A.D. 15[ ].

According to the *Memoir of the Family of Grace*, published in 1818, there were

[1] *Calendar of Documents Relating to Ireland.*

at the said date, in Tullaroan church, three other ancient monuments, of which there is now no trace, bearing the following inscriptions :

(1) WILLEM : LE : GRAS : GIST : ISCI : DEU : SON : ALMG : EIT : MERCI.

(This is evidently a " version " of the inscription on David Fitz Huue's monument above).

(2) Hic jacent corpora jacobi Gras quondam de Corstown, baronis Gras filii, et Ellis uxoris ejus, qui quidem jacobus obiit ultimo die Augusti ano dni mccccxliii, et dicta Ellis obiit tricesimo die decb'is a. di mccccxliii.

(3) . . . . er. dns. de. Coraghmor. quae. obiit. [die. n]atibitatis. bte. Marie, A.D. mccccxiii.

An altar-tomb in the graveyard is inscribed :

" Here lie interred the mortal remains of the Revd. Patrick Muldowney, who departed this life the 15th day of October, 1837, aged 63 years. R.I.P."

About 150 yards west of the churchyard is a round grassy hillock which the people call " the Moat," and which, most probably, is the Tulach, or green mound, that gave its name to Tulach Rudain.

Tullaroan holy well is about 200 yards north of the churchyard. In English it is called Lady Well ; its Irish name is *Thubber-Muzzha*, that is, Tobar Muire, or [the Blessed Virgin] Mary's Well. A small stone house, with the words " AVE MARIA " carved over the entrance door, now protects the well, having been erected over it not many years ago. The " pattern of Tullaroan " was held around this well, on the 15th of August, till about 1830.

Mason in his *Statistical Account or Parochial Survey of Ireland*, Vol. III. pp. 609-10, writes :

" About a quarter of a mile to the north of the church, at the cross roads in the village or hamlet of Tullaroan, two handsome stone crosses (represented in the annexed engravings), erected by the Grace family, are still to be seen, one having on the centre an alto relievo of our Lord, with a cloth round his waist, and on the shaft the mutilated remains of an inscription from which nothing can now be gathered. The other cross has also an alto relievo figure of the Virgin, or of some female saint, in long drapery. Of this latter cross a tradition prevails, that a French lady of high rank, who followed one of the Grace family from France, on finding he was married, built this cross as well to reproach his inconstancy, as to evince the piety of her resignation to disappointment."

These crosses were clearly what is known as wayside crosses. Their pedestals,

deeply sunk in the ground, may be observed, beside each other, in the base of the wall at Tullaroan cross-roads. Of the crosses themselves, only a fragment of the shaft of one, and part of the shaft and an arm of the other, at present remain in the sockets. All traces of sculpturings and letters have been entirely obliterated.

Rathealy.

Irish speakers pronounce this name *Raw-hae-ola* (*o* and *a* short, *l* broad), which, perhaps, represents, Rath-Aolmhaigh, *i.e.*, the Rath of Aolmhagh, or of the

STONE CROSSES AT TULLAROAN.
(From Mason's *Statistical Survey*, 1819.)

Lime[-stone] Land. The great circular fort from which the townland is called crowns the point of a hill and is defended by a double line of circumvallation. The inner enclosure is about 60 yards in diameter ; the fosse surrounding it is from 25 to 30 feet deep and 40 feet wide. Within the enclosure are traces of the foundations of two or three oblong houses, beneath which there is a cave or underground chamber. The entrance to this chamber is on the east side of the rath.

Rathealy Church stood 80 yards south-east of the rath. It was a rectangle about 18 yards long by 7 yards wide. The west, south, and north walls have been destroyed as long as any one can remember. The east gable stood quite

uninjured till one stormy night, in 1896, when it was blown down. Its central window was ogee-headed, with external square moulding, and measured about 5 feet in height, on the outside, by about 7 inches in width ; it splayed widely on the inside. The stones forming the window frame, the coins, and the barge-stones were all well-chiselled. There is a graveyard here, but there is not a monument of any kind, nor has there been any interment since about 1820. A silver chalice found here was afterwards in use in the parish, till it was accidentally broken at a corpse-house many years ago.

In the field to the east of the church are many traces of buildings ; also a square enclosure within which, no doubt, the castle of Rathealy stood. In 1653, during the Cromwellian confiscations, Peter Rooth, Irish Papist, forfeited a moiety of Rathealy, 424 ac. ; the other moiety, containing 253 ac., was forfeited at the same time by Robert Shee, Irish Papist. Rathealy Castle stood on the moiety of the townland forfeited by Robert Shee.

The " *Sthooic-Rawhaeola*", or pointed rock of Rathealy, is a pillar stone, 7 feet high, a few hundred yards east of the church. It is said to have been thrown here all the way from Slievenamon by one of the old Irish giants.

Boher-Kierawin, or St. Kieran's Road, ran from Fertagh, by Borrismore ; thence, by Adamstown rath ; through Ballintarsna, where part of it is still pointed out ; by Rathealy Church ; through Lisnalea ; and thence to Callan.[1] St. Kieran's horse was robbed one day on Boher-Kierawin, in Rathealy, while carrying messages from Fertagh to Callan, or *vice versa*. This so annoyed the saint that he left his malediction on Rathealy, declaring that for all future time the townland would be the first to sow and the last to reap (ꝺoıꝛeaꝺ cuıꝛ aguꝛ ꝺeıꝛe ꝓuınꝺ).

Brabstown.

In Irish it is called *Bollia-vrabisdhoon*, that is Brabazon's Town. There is a holy well here called *Tubber-Vawzheedh*, or St. Margaret's well, at which a pattern used formerly to be held on the 15th of August. Close to the well is pointed out an ancient churchyard, a large portion of which was carted away for manure by a former owner. There are no remains of the church.

Rathmacan.

There is a graveyard in Scully's land in Rathmacan, now used only for the

[1] *Tradition.*

burial of unbaptized children. Its name is *Kyle-na-geawrlach* (Cill na n-Gearrlach), that is, the Churchyard (literally the Church,) of the Children.

In Boggan there is a well called *Tubber na Cruchthanee*, or, as the old people explain the name, Well of the Holy Cross.

The Graces of Courtstown.

They were sprung, not, as has been stated by Mr. Sheffield Grace and others, from the redoubtable warrior Raymond le Gros, who, it is now admitted, died without issue, but from the Le Gros or Le Gras family, of Sodbury, in Gloucestershire.

NORTH-EAST VIEW OF COURTSTOWN CASTLE.
(From Mason's *Statistical Survey*, 1819.)

The origin of the Sodbury family is traced to Odo, titular Earl of Albemarle and Count of Champagne, who accompanied his brother-in-law, William the Conqueror, in his invasion of England, and afterwards obtained from that monarch the manor of Sodbury, together with the lands of Holderness in Yorkshire. Odo died in 1096, aged about 56. By his wife, Adeliza, sister of the Conqueror, he had a son, Stephen, by some styled Earl of Albemarle, and by others Earl of Holderness, who died about 1127, being then seised of the manor of Sodbury, as well as of his father's other possessions. Stephen's wife, Hawise, daughter of Ralph de Mortimer, bore him three sons, viz.;

(1) William, his heir, surnamed "le Gros," or "le Gras," in Latin, Crassus and Grassus, *i.e.*, the Fat; (2) Stephen; and (3) Ingelram.

William "le Gras," also by some styled Earl of Albemarle, survived his father by about fifty years, and died without issue male, in 1179. It was, apparently, from him that "Le Gras," also "De Gras," now Grace, came to be adopted, as the family surname, by his immediate relatives. His successor, as lord of the manor of Sodbury, was most probably William le Gras, who seems to have been the son of one of his brothers, Stephen or Ingelram. This William le Gras had four sons:

(1) William, sometimes styled "senior," and sometimes "primogenitus."

(2) William, styled "junior," who was possessed of the lands of Ballyregan, in the Barony of Iffa and Offa, Co. Tipperary, and who exchanged same with Ivo Fitz Jocelyn de Marisco, in 1208. He was still living in 1226.

(3) Hamo, who died after 1231.

(4) Anselm, who was Treasurer of Exeter Cathedral in 1225, and Bishop of St. David's from 1230 to 1247, when he died.

William le Gras, "senior" or "primogenitus," lord of the manor of Sodbury, made a grant of certain lands to the priory of Bradenstoke, in Wiltshire. His charter, containing this grant, is witnessed by "Willielmo de Gras juniore," "Hamone de Gras," &c.; and is endorsed:

"Carta Donationis Willielmi de Gras, primogeniti, de terra in villa de Wales, canonicis Prioratus de Bradenstoke in agro Wiltoniensi."

In reference to this charter, Dugdale, in his *Monasticon Anglicanum*, Vol. II. p. 208, writes:

"William de Gras, eldest son of William de Gras, with the consent of his brothers, William de Gras, junior, Hamo de Gras and Anselm de Gras, Treasurer of Exeter, granted between these years [1210 and 1219], certain lands he inherited in Wales, to the Priory of Bradenstoke, in Wiltshire."

He also granted a charter to his burgesses of Sodbury. It is witnessed by "Domino Willielmo Crasso, juniore," "Domino Hamone Crasso," &c., and commences thus:

"Omnibus presentem cartam visuris et audituris, Willielmus Crassus, primogenitus, salutem. Sciatis nos dedisse Burgensibus nostris de Sodburia." &c

In 1217, the Sheriff of Gloucestershire was commanded to let William Crassus, or Gross, the elder, have a market at Sodbury, every Monday.[1]

About this date, and during the years that followed, William le Gras, senior, and his brothers, William, junior, and Hamo, lived for the most part in Ireland, being attracted thither, no doubt, by the Earls Marshall, whose relatives they

[1] *Claus*, 2, Hen. III.

were. They appear as witnesses to several charters of the Earls William Marshall, senr. and junr., and were evidently esteemed and trusted by these great noblemen. In a document of August, 1224, Sir W. le Gras, that is, William le Gras, senior, is referred to as Earl William Marshall, junior's, eldest cousin.[1] At his death he left no male issue.

William le Gras, eldest son of William le Gras, junior, succeeded his uncle, William le Gras, senior, as lord of the manor of Sodbury. He confirmed his said uncle's charter to the burgesses of Sodbury, by another charter, of which the following fragment has been published :

"Willielmus Crassus, primogenitus filius Willielmi Crassi junioris, &c., salutem. [Sciatis] nos concessisse, et hac presenti carta nostra confirmasse, burgensibus nostris de Sodburia et heredibus suis, totum quod Willielus Crassus, primogenitus, avunculus noster, eisdem fecit et per cartam suam confirmavit videlicet, Quod habeant et teneant omnes libertates que spectant et pertinent ad leges de Bristoill, &c."

He is, we may presume, the William le Gras, Crassus, or Craside, who is returned in 1247, as being then in possession of lands in Offerkelan, *i.e.*, Offerlane, in Upper Ossory, valued at ½ a Knight's fee, and of lands in Tulachrothan valued at ¼ a Knight's fee ; and who is mentioned in the following entry in the *Calendar of Documents, Ireland*, 1171-1251 :—

"1249 (Nov. 3). Richard de Clare, Earl of Gloucester and Hertford, having given surety for William le Gros, to whom the Justiciary of Ireland had committed his [*i.e.*, De Clare's] castle of Asferkerlon [*i.e.* Offerkelan, now Offerlane], that he should faithfully serve the King, and stand his trial in the King's court, if any should charge him : mandate to John de Gray [*recte* John Fitz Geoffry], Justiciary of Ireland, to cause William to have seisin of that castle, with delivery of his castle."

Having spent many years in Ireland, and made this country the land of his adoption, we find him, towards the end of his life, transferring all his right and title to the manor of Sodbury, to the Welonds, in exchange for the lands of Tulachrothan, &c., of which the Welonds had been the original Anglo-Norman grantees, and to which he himself had already acquired some title. The terms of this transfer and exchange will appear from the following entry in the *Calendar of Documents, Ireland*, 1171-1251. :—

"1283 (Quinzaine of St. Martin). Final concord made in the King's court at Westminster, in the quinzaine of St. Martin, a. r. 12, before John de Lobetot, Roger of Leicester, and William de Burnton, justices between Thomas Welond, Margery his wife, Richard their son, complainants, and William le Gras, deforciant, whereby a plea of agreement was made between them, to wit, that the said William acknowledged the manor of Sobbir [*i.e.* Sodbury] to be the right of the said Richard to hold to the said Thomas, Margery, and Richard, and the heirs of the body of Richard, of the lords of the fee for ever ; with reversion in fee to John, son of Thomas Welond, after Thomas's and Margery's death, if Richard should have no heirs of his body. Warranty by William ; and for this acknowledgment, warranty, fine and concord, the said Thomas granted in exchange to the said William all the lands, &c. which William previously had of the gift of William Welond, Thomas's brother, in

[1] *Calendar of Documents, Ireland*, 1171-1251.

Tulachrothan, Rathbolgan, Gurtuelem and Balydine, Ireland, to hold to the said William le Gras in fee; paying 1d. at Easter, and rendering for Thomas to the chief lords of the fee all other services belonging to the said tenements in Ireland. Warranty of the tenements in Ireland by Thomas and his heirs to the said William le Gras."

He died probably about 1290, when he must have been well advanced in years.

A long and unbroken list of his descendants and successors, as lords or barons of Tullaroan, otherwise Courtstown, with their various matrimonial alliances, has been published by Mr. Sheffield Grace, in his *Memoirs of the Family of Grace.* This list or Pedigree is, however, inaccurate in some respects, and hence its unsupported authority, especially in the earlier stages, cannot, by any means, be accepted as final.

Edmund le Gras does certainly appear to have been the son and successor of the William le Gras last mentioned. In 1296 he was one of the 21 magnates who were securities to the King for the fealty of the Lord John fitz Thomas, of Desmond. In a Plea roll of 25th, Edward I. (1297), Ballyregan,[1] and other lands are stated to have belonged to William, his grandfather ("Willielmo le Gras, avo predicti Edmundi"). He was among the barons summoned to Parliament, 30th, Edward I. (1302). Anselm and Hamo le Gras were summoned to the same Parliament.

1302 (Feb. 23). Anselm, David, and Edmund de Gras, with other magnates of the Co. Kilkenny, are ordered to prepare for the war with Scotland.[2]

1310 (Feb. 13). Thomas de Cantewelle, Knight, Edmond le Gras, William fitz Edmund le Gras, John fitz Simon Shorthals, Roger de Wauncy, and others, were securities to Richard de Valle and Alice Keteller, his wife (formerly wife of Adam le Blound, of Callan), for the payment of 200 marks, loaned by the said Richard and Alice to William Utlawe of Kilkenny.[3]

1335. William Grace was one of the Irish Esquires summoned to attend John Darcy, the Justiciary, with arms and horses, in his expedition to Scotland.[4]

1356 (Jan. 30). William Graas is appointed Keeper of the Peace in the Co. Kilkenny.[5]

1382 (Mar. 6). John Graas receives a similar appointment.[6]

1382 (March 8). Almaric or Adamarus Grace, receives a similar appointment.

1385 (Dec. 24). The King, with a view to the improvement of the peace of County Kilkenny, grants Almaric Grace, Baron de Grace, licence to marry Tibina, daughter of O'Magher, an Irish chieftain.[7]

[1] See p. 499, *supra.*
[2] *Close* 30, Edward I.
[3] *Pat Rolls.*
[4] *Rymer,* Vol. II., p. 906.
[5] *Pat. Rolls.*
[6] *Ibid.*
[7] *Ibid.*

1410 (July 30). John Gras of Tillaghroan is appointed Keeper of the Peace in the Co. Kilkenny.[1]

1417 (May 23). John, Baron de Grace, appears as witness in connection with a case tried before the ecclesiastical court of Ossory.[2]

1420 (Dec. 10). John Grace and others are appointed to inquire into treasons, felonies, &c., in the Counties of Kilkenny, Wexford, Waterford, and Tipperary.[3]

1421 (June 22). Anselm Graas is appointed Sheriff of the County Kilkenny, to hold during pleasure.[4]

1425 (June 21). John, Baron de Graas, is appointed on a royal commission.[5]

1470. According to the *Memoirs of the Family of Grace*, Baron Oliver Grace of Tullaroan was Keeper of the Peace in the Co. Kilkenny in this year, *i.e.*, the 19th Edward IV. He died probably about 1500. From him onward the succession of the Barons of Tullaroan, afterwards Grace's Court, and later still Courtstown, can be traced without a break, till the overthrow of the family in 1691. Baron Oliver Grace's son and successor,

Baron John Grace fitz Oliver, "of Gracescorte," was appointed escheator and clerk of the markets of the County Kilkenny, March 7th, 1516.[6] He was foreman of the Jury of the "Gentlemen of the Shyre of Kilkenny," in 1537. In the same year, he was presented by the Jury of the "Corporacion of the Towne of Kilkennye," for exacting coyne and livery, and for having "married Robert Grace, his sonne and heire apperaunt unto the daughter of [the Lord of Upper] Ossory." He erected Grace's Chapel at Tullaroan church in 1543. He was knighted soon after. It would seem that he was not above taking a share of the goods of the suppressed monasteries; for, on the 16th July, 1549, Walter Cowley wrote to the Lord Deputy Bellingham, "that old Sir John Grace may not be deprived of the custody of a priory at Roserea."[7] In the same year he had a lawsuit with Richard Archdekin, regarding the "manor or town of Castellton, in Galmoye," which resulted in a verdict favourable to the latter.[8] The pardons of April 2nd, 1550, include that of "John Grace of Grace's Court, Knt."[9] On the 4th June, 1552, pardons were granted "to Peter Archdeacon, Adam Grace, Edmond Brother, John Gawne, and John Archdeacon, for the robbery of three

[1] *Pat. Rolls.*
[2] See Vol. I., p. 242.
[3] *Pat. Rolls.*
[4] *Ibid.*
[5] *Ibid.*
[6] *Ormond MSS.*
[7] *State Papers.*
[8] *Pat.* 3, Ed. VI.
[9] *Fiants* of Ed. VI.

horses of the goods of John Grace, Knt., and his servants."[1] Sir John Grace most probably died in the same year. His monument in St. Canice's Cathedral is dated "the 8th day of [broken] A.D. 1552," which appears to mark the time of his decease. By his wife Noreen Brenagh, or Walsh, of the Walsh Mountain, he had at least, two sons, viz.:

(1) Robert, the elder, who was married to "the doughter of [the Lord of Upper] Ossory" before 1537, and must have died young and without male issue. His wife was, apparently, the "Katherine M'Gylpatricke otherwise Katherine Grace, wife to Robert Grace," to whom a grant of English liberty was made Jan. 19th, 1541.[2]

(2) Oliver, the younger, but, by the death of his brother, his father's eventual heir, and successor, as Baron of Tullaroan. "Oliver Grace of Gracescorte, Co. Kilkenny, gent.," was pardoned Ap. 3rd, 1560. His lands, with those of his kinsmen, held of the manor of Kilkenny, were about this time, valued at £120. He was pardoned, with his wife, Katherine Butler, Aug. 18th, 1567. After this his name appears frequently in State records. He was a juror on the 20th March, 1585, and died very soon after, leaving the following sons: John, Pierce, Richard, Walter, Patrick, Philip, and James. He was succeeded by his eldest son,

John Fitz Oliver. About 1591 "John Grace, of Grace's Court," petitioned the Government "for a pension in consideration of his wounds, and services, or £30 land in fee-farm, or £50 of concealed land.[3] He married Lettice Shee, eldest daughter of Sir Richard Shee, and died March 27th, 1602. By his said wife, who survived him and was living in Kilkenny city in 1610, he had six sons, viz., Robert, Richard, Edmund, Oliver, Gerald, and John.

By inquisition at Thomastown, June 4th, 1623, it was found that, "John Grace late of Courtestowne was seised of the fee of the manor of Tillaghroan, otherwise Tulleroan, and of the towns and lands of Tulleroan. Courtestowne otherwise Ballinecourt, Rathine, and Ballicanvore, parcel of the said manor; Lysnelea and Killvallyoghtrerie, Huntestowne and Curraghbrenocke, Ouldtown otherwise Shanbally, Ballycuddihy, Brittasmore, Trenchardstown, Archboldstowne and Davidstowne, Ballibehagh and Tourboy, Gortnegrosse otherwise Gortnegappe, Bogan, Rathmecan, Glassane and Ballinhowe, Prowtestowne, otherwise Lisballyprowte, Cralcott and Taylerstowne, which are parcel of the manor of Tulleroan; of an annual rent of 8s. issuing out of a parcel of land called Brisclagh, lying between the lands of Ballecuddihye and Ouldtowne, parcel of the manor aforesaid; of 13s. 4d. out of Uncestowne, parcel of the manor aforesaid; of the townlands of Killaghie, Newtown and Rathflugh, Brittas-maris otherwise Brittas-flugh, Englishtowne otherwise Ballinegaule, Glanevedocke, half of Wallstowne and Remynduffe, Glanviclorace otherwise Dowrath, half the townland of Uncell's Inch and Crohill. The aforesaid John Grace died March 27th, 1602. Robert Grace is son and heir of the said John, and was then 22 years of age and married. The manor of Tullaghroane and all the townlands and lands aforesaid were, at the time of the said John's death, held of Elizabeth, the late Queen, in capite, and are now held of the King by the service aforesaid; Killaghie, Newtowne, and Rathflugh are held of Oliver Shortall of Claragh, as of his manor of Moharis, by fealty only; Brittas-maris otherwise Brittas-flugh, Englishtowne, Glandevocke, Wallstown and Reminduffe are held of the

[1] *Fiants* of Ed. VI.
[2] See Morrin's *Printed Rolls* of Hen. VIII.
[3] *State Papers.*

Viscount Mountgarret, as of his manor of Byalinymaruffe in common socage; Glanviclorace otherwise Dowrath is held of the Earl of Desmond, as of his manor of Ballicallan, in socage, by fealty only; and Uncell's Inch and Crohills are held of the same, as of his manor of Kilkenny." [1]

Robert Grace, eldest son and successor of John Fitz Oliver, was born in 1580. In 1610 he was brought under the notice of the Government for harbouring the popish priest, Sir Teige O'Duigen. He was M.P. for Co. Kilkenny in the Parliaments of 1613-15 and 1634. He died in 1640 and is buried in St. Canice's Cathedral. By his wife, Ellen, the daughter of Patrick Condon, he had

Oliver of Inchmore, who died before himself, and of whom presently.

John.

Patrick,

Richard, of Moyelly, King's County, a Colonel in the Army and also in the Spanish Service, and Governor and gallant defender of Athlone, where he was killed in 1691. He left an only child, Frances, who married her cousin, Robert Grace, of Courtstown, in 1665.

Lucas.

Oliver Grace, of Inchmore, eldest son and heir-apparent of Robert Grace, of Courtstown, was born about 1602; married Joan,[2] daughter and heir of Sir Cyprian Horsfall, of Inisnag, only son of Dr. John Horsfall, Protestant Bishop of Ossory, and died before his father, July 6th, 1637. He left issue,

John, his eldest son, of whom presently.

Raymond.

Cyprian, of Kilbricken, Co. Kilkenny.

Robert.

Margaret, who married Edmund Walsh.

Ellen, who married Walter Archer of Kilmodimoge.

His Marbhna, or Death-Song, composed in Irish, between 1637 and 1640, by his cousin, John Mc Walter Walsh, was published November, 1903, in the *Claidheamh Soluis*.

The following certificate of his death has been entered in the office of the Ulster King of Arms.

"Oliver Grace, of Courtestowne, in the County of Kilkenny, gent., deceased, sonne and heire of Robert Grace, of the same, Esq., sonne and heire of John Grace, of the same, Esq., sonne and heire of Oliver Grace, of the same, Esq., sonne and heire of Sr. John Grace, of the same, Knight, wch. first mentioned Oliver tooke to wife Joane, daughter and as yett onely child of Sr. Ciprian Horsfall, of Inishnagg, in the County of Kilkenny, knight, by whome he had issue fower sonnes and 2 daughters,

[1] *Inquis. Lageniae.*

[2] She lived during her widowhood in Inchmore castle. As "Mrs. Joan Grace" she paid 6s. hearth-money for her house in Inch, in 1664. Her mother, the Lady Horsfall, "deceased Papist," is returned in the Down Survey Books of 1655, as late owner in fee of the townland of Purcell's Garden, Barony of Crannagh, Co. Kilkenny.

vidz., John Grace, eldest sonne and heire, Redmond Grace, 2d. sonne, Ciprian Grace, 3d. sonne, and Robert Grace, 4th sonne, Margarett Grace, eldest daughter, and Ellin Grace, youngest daughter, all as yet unmarried. The said first-mentioned Oliver Grace departed this mortall life at Kilkenny the sixth of July, 1637, and was interred in the Cathedrall Church of St. Kennyes in Kilkenny aforesaid the tenth of the same monneth. The truth of the premises is testified by the subscription of Sr. Ciprian Horsfall, knight, whoe hath returned this Certificat into my Office to be there recorded. Taken by me, Thomas Preston, Esq., Vluester King of Armes, the 4th of November, 1637."

John Grace the eldest son of Oliver Grace and Joan Horsfall, being a minor at his father's death, was given in wardship to his Protestant grandfather, Sir Cyprian Horsfall, by the Court of Wards, on the 19th February, 1638. He received, in consequence, we may presume, a Protestant education, and in the Book of Survey and Distribution of about 1655, seems to be invariably referred to as an Irish Protestant. He succeeded to the family estates on the death of his grandfather, Robert Grace, in 1640. Owing to his minority at the time, he had no share in the Catholic Confederate Movement of 1642-50, a most fortunate circumstance, which afterwards saved his estate from forfeiture under Cromwell. In 1671, he was appointed a J.P. for the County Kilkenny.

He is mentioned in the following passages in the will of Father Thady Brohy (or Brophy), of Brownstown, P.P. Freshford and Tullaroan, Aug. 28th, 1671 :—

"Itm. I beq. unto John Grace of Courtstowne, Esq., my sorrell nagg and to his sister Mrs. Wailsh a bay nagg ; moreover, I bequeath ye sd. John Grace, Esqr., my enterest in ye house [1] yt. I keep by lease from Mr. John Geale at ffreshfoord provided he makes no other use of it than what I doe myselfe.

. . . . . .

"Itm. I doe nominate, constitute and appoint John Grace of Courtstown, Esq., my only and sole executor of this my last will and testament."

He was appointed M.P. for the Co. Kilkenny in 1689. "He was one of the first to receive a commission from the Earl of Tyrconnell, after that nobleman was appointed Lord Lieutenant of Ireland ; and he raised for King James's service a Regiment of Foot, of which he was Colonel, and a troop of Horse. In reward for the zeal he displayed, it was King James's intention to create him a peer, and an unfinished patent for that purpose was found in Dublin after the King's flight. A proposal was made to him to bring over his men to King William's side, but he indignantly refused, and wrote back a message to that effect on the first thing he could lay hand upon, which happened to be a playing card—the six of hearts—which from this circumstance became locally known as 'Grace's Card.'" [2] On the 10th April, 1690, he was appointed one of the Commissioners for raising the tax then levied on the country, but he died some time before the end of the same year.

[1] Probably this was the house then used as the chapel of Freshford.
[2] *Kilkenny M.P.'s*, Burtchaell, p. 68.

He married Elizabeth, daughter of Walter Walsh, of Castlehale, and by her had two sons, viz. :

Robert, his heir, of whom presently.

Sheffield, who died in 1684, leaving by his wife, Elizabeth, Viscountess Dillon, an only child, Catherine, who married Robert Grace and had a son, Edmund, a Knight of Malta.

Robert Grace, of Courtstown, elder son and successor of John, was Lieutenant-Colonel of his father's Regiment. He was outlawed by the Williamites, May 11th, 1691. He fought at Aughrim, where he was wounded, July 12th, 1691, and died at Limerick soon after. In 1665 he married his cousin, Frances, only child of Colonel Richard Grace of Moyelly, King's Co., and by her, who died in 1716, had —with a daughter, Mary, who married John Langrish, of Knocktopher— two sons, viz. :

(1) Oliver, the elder, a Major in King James's army. He retired to France for the benefit of his health, and returning to his native country, departed this life, without issue, nine days after his father's demise.

(2) John, the younger brother, a Captain in the Jacobite Army, and aide-de-camp to Sarsfield, was included, with his father, in the Articles of Limerick, and succeeded the latter in the family estate. But the death of his elder brother, who was not included in the Articles of Limerick, having occurred subsequent to that of his father, was afterwards held to have invalidated his title to the Grace possessions. The property, accordingly, passed from him to the Trustees of Forfeited Estates, by which body the greater part of it was sold in 1701, to the Company for making Hollow Sword Blades. John Grace died in London, in 1716. By his wife, Lettice, daughter of his cousin, Oliver Grace, of Shanganagh, Queen's Co., he had an only son, Robert, at whose death, unmarried, at Isleworth, England, in 1764, the direct line of the Barons of Courtstown became extinct.

The vicissitudes of the Grace family, during their closing years at Courtstown, are thus related in Mason's *Statistical Account or Parochial Survey of Ireland* (1819), Vol. III. pp. 596-602 :

" Baron John Grace, of Courtstown, died in 1690, having married Elizabeth, eldest daughter and eventual co-heir of Walter Walsh of Castle Hoel, County of Kilkenny, by whom he had, among other issue, Robert Grace, the next proprietor of Tullaroan, and a younger son, Sheffield Grace, who died in 1684, leaving issue by his wife, Elizabeth, Dowager Viscountess Dillon, an only child, Catherine Grace. Robert Grace, of Courtstown Castle, was appointed, May 18th, 1687, in his father's lifetime, Governor and custos Rotulorum of the King's County, where, in right of his wife, he was heir to the castle of Moyelly and a considerable estate, and in 1689 he was returned to Parliament for the Borough of Thomastown. He was Lieutenant-Colonel of his father's Regiment of Foot, in the service of King James ; but the Courtstown estates were, for the present, secured to his family, by the Articles of Limerick, in which he and his second son, John, were included. He died in 1691, having married Frances, only daughter and sole heir to Colonel Richard Grace, of Moyelly Castle, in the King's county, by whom he had issue two sons, Oliver and John.

"Baron Oliver Grace, of Courtstown, survived his father only nine days, dying unmarried in 1691. He held for a short period the rank of major in the army of King James, when severe indisposition obliged him to retire to the South of France, after which he never saw his father, or even knew of his decease; having returned in exhausted health a very short time preceding that event, and, consequently, subsequent to the ratification of the Treaty of Limerick. In this Treaty his father and his younger brother, as we have already seen, were included, though his fatal absence from Ireland necessarily precluded him from participating in its benefits. These circumstances were known only to his immediate family, and the utmost secrecy was observed respecting them, as certain ruin was evidently involved in the disclosure. Their marked and efficient exertions for King James against the prevailing Government, and their great possessions, were no ordinary incentive to confiscation. On his death the manor of Tullaroan and his other estates, which, as he was ignorant of his father's death, he never knew he had inherited, immediately passed to his next brother, John Grace, then of Courtstown castle. In his undisturbed possession they remained till the year 1701, when a bill of discovery was maliciously filed against him by the Dowager Viscountess Dillon (the relict of his uncle, Sheffield Grace), upon his refusing to comply with her demand of £500, which she had endeavoured to extort from him by the threat of this base disclosure. This most infamous act consequently obliged him to set forth his title before the Court of Claims, where the treacherous informer had previously discovered the concealed circumstances of Oliver's survivorship. His estates were soon pronounced to have been forfeited by his elder brother, Oliver, the presumed proprietor of them for nine days, who was found (under the general act of attainder against King James's adherents) to have been indicted and outlawed in the County of Meath, for bearing arms under that Prince, which outlawry, owing to his absence from Ireland, on the surrender of Limerick, had never been reversed. Tullaroan and his other estates thus forfeited produced at that time an annual rent exceeding £9,000, and had been in the possession of the Grace family 530 years."

In his Pedigree of the Grace Family, Mr. Sheffield Grace makes two serious mistakes. In the first place he traces his ancestors from Raymond le Gros, who, in reality, left no issue.[1] In the second place he tacks on "Oliver Grace, late of Jerypont, *alias* of the Legan, Co. Kilkenny, gent.," the founder of the Legan-Ballylinch family, to the Graces of Courtstown, as "brother of Sir John Grace Fitz John Fitz Oliver." Sir John Grace was son of Oliver Grace, and not of a John Grace Fitz Oliver, as the inscription over the doorway of Grace's Chapel clearly shows. The intermediate John was invented by Mr. Sheffield Grace to be made the father of "Oliver Grace late of Jerypont, *alias* of the Legan, Co., Kilkenny, gent.," whose father is nowhere mentioned, and is as likely to have had Edmund, or Robert, for Christian name, as John. Hence the true connection between the Graces of Courtstown, and the Graces of Legan-Ballylinch, from the latter of whom descend the Graces of Gracefield and Sir Valentine Raymond Grace, son of the late Sir Percy Raymond Grace, has yet to be established.

Courtstown Castle, on coming into the possession of the new proprietors, in 1701, "was immediately stripped of its leaded roof, which was transported to Clonmel and there sold."[2] Its roofless walls remained till about the year 1800, when they were so completely destroyed that not even a single stone of them was left over another.

[1] See p. 498, *supra*.
[2] Mason's *Statistical Account*, &c., Vol. III., p. 601 *n*.

Chapels.

There was a Mass-House here in 1731.[1] It was apparently identical with the old chapel, which stood close to the public road, a little to the north of Tullaroan cross-roads, and of which Mason in his *Statistical Account, &c.*, published in 1819, writes :—"A well-built Roman Catholic Chapel stands close to the village. It was erected about eighty years ago, but has been enlarged since, and a good wall and gateway added to it within the last fifteen years."[2]

The present chapel was built by the Rev. John Foran C.C. (subsequently P.P. Ballyragget), in 1826.

Parish Priests.

Rev. Kieran Bergin was born in Bawnreeagh, Lower Conahy, in 1790. He began his ecclesiastical course in the Maudlin Street College, in Sept., 1813, and graduated thence to the College of Maynooth, which he entered for Theology, Sept. 2nd., 1815. After ordination he was C.C. Upperwoods for a short time; Professor in Birchfield and Burrell's Hall Colleges: and then C.C. in several parishes till the early part of 1840, when he became P.P. of the newly-formed parish of Skirke. In Feb., 1843, he was translated to Tullaroan, as its first P.P. after its separation from Freshford. He died July 18th, 1862, in the 72nd year of his age and 44th of his sacred ministry, and is buried in Tullaroan Chapel.

Rev. William Maher became next P.P., in Oct. 1862, and was translated to Windgap in March, 1863.

Rev. Matthew Brennan, born in Lughsullish, Dunnamaggan, in 1807, studied in Birchfield, and was ordained in June 1838. Having been C.C. in Castletown, Mullinavat, Thomastown, Mooncoin and Templeorum, he was appointed P.P. Tullaroan, in March, 1863. He died June 9th, 1866, and is buried in his parish chapel.

Rev. Timothy Hennessy, brother of the late Very Rev. Thomas Hennessy, P.P., Inistioge, was born in Killaree, Freshford, in 1810. He was admitted to Maynooth for Rhetoric, Aug. 25th, 1838, but after a little returned to St. Kieran's College, where he finished his studies. After his ordination in 1846 he was C.C. St. Canice's, Tullaroan, and lastly, of Conahy, whence he was sent back as P.P. to Tullaroan, in Autumn, 1866. He died after a brief illness, Feb. 17th, 1890, and is buried in the parish chapel.

[1] Dr. Tennison's *Visitation Book*
[2] Vol. III., p. 630.

Rev. John Lynagh was translated from Borris-in-Ossory to Tullaroan, April 9th, 1890, and retired from this parish, July 31st, following.

Rev. Jeremiah Downey was born in Raheenleeagh, Durrow, and was baptized on the 28th July, 1844. Having studied Classics, in St. Kieran's College, and Philosophy and Theology in St. Patrick's College, Carlow, he was ordained in Summer, 1870. His first mission was Wapping, London, till 1872, when he was appointed C.C. of Callan. He was Adm., Callan, from 1880 to Aug. 1881, when he became C.C., Gathabawn. His next curacy was Ballyouskill, whence he was appointed Adm. of Tullaroan, Oct. 6th, 1890. He was appointed P.P. of the parish early in the following December. He resigned the pastoral charge, owing to ill-health, in July, 1899, and dying on the 30th Dec., 1904, was buried in the grounds attached to the parish chapel.

During his long illness, the parish was administered by the Rev. Edward O'Keeffe, now C.C., Callan.

Rev. Patrick Carrigan, present P.P., succeeded, March 3rd, 1905.

APPENDIX.

KILKENNY SCHOOLS EIGHTY YEARS AGO.

(From the *Kilkenny Moderator* of Sept. 17th, 1904, with permission of the Proprietor.)

An esteemed correspondent who is imbued with literary tastes and stirred by the desires of the antiquary to explore and bring to light things of the past, has been recently poring, in the National Library at Dublin, into ancient volumes of *The Annual Register, The Gentleman's Magazine,* &c. Our correspondent has kindly forwarded the following notes, dealing with the educational facilities in Kilkenny eighty years ago. The notes will not be without interest to very many of our city readers as a record of how their ancestors got on in this respect in the good old times—notwithstanding all their disadvantages. It will be seen that in the early part of the nineteenth century this city was well supplied with schools that were largely patronised by young Kilkenny, and in those days Kilk nny could boast of its scholars, its *litterateurs,* and its eminent men of letters, while the learned professions were largely recruited from the ranks of youths who were educated in one or other of those private schools. Does not this afford corroboration strong of opinions expressed often in the *Moderator,* that State Education was not relied upon in these days as it is in our own? We desire to express our sense of indebtedness to our correspondent, and to thank him in anticipation for future similar favours. Our readers cannot fail to be surprised at the number of schools in Kilkenny as shown by the following :

KILKENNY—PARISH OF ST. CANICE.

Thornback—Michael Farrell, master ; Roman Catholic ; income 4s. to 11s. per quarter ; 48 pupils.
Irishtown—Francis Grace ; R.C. ; £50 ; 65 pupils ; stone house.
Church Lane—John Barry, R.C. ; £40 ; 60 pupils ; stone house.
Vicar Street—Pat Kelly ; R.C. ; £28 ; 65 pupils ; upper room in a cabin.
Goose Hill—John Kelly ; R.C. ; £40 ; 117 pupils ; stone house.
Butts Green—Pat Beckett ; R.C. ; £30 ; 60 pupils ; stone house.
Butts Green—John Green ; R.C. ; £16 ; 35 pupils ; stone house.
Kenny's Well—Kerin Walshe ; £18 ; 50 pupils ; stone and thatched house.
Green's Hill.—Cath. Jones ; £8 ; 30 pupils ; small cabin.
Green's Hill.—Con. Hogan ; £24 ; 60 pupils ; thatched cabin.
Lacken.—Thos. Fitzpatrick ; £16 ; 68 pupils in a mud house.

ST. JOHN'S PARISH.

College of Kilkenny.—William Ballie and Mrs. Ballie ; Protestant School ; income, £140 per annum ; chargeable on estate of Marquis of Ormonde ; and an 8 acre field ; boarders, 36 guineas ; day scholars, 6 guineas per annum ; held in a large house, which cost £5,000, granted by Parliament ; 60 pupils.

Seminary Lane.—Michael Carroll ; R.C. ; £20 ; 62 pupils ; held on the middle floor of an old house.

Michael's Lane.—Michael Lynch ; 2s. to 4s. per quarter ; 32 pupils ; held in a room in a stone house.

Maudlin Street.—Margaret Clonessy ; 2s. to 4s. weekly ; 45 pupils ; a room in a private house.

New Road.—Francis Tynan ; 2s. to 4s. per quarter ; 50 pupils ; a room in a private house.

Dunmore.—Robert Shearman ; 2s. to 4s. per quarter ; 82 pupils ; part of a stone house.

Lintown Factory.—Thomas and Mary Borrowes ; Protestant ; income, £121 ; ten acres of land attached ; a large house ; income left by Bishop Pococke ; 23 pupils.

John Street.—Lewis and Eliza Anderson ; Protestant ; £5 5s. each pupil ; 10 pupils in a room of a private house.

John's Green.—Paul Ivory ; R.C. ; 2s. 2d. to 3s. 3d. per quarter ; 30 pupils ; stone and mud house.

Kilmogar.—Thomas Tighe ; R.C. ; boarders, £30 ; day scholars, £5 ; 9 pupils ; in a large house.

LIBERTIES OF KILKENNY.

King Street.—Richard Preston and Mary Rogan ; Protestant ; income, £100 ; 122 pupils ; stone house ; cost £500.

Evans' Lane.—G. C. Buchanan ; Protestant ; £100 income ; 40 pupils ; a good airy room.

King Street.—John Rogan ; Protestant ; £50 income ; 18 pupils ; a room in his own house,

King Street.—Sarah Teape ; £25 ; 10 pupils in a room.

William Street.—Anne Gedder ; Protestant ; £100 income ; 30 pupils ; a room in a house.

Wellington Place.—James Cody ; R.C. ; £50 income ; 24 pupils ; two rooms in his own house.

King Street.—Margery Doyle ; R.C. ; £60 income ; 40 pupils ; a room in her own house.

James Green.—Rev. N. Shearman ; £1 2s. 9d. per quarter ; from 80 pupils ; a commodious house.

Chapel Lane.—Michael Barry ; £34 income from a school fund ; 280 pupils; a good school house; a committee chosen monthly ; the priest attends daily.

James's Street.—The Nuns ; no income ; 200 pupils ; two rooms at convent.

James's Street.—Pat Grace ; R.C. ; £30 income ; 80 pupils ; a room in his own house.

Chapel Lane.—Eliza McKenna ; R.C. ; £30 income ; 45 pupils ; one room, 16ft. by 12ft.

Mary's Lane.—Charles Barry ; R.C. ; £50 income ; 80 pupils ; one small room ; not sufficient.

Chapel Lane.—Mary Murphy ; £12 income ; five pupils ; small room.

Collier's Lane.—Nicholas Martin ; R.C. ; £12 ; 23 pupils ; small room.

New Street.—John Green ; R.C. ; £30 ; 14 pupils ; small room.

Flood Street.—Robert Reede ; R.C. ; £40 ; 72 pupils ; two rooms.

Walkin Street.—Michael Frayn ; R.C. ; £20 income ; 50 pupils ; in a small room.

Pennyfeather Lane.—Mary Carrigan ; R.C. ; £12 income ; 30 pupils ; a room in her own house

Walkin Street.—Catherine Duggan ; R.C. ; £50 income ; 30 pupils ; a garret in her house.

Coal Market.—Andrew Wolfe ; R.C. ; £30 income ; 40 pupils ; a garret in his house.

City Prison.—Andrew Wolfe ; free school ; six pupils.

James's Street.—The Nuns ; free school ; 36 pupils.

Patrick Street.—Pat Moran ; R.C. ; £20 income ; 84 pupils ; in a cabin.

Patrick Street.—John Ward ; R.C. ; Church of England ; £15 income ; 36 pupils ; room in master's house.

Patrick Street.—John Brown ; R.C. ; £10 income ; 45 pupils.

Archer Street.—John Tobin ; R.C. ; £26 income ; 50 pupils ; in a mud cabin.

Patrick Street.—Catherine Pack ; R.C. ; £400 income ; 22 pupils ; ladies boarding school ; good house.

Parade.—Mrs. Leitch ; R.C. ; boarders, £25 ; day scholars ; £4 4s. ; 17 pupils ; held in their own house.

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